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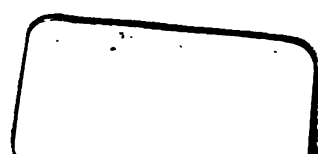
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THE
NEW TESTAMENT

OF OUR LORD AND SAVIOUR

JESUS CHRIST,

In the Original Greek:

WITH

INTRODUCTIONS AND NOTES,

BY

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CANON OF WESTMINSTER;

PROCTOR IN CONVOCATION FOR THE CHAPTER; VICAR OF STANFORD IN THE VALE,
AND RURAL DEAN IN THE DIOCESE OF OXFORD.

THE GENERAL EPISTLES, AND BOOK OF REVELATION.



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P R E F A C E.

THE CATHOLIC OR GENERAL EPISTLES,—probably so called because they are not inscribed to any particular Churches¹,—have an intimate connexion with the Epistles of St. Paul, and with each other.

The Epistles of St. Paul, as has been already observed², ought not to be regarded as separate compositions without mutual coherence, but as connected together, and as forming an harmonious system of Apostolic instruction in Christian Faith and Practice.

Accordingly, those Epistles will be studied with the greatest profit, when read in chronological order.

The Epistles of St. Paul receive also additional light from the Catholic Epistles, and reflect much light upon them.

The Epistles of St. Paul to the Galatians and Romans, for example, cannot be duly understood, unless they are viewed in connexion with the General Epistle of St. James; and on the other hand, the Epistle of St. James may perhaps be liable to misapprehension, unless set in juxtaposition with the Epistles of St. Paul to the Galatians and to the Romans.

But when those Epistles of the two holy Apostles are placed together, they will be found to be adjusted to each other, and to fit in to each other with nice accuracy and exact precision; and, when thus combined, they form a complete body of Apostolic doctrine on the great article of Justification; and they afford a sufficient safeguard against erroneous teaching from two opposite sides, by which that doctrine has been assailed. This will be more fully demonstrated in the Introduction to the Epistle of St. James³.

In like manner, the two General Epistles of St. Peter have a near relation to the Epistles of St. Paul. They add strength and support to them, and are strengthened and supported by them.

St. Peter's First General Epistle bears a remarkable resemblance to St. Paul's Epistle to the Ephesians; and St. Peter's Second General Epistle occupies a similar

¹ *Æcumenius*, Proleg. in Epist. *Jacobi*. *Leontius* de sectis, c. 2.

² See above, the Preface to St. Paul's Epistles, p. vii, and the *Introduction* to the First Epistle to the Thessalonians, p. 5.

³ See below, pp. 1—3.

place to that which is filled by St. Paul's Epistle to the Colossians. In the doctrinal substance of his teaching, and in the practical application of the great principles of the Christian Faith to moral and social Duty, St. Peter, in his First Epistle to the Jewish Christians, exhibits his perfect agreement with the Apostle of the Gentiles in his exhortations to the great Gentile Church of Ephesus. In his Second General Epistle, St. Peter adds force and solemnity to the warnings of St. Paul to the Churches of Phrygia, concerning the immoral consequences arising from heretical denials or perversions of those Christian doctrines, which were propounded by St. Paul in his Epistle to the Ephesians, and by St. Peter himself in his First General Epistle.

Thus the two great Apostles, St. Peter and St. Paul, are seen standing side by side, teaching the same divine verities, and uttering the same cautions against corruptions of the Faith.

The proof of this statement will be submitted to the reader's consideration in the Introduction to the Second Epistle of St. Peter¹.

On one grave question St. Peter had, upon one occasion, differed from St. Paul. That difference arose in a discussion concerning the terms and conditions, upon which the Gentile converts were to be received into the Christian Church.

The circumstances of that controversy between the two Apostles have been narrated by St. Paul in one of his Epistles, the Epistle to the Galatians².

St. Peter addressed his First Epistle to the Asiatic Christians; and he particularizes the *Galatians* as among those to whom he writes³.

It is remarkable, that in this Epistle St. Peter adopts the very words which are used by St. Paul in his Epistle to the Galatians, concerning that same question which had formerly been an occasion of altercation between them⁴.

It is also observable, that St. Peter, in his Second Epistle, written to the same parties as the first⁵, and written also a little before his own death⁶, and, consequently, a little before the death of his brother Apostle, St. Paul, who suffered martyrdom at Rome about the same time as St. Peter⁷, declares his own affectionate regard for his "*beloved brother Paul*," and commends "*all his Epistles*" as "*Scripture*"⁸.

Thus the Holy Spirit, speaking by the mouth of St. Peter a little before his decease, declares the divine Inspiration of St. Paul's Epistles; and by the gifts and graces of faith and love, peace and joy, patience and courage, poured into St. Peter's heart, He enabled him to unite with his brother Apostle, St. Paul, in preaching the same Faith, and in sealing that testimony with his blood.

The Catholic or General Epistles possess also a peculiar interest in their mutual relation to each other.

¹ See below, pp. 69, 70.

² See Gal. ii. 11—21, and the Review of that chapter in the notes at the end of it.

³ 1 Pet. i. 1.

⁴ See below, *Introduction* to St. Peter's First Epistle, and note on 1 Pet. ii. 16.

⁵ 2 Pet. iii. 1.

⁶ 2 Pet. i. 13, 14.

⁷ See below, *Introduction* to St. Peter's First Epistle, p. 44.

⁸ See note below on 2 Pet. iii. 15, 16.

The writer of the first of these Epistles is St. James, the Lord's brother, the first Bishop of Jerusalem, who died a Martyr to the faith in that city¹.

St. James, as we have seen, connects the Catholic Epistles with St. Paul's. St. Peter in his First Epistle often adopts the language of St. James².

The Holy Spirit, writing by St. Jude, the brother of St. James, frequently reiterates the language of St. Peter's Second Epistle³; and displays the fulfilment of the prophecies which had been delivered in that Epistle of St. Peter.

There is also good reason to believe, that the Second Epistle of St. John has an intimate relation, of a very interesting kind, to the First Epistle of St. Peter⁴.

Thus those Epistles are connected together in a sacred network, and are woven together in a beautiful and almost seamless texture of substance and expression.

Each of these General Epistles performs also its appointed and appropriate work.

St. James confutes the errors of those who imagined that a speculative knowledge of religion, and theoretical profession of belief, is acceptable to God, irrespectively of practical piety; and he exhibits Christian Faith in its true character as the essential energizing principle of Christian Life.

St. Peter, in his First Epistle, follows St. James, and builds up, as it were, a systematic structure of moral duty on the solid foundation of Christian Faith. He applies the doctrines of the Gospel to the social and domestic relations of Rulers and Subjects, Husbands and Wives, Masters and Servants.

In his Second Epistle, St. Peter condemns the erroneous tenets of heretical Teachers, who denied the doctrines of Christ's Godhead and Incarnation, and of the Atonement made by Him on the Cross, and he exposes the immoral consequences of those tenets, and displays the licentious profligacy of those Teachers and their adherents.

St. Jude in his Epistle completes the work of St. Peter. He recalls the attention of the Church to St. Peter's prophetic warnings, and points out the fulfilment of St. Peter's Apostolic forebodings⁵.

St. John also, in his Epistles, had a special function to discharge.

His brother Apostles, St. Peter and St. Jude, had denounced the proud presumption, the anarchical lawlessness, and the carnal sensuality of heretical Teachers. St. John deals with the heresies concerning the Manhood and Divinity of Christ⁶, in their theological bearings on the whole body of Christian Doctrine. He shows that those heresies corrode and fret away, like a canker, the very vitals of Christian Theology, and destroy the very essence of Christian Faith, Hope, and Charity.

"Whosoever denieth the Son, the same hath not the Father⁷." "He that hath the Son hath life; and he that hath not the Son of God, hath not life⁸." "This is His commandment, that we should believe on the name of His Son Jesus Christ, and love

¹ A.D. 62. See below, *Chronological Table*, p. xi, and *Introduction* to St. James, p. 12, and *Chronological Synopsis* prefixed to the Acts of the Apostles, p. 25, new edit., or p. xxxvii, 1st edit.

² See below, p. 12, note, and on 1 Pet. i. 16.

³ See the *Introduction* to St. Jude's Epistle, p. 132.

⁴ See below, *Introduction* to St. John's Second Epistle, p. 123.

⁵ Jude 17.

⁶ Described below, in the *Introduction* to St. John's First Epistle, pp. 98—101.

⁷ 1 John ii. 23.

⁸ 1 John v. 12.

one another¹." "Herein is love, not that we loved God, but that He loved us, and sent His Son to be a propitiation for our sins. Beloved, if God so loved us, we ought also to love one another²." Here is the strongest motive to Christian holiness. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is. And every one that hath this hope in Him purifieth himself, even as He is pure³."

The Catholic Epistles, thus contemplated, in relation to St. Paul's Epistles, and to each other, are recognized as mutually auxiliary and suppletory to each other; and minister salutary cautions to every age, against heretical error, sectarian divisions and antinomian licence; and constitute a divinely-organized system of instruction in Christian Doctrine and Practice; and approve themselves to be works of the same Divine Spirit, "dividing to every one severally as He will⁴."

Thus the Holy Apostles of Christ are seen standing together like beautiful statues, each in its own niche, on the front of some venerable Minster; and join together in the harmonious consent of one Faith, and in grateful ascriptions of glory to God, the Father, Son, and Holy Ghost. "HOLY, HOLY, HOLY, Lord God of Sabaoth; Heaven and Earth are full of Thy Majesty. The glorious Company of the Apostles praise Thee."

The further elucidation of this subject in detail is reserved for the Introductions prefixed to the several Epistles.

The relation of the APOCALYPSE, or REVELATION of St. John, to the other parts of Holy Scripture, will be considered in the Introduction and Notes to that Book⁵.

Recent events appear to be imparting a fresh interest of solemn importance to some portions of the Apocalypse. It may be not irrelevant to mention, that the Notes upon it in the present Volume were written before their occurrence.

The Editor now reverently commits the last portion of his labours on the New Testament to the gracious favour and blessing of the Divine Author of Holy Scripture, with a devout tribute of thankfulness to Him for His great mercy and goodness in enabling him to bring the work to a close, and with fervent and earnest supplication and prayer, that He would vouchsafe to accept it as an offering of praise, and that He would be pleased to make it subservient and ministerial to His own Glory, and to the salvation of souls, through Jesus Christ our Lord.

STANFORD IN THE VALE, *October 3, 1860.*

¹ 1 John iii. 23.

⁴ 1 Cor. xii. 11.

² 1 John iv. 10, 11.

³ 1 John iii. 1—3.

⁵ Below, pp. 143—158.

CHRONOLOGICAL TABLE.

FROM THE BIRTH OF CHRIST TO THE END OF THE FIRST CENTURY.

Birth of JESUS CHRIST probably A.U.C. 749, four years *before* the common era. See on Matt. ii. 20.

Presentation in the Temple, forty days after the Nativity.

Visit of the Wise Men.

Flight into Egypt.

Herod's death, a little before the Passover, A.U.C. 750.

Settlement at Nazareth.

On the sequence of these events, see above on Matt. ii. 9.

A.D.

8. Jesus is catechized in the Temple (Luke ii. 42—49).
14. Death of the Emperor Augustus (19th August). Tiberius succeeds.
26. Jesus Christ begins His Ministry (Luke iii. 23; cp. notes on Matt. ii. 9. 20).
30. The Crucifixion of Christ at the Passover.
His Ascension, forty days after His Resurrection.
The Descent of the Holy Spirit at the Feast of Pentecost fifty days after the Passover.
- 31, 32. The Events described in Chapters iii.—vi. of the Acts of the Apostles.
33. St. Stephen's Martyrdom (Acts vii.). *Saul* was then a *veavlas* (vii. 58).
St. Philip's Missionary Journey (Acts viii. 5—40).
St. Peter and St. John at Samaria. Simon Magus (Acts viii. 14—24).
34. Saul's Conversion (Acts ix. 1—22): cp. *Euseb. H. E.* ii. 1; and see note below on 1 Tim. i. 13.
Saul retires to Arabia (Gal. i. 17).
36. Pontius Pilate is recalled from his procuratorship in Judæa (*Joseph. Ant.* xviii. 4. 2).
Damascus occupied by Aretas, who appoints an Ethnarch there.
37. "After *many days*" (ix. 23), Saul escapes from Damascus.
Goes up to Jerusalem; where he remains *fifteen days*, and sees Peter and James (Gal. i. 18, 19. Acts ix. 26, 27); and disputes with the Grecians; Saul is sent to Tarsus (ix. 30).
The Emperor Tiberius dies 16th March; Caligula succeeds.
- 38—41. "Rest of the Churches" (Acts ix. 31).
St. Peter's Missionary Journey (ix. 32—43). He tarries at Joppa *many days* (ix. 43).
Conversion and Baptism of Cornelius and other Gentiles at Cæsarea (Acts x. 1—48).
41. The Emperor Caligula dies 24th January, and is succeeded by Claudius.
St. Matthew's Gospel written probably about this time (cp. *Introduction*, p. xlix—lii, and note on Acts i. 4).
43. Euodius, first Bishop of Antioch (*Euseb. Chron.* ii. p. 269. *Clinton, F. R. App.* ii. p. 548).
The Disciples first called CHRISTIANS at Antioch (Acts xi. 26).
44. The Apostle St. James, the brother of John, is killed with the sword (Acts xii. 2), and St. Peter is imprisoned by Herod Agrippa, before Easter (xii. 4). Peter is delivered; and Herod is smitten by an Angel, and dies at Cæsarea (xii. 23).
St. Peter departs from Jerusalem "to another place" (xii. 17).

- A.D.
44. Saul and Barnabas having been deputed by the Christians at Antioch (xi. 27—30) to bring supplies to the brethren in Judæa, on account of the anticipation of the famine foretold by Agabus, which “came to pass in the reign of Claudius Cæsar” (xi. 28), i. e. after January, A.D. 41, returned from Jerusalem to Antioch, with John Mark, who was connected with Peter (xii. 12), and with Barnabas. (See on xv. 39.)
45. The *Ordination of Saul and Barnabas*, at Antioch, to the *Apostleship of the Gentiles*. (See on xiii. 1.) *Saul* is henceforth called *Paul*. (See Acts. xiii. 9.) St. Paul’s “Visions and Revelations of the Lord” seem to have been vouchsafed to him at this time. (See on 2 Cor. xii. 2, 3.)
- Their *first Missionary Journey* to Cyprus (Paphos), and Pisidia, and Perga in Pamphylia (xiii. 4—13), whence Mark returns to Jerusalem. They visit Antioch in Pisidia, Iconium, Lystra; return to Perga in Pamphylia, and thence come back to the place of their ordination, Antioch, where they remain a considerable time with the disciples (Acts xiv. 26—28).
49. A controversy arises at Antioch concerning the obligation of the Ceremonial Law (xv. 1, 2).
- Paul and Barnabas, and some others, are deputed to go from Antioch to Jerusalem, “to the Apostles and Elders,” concerning this matter (xv. 2, 3).
- 50, 51. Council of Jerusalem, at which Peter and James, Paul and Barnabas, are present (xv. 6—29).
- Paul and Barnabas return to Antioch, where they remain some time (xv. 35, 36). Dispute of St. Paul and St. Peter at Antioch, concerning the Ceremonial Law. St. Peter is rebuked by St. Paul (Gal. ii. 11—13).
- The altercation and separation of Paul and Barnabas (Acts xv. 39).
- Paul takes Silas (xv. 40) on his *second Missionary Journey*, and afterwards Timothy also at Lystra (xvi. 1).
- 52—54. St. Paul passes through Phrygia and Galatia to Troas (xvi. 6, 8). Thence crosses over to Philippi (xvi. 12), Thessalonica (xvii. 1), Berea (xvii. 10); thence to Athens (xvii. 15).
- St. Luke’s Gospel* written probably about this time. See the *Introduction* to that Gospel, p. 168, and notes on 1 Thess. v. 2, 27, and 2 Cor. viii. 18; and cp. *Clem. Alex.* in *Euseb.* vi. 14.
- St. Paul comes to Corinth, where he spends *a year and six months* (xviii. 1, 11).
- Aquila and Priscilla come to Corinth.
- St. Paul writes his *two Epistles to the Thessalonians*. See the *Introduction* to those Epistles, pp. 1, 2, and 25.
- Epistle to the Galatians* written probably about this time from Corinth. See the *Introduction* to that Epistle, pp. 36—41.
- St. Paul sets sail from Cenchreæ in the spring for Ephesus, on his way to Jerusalem, for the feast, probably Pentecost (xviii. 18, 19).
- The Emperor Claudius dies (13th October, A.D. 57), and Nero succeeds.
- After a short visit at Jerusalem (xviii. 21),
- St. Paul returns by way of *Antioch*, where he spends some time (xviii. 22), and *Galatia* and *Phrygia*, where he confirms all the disciples (xviii. 23), and by the *upper regions* of Asia Minor (xix. 1) to Ephesus; where he spends *three years* (xx. 31)—*three months* in the Synagogue, and *two years* in the school of Tyrannus (xix. 8—10).
57. *First Epistle to the Corinthians*. See *Introduction* to that Epistle, pp. 75—77.
- St. Paul, after three years’ stay at Ephesus, quits it for Macedonia (xx. 1).
- Second Epistle to the Corinthians*. See *Introduction* to that Epistle, p. 143.
- Comes into Hellas, and spends *three months* there (xx. 3).
58. *Epistle to the Romans*, written at Corinth or Cenchreæ. See *Introduction* to it, p. 203.
- St. Paul returns to Macedonia in the Spring, and arrives at Philippi for Easter (xx. 6).
- Passes over to Troas (xx. 6). Touches at Miletus, where he bids farewell to the Presbyters of Ephesus, and gives them an Apostolic charge (xx. 17), and Tyre (xxi. 3), and lands at Cæsarea (xxi. 8). Comes to Jerusalem *after several years* (xxiv. 17), for the Feast of Pentecost (xx. 16; xxi. 17), and brings with him the *alms* (Acts xxiv.) which he had been collecting in Asia and Greece for the *poor Saints at Jerusalem*. (Rom. xv.

- A.D.
- 25, 26. 1 Cor. xvi. 1; see on 2 Cor. viii. 18; ix. 1—12.) He is accompanied by *St. Luke* now and till his arrival in Rome, A.D. 61; see also below on A.D. 67.
58. St. Paul is arrested by Jews at Jerusalem in the Temple (xxi. 28). Is conveyed to Cæsarea (xxiii. 23—33).
- 58—60. Remains *two years* in detention at Cæsarea (xxiv. 27). *Epistle General of St. James.* See below, p. 12. St. Paul is sent by Festus, in the Autumn of A.D. 60, by sea toward Rome (xxvii. 1); is accompanied in his voyage by St. Luke and Aristarchus. Winters at Malta (xxviii. 11).
61. Spring: St. Paul arrives, with St. Luke, at Rome.
62. Martyrdom of St. James the Bishop of Jerusalem, at the Passover. See below, p. 12, and *Chronological Synopsis* prefixed to the Acts, p. 25.
- 62, 63. St. Paul is at Rome, where he writes the *Epistles* to the *Ephesians*, *Colossians* (see *Introduction* to Ephesians, p. 269), and to *Philemon*, in which he calls himself "*Paul the aged*" (Philem. 9. See above on A.D. 33), and that to the *Philippians* at the close of his imprisonment, A.D. 63. Is detained at Rome for "*two whole years*," till the Spring of A.D. 63 (xxviii. 30); where the History of the "*Acts of the Apostles*" concludes: cp. *Euseb.* ii. 22.
64. St. Paul, after his liberation from his first imprisonment at Rome, goes probably to Spain, and perhaps even to Britain. See on Rom. xv. 24. 28, and the *Introduction* to the Pastoral Epistles, pp. 418—421. Writes the *Epistle to the Hebrews*. In the Summer of A.D. 64, the first Persecution of the Christians at Rome under the Emperor Nero begins. See *Introduction* to the Epistles to Timothy, p. 417, note. St. Peter at Babylon, writes his *First General Epistle*; and soon afterwards travels westward towards Rome. See the *Introduction* to St. Peter's First Epistle, below, pp. 36—44, and p. 69. St. Mark and Silvanus or Silas are with him, when he writes his First Epistle. See on 1 Pet. v. 12, 13, and pp. 43, 44.
- 65—67. St. Paul returns from the West in his way to Jerusalem, probably with Timothy (Heb. xiii. 23). Perhaps leaves Titus at Crete in his way to Jerusalem; and after his visit to Jerusalem performs his promise of visiting Colossæ in Phrygia (Philem. 22). On his way to Macedonia, to visit Philippi, according to his promise (Phil. ii. 24), he commands Timothy to "*abide at Ephesus*" as chief Pastor there (1 Tim. i. 3). *First Epistle to Timothy*, Bishop of Ephesus. See the *Introduction* to that Epistle, p. 420. *Epistle to Titus*, Bishop of Crete. St. Paul passes a winter at Nicopolis in Epirus (Tit. iii. 12). Probably visits Corinth, where Erastus was left in charge (2 Tim. iv. 20). Comes to Asia, where he left Trophimus at Miletus (2 Tim. iv. 20). Perhaps saw Timothy at Miletus. Cp. 2 Tim. i. 3. St. Paul is arrested, probably near Miletus, and is sent a prisoner to Rome. See the *Introduction* to the Pastoral Epistles, and notes on 2 Tim. i. 4. 13; iv. 13—17. Touches at Troas (2 Tim. iv. 13) in his way to Rome. St. Paul, in close custody at Rome, writes the *Second Epistle to Timothy*. St. Luke is with him, and he sends for St. Mark (2 Tim. iv. 11). *St. Peter's Second General Epistle* written about this time. See below, p. 69. *St. Mark's Gospel* written probably about this time. See *Introduction* to that Gospel, p. 112.
68. Martyrdom of St. Peter and St. Paul at Rome. See the *Introduction* to the Epistles to Timothy, pp. 423, 424. The Emperor Nero dies on the 9th of June, in the thirty-first year of his age; is succeeded by Galba.
69. The Emperor Galba dies on the 15th January, and is succeeded by Otho. The Emperor Otho dies on the 20th April, and is succeeded by Vitellius. The Emperor Vitellius dies on the 24th December, and is succeeded by Vespasian.
70. JERUSALEM taken by Titus, the son of Vespasian; the Temple burnt. Cp. notes on Luke xix. 43, 44; xxi. 20.

- A.D.
71. Triumph of Vespasian and Titus for the conquest of Judæa.
79. The Emperor Vespasian dies on the 23rd June, and is succeeded by his son Titus.
81. The Emperor Titus dies on the 13th September, and is succeeded by his brother Domitian.
St. Jude's General Epistle, and St. John's Gospel and Epistles written probably about this time.
95. Second Roman Persecution of the Christians.
St. John writes the *Apocalypse, or Revelation*. See *Introduction* below, pp. 152—154.
96. The Emperor Domitian dies on the 18th September, and is succeeded by Nerva, who rescinds many of his predecessor's acts. See *Introduction* to St. John's Gospel, p. 267.
98. The Emperor Nerva dies at the end of January, and is succeeded by Trajan.
100. The Apostle and Evangelist St. John dies about this time.

INTRODUCTION

TO

THE EPISTLE GENERAL OF ST. JAMES.

I. *On the Design of the Epistle.*

It is asserted by S. Augustine¹, that this Epistle is in some respects supplementary to the Epistles of St. Paul to the Galatians, and to the Romans.

This opinion appears to be well-grounded, and has been adopted by many later theologians².

St. Paul's design in those two Epistles had been to prove from the Hebrew Scriptures, that the hopes of Justification, which were built by many of the Jews on a presumption of their own obedience to the works of the Mosaic Law, and their own righteousness in the eye of God, were illusory and vain; and that the only meritorious cause of Justification is the Death of Christ; and that the proper organ on our side, by which the merits of that Death are to be laid hold on, and applied, is Faith; and that we are justified and accepted as righteous by God, on account of Christ's Death, through Faith in Him, apart from the works of the Law³.

Thus St. Paul had confuted the notions of those, who sought "to establish their own righteousness;" and he had asserted the virtue of Faith in the merits of the sacrifice of Christ, as opposed to all human pretensions; and had shown the futility of all human claims, as contrasted with God's free grace in Christ⁴.

But, on the other hand, a different form of error prevailed among some Judaizing Christians, and required correction; and they who propagated it, may have endeavoured to derive some pleas on its behalf, from the arguments of St. Paul, asserting the justifying efficacy of Faith in the merits of Christ.

Many among the Jews relied on their descent from Abraham, as entitling them to God's favour⁵; and boasted their own superior knowledge of spiritual things, and trusted in that knowledge, as sufficient to salvation.

They were instructed in the Will and Word of God; they had faith in His Revelation; and they contrasted their own intelligence and faith with the ignorance and unbelief of the Gentile world⁶; and they flattered themselves, that God would accept and reward them on account of their knowledge and faith.

Many of the Jews, who passed from the Synagogue into the Church, were infected with these notions; and their acceptance of the Gospel as a Revelation from God, considered merely in a speculative light, as increasing their *knowledge* of divine things, and as enlarging the sphere of their *faith*, but *not* as influencing their *practice*, served to foster their pride and hypocrisy, and to cherish a vain and presumptuous conceit, that they could commend themselves to God, and attain everlasting salvation, by a formal profession of faith, barren of good works.

It has been affirmed by ancient writers, that these theorists in religion appealed to the authority

¹ S. Augustine, de Fide et Operibus, vol. vi. pp. 307—310, and in Psalm xxxi., vol. iv. p. 245.

² Among our own Divines, may be mentioned Dr. Barrow, Sermon v., on Justifying Faith, vol. iv. p. 123, and Bp. Bull on Justification. Diss. ii. ch. iv., and Strictures i. § 4.

³ See the texts quoted above in the Introduction to the Epistle to the Romans, pp. 198—200.

⁴ Rom. x. 3.

⁵ Compare Bp. Bull, Harmonia Apostolica, Diss. ii. chap. vi.

⁶ Matt. iii. 9. John viii. 33, and compare Bp. Bull's remarks Vol. II. PART IV.

on this notion, and on what he calls their "Solifidianism," in his Harmonia Apostolica, Diss. ii. chap. xvii. Both these errors are refuted by St. James.

⁷ Compare St. Paul's own statement of their case as compared with that of the Gentiles, "Thou art called a Jew, and *restest in the Law*, and makest thy boast of God, and *knowest His Will*, and approvest the things that are more excellent, being *instructed out of the Law*;" and his remonstrance with them on their hypocritical profession, apart from moral practice, Rom. ii. 17—29. St. Paul has there anticipated the argument of St. James.

of St. Paul, asserting that we are justified by Faith in Christ, apart from the works of the Law¹; and that they took advantage of his arguments, in order to fortify themselves in their assumption, that they might claim an eternal reward from God on the ground of the clearness of their knowledge, and the orthodoxy of their faith, irrespectively of holiness of life, and of fruitfulness in good Works.

It was also supposed by some in early times, that St. Peter alludes to this antinomian perversion of St. Paul's doctrine, when, referring to St. Paul's Epistles, he says that there are "some things hard to be understood, which *they that are unlearned and unstable wrest unto their own destruction*."²

The notions just described were current in Apostolic times, especially among the Jewish Christians³; and this presumption of the sufficiency of a speculative faith, independently of practical holiness and charity, developed itself, even in the first century of the Christian Church, into the moral lawlessness of the Gnostic Teachers, such as Simon Magus, Cerinthus, and the Nicolaitans; who, under the plea of superior knowledge and illumination in spiritual mysteries, dispensed with the practice of Christian virtue, and indulged themselves and their votaries in voluptuous and riotous excesses of libertinism and debauchery, and provoked the severe censure and stern condemnation, with which they are denounced by the Holy Spirit in the Second Epistle of St. Peter, and in the Epistle of St. Jude, and the Apocalypse, or Book of Revelation.

The Epistle of St. James holds a middle place between the Epistle of St. Paul to the Romans and those just mentioned, of St. Peter, St. Jude, and the Apocalypse.

It does not deal, as they do, with those monstrous extravagances of doctrine and manners, which exhibited themselves afterwards in their hideous deformity in the deadly heresies and foul practices of the Gnostics. But St. James exposes the *unprofitableness* of a dry barren faith. He does not refute the errors of heterodoxy, but condemns the sin of hypocrisy⁴. Thus the present Epistle occupies a place of its own. It warns the Church of every age against the delusive notion, that it is enough for men, to have religious emotions, to talk religious language, to have religious knowledge, and to profess religious belief, without the habitual practice of religious duties, and the daily devotion of a religious life.

In modern times, it has been sometimes said, that some ingenuity is required, in order to *reconcile* St. Paul and St. James.

Such was *not* the language of Christian Antiquity. St. Paul and St. James do not disagree; and therefore they do not need to be reconciled. The Holy Spirit of God speaks by each of them; and provides a remedy against two different spiritual maladies by the instrumentality of both; and the work done by St. James completes the work done by St. Paul.

If we attend to the mode of the working of the Spirit by means of the two Apostles, we shall recognize the proper uses of the doctrine of both.

This has been well stated by S. Augustine⁵, whose words may be adopted here;

"Many persons boast of their good works; and some decline to become Christians on this account. A good life is necessary. 'Yes,' they say, 'it is; but I already lead a good life. What will Christianity teach me? I do not commit murder. I do not steal, I do not covet. I am not guilty of adultery. Let any one find any thing in my life to reprove, and let him, who reproves me, make me a Christian.' The man who speaks thus has glory, but not in the eyes of God. Not so Abraham. He was not justified by works. For what saith the Scripture? 'Abraham *believed* God, and it was counted to him for righteousness.' Abraham therefore was justified by *Faith*."

"But here" (adds Augustine) "is a whirlpool, in which we may be swallowed up, if we are not on our guard. Abraham was not justified by Works, but by Faith. Another man listens to this statement, and says, 'Well, then, I will live as I like; and then, although I have not good Works, and only *believe* in God, yet it will be counted to me for righteousness.' If a man speaks thus, and makes up his mind to live thus, he will be drowned in the whirlpool."

"I therefore take the case of Abraham, and cite concerning him what I read in the Epistle of another Apostle, who desired to set those right, who had misunderstood the Apostle St. Paul. I refer to St. James, and his Epistle, which he wrote against those who *presumed on their faith*, and

¹ Rom. iii. 28; iv. 6.

² See note below, 2 Pet. iii. 15, 16.

³ See the testimony of *Justin Martyr* in his Dialogue with Trypho the Jew, § 141, p. 480, ed. *Otto*, "Ye deceive yourselves, and others, who are like to you in this respect, deceive themselves, by saying, that although they are sinners, yet *if they know God*, He will not impute sin unto them."

⁴ As is well observed by *Ittig* in his excellent work "De Hære-

siarchis ævi Apostolici," p. 37, "Jacobi Epistola non tam contra Simonem quàm contra Pseudo-Christianos scripta est, qui doctrinâ de justificatione sinistrè acceptâ Justitiæ opera contemnebant. Non enim Jacobus fidem *heterodoxam* sed tantum *hypocriticam* et bonis operibus vacuam impugnât."

⁵ *S. Augustine*, in Ps. xxxi. For brevity's sake, some sentences are abridged or omitted in the above translation.

⁶ Rom. iv. 3. Gen. xv. 6.

would not do *good Works*; and in which he commends Abraham's *Works*, as Paul had commended Abraham's *Faith*.

"The two Apostles are not opposed to each other. St. James commends Abraham's work—a work known to all—the offering of his son Isaac¹. '*Magnum opus, sed ex Fide.*' A great *work* indeed that was, but it was a work growing out of *Faith*. I praise the superstructure of the work, but I see the foundation of *Faith*. I praise the fruit of the work, but I recognize the root of it in *Faith*. If Abraham had done this work without a sound *Faith*, it would have been of no use, whatever the work might be. On the other hand, if Abraham had *faith* in such a sort, that when God had commanded him to offer up his son, he had said, 'No, I will not do it, and yet I *believe* that God will save me, although I slight His commands,' then his *Faith*, being without *Works*, would have been dead, and would have remained barren and dry, like a root without fruit.

"Abraham, then, was justified by *Faith*; but although *Works* did not *go before Faith*, yet they *came after* it. Shall your *Faith* be barren? No; it will not be barren, unless you yourself are barren. '*Tene ergo fidem.*' Have therefore *Faith*; have *faith*, as one who is about to work. But you may say, This is not St. Paul's doctrine. Yes, I reply, it is. I do not appeal from St. Paul to St. James; but I appeal from St. Paul to St. Paul. What does he say? He says, 'In Christ Jesus neither Circumcision availeth any thing, nor Uncircumcision; but *Faith* which *worketh* by Love².' And again he says, 'The end of the Law is *Charity*³.' And again, 'Although I have *Faith*, so that I could remove mountains, but have not *Charity*, it profiteth me nothing⁴.' And yet he says, 'that a man is justified by *Faith* without the works of the Law.' And why? Let the Apostle himself reply. On the one hand I would teach thee (he says) not to presume on thy works, as if thou hadst received the free gift of *faith* through any merit of thy own; therefore rely not on thy works done *before faith*. Let no one boast of his works done *before faith*. On the other hand, let no one be slothful in good works, after he has received *faith*. '*Nemo jactet bona opera sua ante fidem; nemo sit piger in operibus bonis, acceptâ fide.*' Good works do not go before him who is yet to be justified by *Faith*, but they follow him who has been justified⁵. And the *Faith* which is described by St. Paul is not *any* sort of *Faith*, by which we believe in God; but it is *that* healthful, evangelical *Faith*, whose *Works* spring from Love. And therefore St. Paul teaches that the *Faith* which some men deem sufficient for salvation, *profiteth nothing*, because it is without *Charity*⁶.

"St. Paul therefore agrees with the rest of the Apostles in asserting that eternal life is given only to those who live well. But St. James is vehemently indignant against those who imagine that *Faith* without works is sufficient to salvation; and he even likens them to the devils themselves. 'Thou believest that God is one; thou doest well; the devils also believe and tremble.' And he affirms that *Faith* without works is *dead*⁷. How great therefore is the delusion of those who rely on *dead faith* as the means of *eternal life*!⁸"

Thus the teaching of each of the two Apostles, St. Paul and St. James, illustrates and confirms that of the other.

St. Paul, in his Epistle to the Romans, had refuted all presumptuous notions of human merit, and had established the doctrine of God's free grace to all, and the plenary virtue of Christ's sufferings endured once for all on the Cross.

St. James vindicates the true character and genuine functions of *Faith*, as the energetic principle and vivifying spring of a holy life; and strips off the disguises, and detects the delusions, of empty professions of belief, and of speculative spiritual knowledge, and declares that such professions of *faith* and knowledge are hypocritical and vain. He teaches that the propitiatory sufferings of Christ's meritorious Death are availing only to those who follow the blessed steps of His holy life; and that those sufferings were endured, in order to redeem us from the power, as well as from the guilt and penalty, of sin; and will only aggravate the punishment of those, who pervert them into a plea for neglect of His grace, and for violation of His laws.

Thus the two Apostles lend their aid in establishing the doctrine, that the *Faith* by which we are justified is that living principle of the soul, which fixes its eye on God's power and love in His dear Son, and lays its hand on Christ; and lives and moves in constant harmony with His revealed Will and Word¹⁰.

¹ James ii. 21.

² Gal. v. 6.

³ James ii. 19, 20.

⁴ Rom. xiii. 10.

⁵ 1 Cor. xiii. 2.

⁶ S. Augustine, De Fide et Operibus, xiv.

⁷ S. Augustine in Ps. xxxi.

⁸ "Sequuntur justificatum, non præcedunt justificandum." S. Augustine, De Fide et Operibus, xiv.

⁹ 1 Cor. xiii. 2.

¹⁰ In the Epistle to the Hebrews (as Theodoret has remarked on Heb. xiii. 7), St. Paul appears to be referring to St. James, after his decease; and it is not unworthy of remark that he there uses the words "whose *faith* follow." See note on Hebrews

II. In another respect the Epistle of St. James holds a peculiar place.

At first, perhaps, a reader may be surprised, that it contains so little of explicit statement of the peculiar doctrines of Christianity, as distinguished from natural religion, or from the Mosaic Law.

But, on further consideration, the reason of this will appear.

St. James was writing an Epistle, not only for the use of Christians, but of Jews¹; and of Jews who at that time were exasperated against Christianity.

In this respect the Epistle of St. James may be compared to the speech of St. Stephen, pleading the cause of Christ before the Sanhedrim at Jerusalem.

That holy Martyr had the love of Jesus in his heart; but the *name* of Jesus never broke forth from his lips, till the close of his speech, when his murderers were stoning him, and he cried, "Lord Jesus, receive my spirit".

So St. James. He has the faith of Christ in his heart; and writes from a deep inner feeling of love to Christ; and inculcates those Christian virtues, which are genuine fruits of faith working by love. He has also, like St. Stephen, a solemn message to deliver to the Jews, who did not believe.

Hence he practises a holy and reverential reserve; and like that blessed Martyr, he will not expose that holy Name to contumelious blasphemy².

He has a warning to speak to them from Christ. "Ye killed the Just One, He no longer resisteth you." "The Judge standeth at the door".

Almighty God gave to the Jews a period of forty years for repentance, after the Crucifixion of Christ. That period was now near its end. Doubtless many of the Jews, who came to Jerusalem for the three Annual Festivals, had heard and received the Gospel from the Apostles and other Preachers of Christianity. And many at Jerusalem itself, even of the Priests themselves, had become 'obedient to the faith'. But the Jewish Nation, as represented by its Rulers, remained obdurate. They had imprisoned Peter and John, and murdered Stephen, and persecuted the Church³, and had slain James the brother of John, and endeavoured to kill Peter⁴, and to destroy St. Paul⁵, and in a short time they would conspire against and kill this other James, the writer of this Epistle⁶.

In the last century of its existence, especially in the period of forty years after the Crucifixion, the City of Jerusalem was the scene of the worst crimes. It was torn by intestine factions, agitated by tumultuous riots, maddened by the wild fanatical phrenzy of false Christs and false Prophets, and deluged by blood shed by the hands of assassins⁷. There St. James dwelt; like Lot in Sodom.

Amid such circumstances as these, he, the Apostle and Bishop of Jerusalem, wrote this Epistle; an Epistle of warning to Jerusalem: the last warning it received from the Holy Spirit of God. He thus discharged the work of a Hebrew Prophet, and a Christian Apostle. He came forth as a Christian Jeremiah, and a Christian Malachi⁸. A Jeremiah in denouncing woe; a Malachi, sealing up the roll of Divine Prophecy to Jerusalem: and not to Jerusalem only, but to the Jews throughout the world, who were connected with Jerusalem, by religious worship, and by personal resort to it on its great festal anniversaries. The Epistle of St. James is the farewell voice of Hebrew Prophecy.

It has been well said by some⁹, that its intrepid language of stern rebuke exasperated the leaders of the Jews, and hastened the writer's Martyrdom. And ancient authors were of opinion, that the shedding of the blood of St. James was the filling-up of the sins of Jerusalem, and made its cup of guilt to overflow¹⁰.

Its short and impassioned sentences, darted forth with vehement ejaculations, and almost with sobbings of grief, and throbings of indignation, express the anguish of his soul¹¹, as he beholds the obstinate ingratitude, and malignant virulence of the Rulers of Jerusalem against the Just One, who had shed His blood to save them, and whom they still persecuted in His Church¹²; and as he looks forward to the tremendous chastisement which would soon be inflicted by God's retributive justice on the guilty City. "Your gold and silver is cankered, and the rust of them

xiii. 7. And St. Paul strongly inculcates in his *last* Epistles the same doctrine concerning good works, as that taught by St. James. See the *Introduction* to the Pastoral Epistles, p. 422, and compare also what has been said above on the same subject in the *Introduction* to the Epistle to the Romans, pp. 200—202.

¹ See chap. v. 6.

² Acts vii. 59. See note above on Acts vii. 1, 2, and below on James v. 6.

³ Cp. James ii. 7.

⁴ v. 9.

⁵ Acts vii. 59; viii. 1.

⁶ James v. 6

⁷ Acts vi. 7.

⁸ Acts xii. 1—3.

⁹ Acts xxiii. 13—22; xxv. 2, 3.

¹⁰ See below on chap. v. 6.

¹¹ The *sicarii*. See on iv. 1, 2, and notes on Matt. xxi. 13; xxiv. 15, 24, and the account of the insurrections, in Acts v. 36; xxi. 38.

¹² See note on iv. 3.

¹³ E. g. by *Lardner*, chap. xvii.

¹⁴ *Hegeippus*, *Euseb.* ii. 23. *Origen*, c. Celsus, i. c. 48; ii. c. 13. *Jerome*, *Ser. Eccl.* c. 2.

¹⁵ See iv. 4—9.

¹⁶ Cp. Acts ix. 4.

shall be a witness against you, and shall eat your flesh as fire: ye heaped treasure together for the last days¹."

Perhaps there is not a nobler specimen of heroic courage and holy eloquence, and of poetical fervour, sublimity and pathos, in the range of Hebrew Prophecy, than is to be found in the last chapter of this Epistle. There the writer, having declared the indignation of God against His people, who had rebelled against Him, suddenly changes his tone, and turns with an aspect of love and gentleness, and comforts those who were obedient, and suffering under persecution for His sake. "Be *patient* therefore, *brethren*, unto the coming of the Lord. Be ye *patient*, stablish your hearts: for the coming of the Lord draweth nigh. Behold, we count them happy which endure²."

III. Viewed in this light, the Epistle of St. James possesses a special interest and importance for Christian nations and Christian citizens, even to the end of time.

The last days of Jerusalem are, as we know from Christ Himself, prophetic and typical of the last days of the World³. The sins of the last days of Jerusalem will be the sins of the last days of the World. Hollow professions of religion⁴, empty shows and shadows of Faith, partiality and respect of persons⁵, slavish idolatry of riches, observance of some of God's commandments, together with open and impious defiance of others⁶; arrogant assumption of the office of religious teaching, without due call and authority; encouragement and patronage of those who set themselves up to be spiritual guides⁷; sins of the tongue, evil speaking against man and God⁸; envying and strife, factions and party feuds, wars and fightings⁹; adulteries¹⁰, pride, and revelry¹¹; low worldliness, and presumptuous self-confidence; a Babel-like building up of secular plans and projects, independently of God's will, and against it¹²; vainglorious display of wealth; hard-heartedness towards those by whose industry that wealth is acquired¹³; self-indulgence and sensuality¹⁴; an obstinate continuance in that evil temper of unbelief which rejected and crucified Christ¹⁵; these were the sins of the last days of Jerusalem as described by St. James: for these she was to be destroyed by God; for these she was destroyed; and her children were scattered abroad, and have now been outcasts for near two thousand years.

Here is a prophetic picture of the world's state in the last days. Here is a prophetic warning to men and nations, especially to wealthy commercial nations in the last times.

Here also is instruction and comfort for those who endure patiently, and look beyond the transitory things of this world, like husbandmen waiting for the harvest¹⁶; and who live in habitual preparation for the second Coming of the Lord, to judge the quick and dead.

IV. Concerning the Author of this Epistle.

The writer calls himself JAMES.

No ancient author ascribes this Epistle to James the son of Zebedee, and brother of John, who was martyred by Herod Agrippa, about fourteen years after the Ascension¹⁷.

It is generally agreed, that the writer of this Epistle was James, "the brother of our Lord," and Bishop of Jerusalem¹⁸.

That a James was *our Lord's brother* is evident from Holy Writ¹⁹; that James the Lord's brother was appointed Bishop of Jerusalem soon after the Ascension, is affirmed in the early records of the Church²⁰; that a James was Bishop of Jerusalem appears from Holy Scripture itself, especially from the Acts of the Apostles²¹, as elucidated and confirmed by the consent of Christian Antiquity; and the concurrent tradition of early ecclesiastical writers ascribing this Epistle to James the Lord's brother, Bishop of Jerusalem, called also James the *Less*²² and James the *Just*²³, and also *Oblias*²⁴,—is confirmed by the internal evidence of the Epistle itself, which is addressed to

¹ This unique character of the Epistle of St. James as distinguished from all the other twenty Epistles in the New Testament, shows itself in this particular respect, that it alone (with the exception of the First Epistle of St. John, which has no Epistolary address) has no *Benediction* or *Message of Peace*, either at the beginning or end. He was writing, not only to Christians, but to Jews; he was writing at Jerusalem, and to Jerusalem; and though her name was the City of Peace, yet since she had killed the true Melchizedek, the King of Righteousness, and King of Peace (Heb. vii. 2), and would not repent of her sins, "the things belonging to her peace were now hid from her eyes." Luke xix. 42.

² James v. 7—11.

³ See notes above on Matt. xxiv. 8—30.

⁴ James i. 22—27; ii. 14—26.

⁵ ii. 1—9.

⁶ iii. 1.

⁷ ii. 10—13.

⁸ iii. 2—13; iv. 11.

⁹ iv. 1—3.

¹⁰ iv. 6—10.

¹¹ v. 1—4.

¹² v. 6.

¹³ Acts xii. 2.

¹⁴ Euseb. ii. 23. S. Hieron. Script. Eccl. c. 2.

¹⁵ Matt. xiii. 55.

¹⁶ Euseb. ii. 1; ii. 23.

¹⁷ See Acts xii. 17; xv. 13, and particularly xxi. 18; and cp. Gal. i. 19; ii. 12.

¹⁸ Mark xv. 40. Cp. note below on i. 9.

¹⁹ Clemens Alex. in Euseb. ii. 1, and Euseb. ii. 23.

²⁰ A word which *Hegesippus* (in Euseb. ii. 23) interprets as equivalent to *περιοχή* τοῦ λαοῦ. The word *περιοχή* is often used by the Septuagint for a strong *fortress* and *rock* (see Ps. cvii. 11. 2 Kings v. 9. 1 Chron. xi. 7); and *Oblias* is probably derived from *ὄψ*, *hill*, or *fortress* (Isa. xxxii. 14. Micah iv. 8),

²¹ iv. 4.

²² iv. 13—16.

²³ v. 5.

²⁴ v. 7.

Jews and Jewish Christians of the dispersion, and pre-announces in prophetic language the woes coming on Jerusalem.

There remain, however, two questions to be considered in regard to the Author of this Epistle.

I. Was the writer the same person as the James who is described in the Gospels as *son of Alphæus*, and who was one of the *Twelve Apostles*¹?

II. What is the meaning of the appellation by which James is distinguished as the "*Lord's Brother*?"

I. As to the first of these questions, it seems most probable that he was an *Apostle*.

(1) The Apostle St. Paul, in his Epistle to the Galatians, when asserting his own claims to be received as an *Apostle* of Christ, on a par with the other *Apostles*, relates that after his Conversion he did not go up to Jerusalem, to those who were *Apostles* before him, but went to Arabia; and thence returned to Damascus, and after three years went up to Jerusalem to see *Peter*, and remained with him fifteen days, but that he saw none other of the *Apostles*, "save *James*, the *Lord's brother*."

The whole drift of St. Paul's argument here is to show, that he himself "was an *Apostle* not of men, or by men," and had *learnt nothing* from any other *Apostle*: that he had indeed gone up to Jerusalem to see Peter, and had remained with him a short time, but had not seen any other *Apostle* there, but *James*, the Lord's brother.

The natural inference from these words, especially when taken in connexion with the context, is this; that *James*, the *Lord's brother*, was an *Apostle*; and that he was an *Apostle* in the same sense as *St. Peter* was an *Apostle*, namely, as one of the *Twelve*.

(2) This inference is confirmed by the terms in which this same James is mentioned by St. Paul. He says that "*James, Cephas, and John*" were pillars of the Church; he places *James* before Peter and John; which he hardly would have done, if James had not been one of the Apostles as well as Bishop of Jerusalem.

(3) The Apostolic Catalogues in St. Luke's Gospel and in the Acts of the Apostles mention James the son of Alphæus, and mention "*Jude*², brother³ of James." And in several places of the Acts of the Apostles, a James is presented to us in his character as Chief Pastor at Jerusalem⁴. But no intimation whatever is given in that History, that *this* James is a different person from James the son of Alphæus, who had been specified in the same book as one of the Twelve, and as having a brother called Jude.

(4) *St. Jude* in his Epistle calls himself the servant of Jesus Christ, and *brother of James*. Since there was a Jude who was an *Apostle*, and had a brother called James, it seems most probable, that the Jude who wrote the Epistle, would have added some discriminating token by which his own brother James might be distinguished from the *Apostle* bearing the same name, if the James, whose brother Jude was, was not the same as James the *Apostle*.

(5) In the catalogue of the Apostles we find this combination, "*Jude brother of James*⁵." And if we refer to the beginning of the Epistle of St. Jude, we there read "*Jude brother of James*."

The Jude who wrote that Epistle is called an *Apostle* by ancient writers⁶, and by the Church of England in the title to her Collect for his festival⁷; and he would hardly have designated himself as "*brother of James*," if the James, whose brother he was, had been a different person from *that* James, who, when St. Jude wrote, was celebrated in Christendom as the Lord's brother, and Bishop of Jerusalem, and a blessed Martyr for Christ. That James was the James who was best known in the Church. Since therefore St. Jude designates and distinguishes himself as "*the brother of James*," therefore the James whose brother he styles himself, was the most conspicuous person of all who bore that name; viz. the brother of our Lord, and Bishop of Jerusalem; and if Jude was an *Apostle*, as is also asserted by ancient testimony, then since Jude the *Apostle* had a brother called James, who was also an *Apostle*; therefore the James who was Bishop of Jerusalem, and is claimed as a brother by St. Jude, was also one of the Apostles.

tower (2 Kings v. 24. 2 Chron. xxvii. 3), and *my people*. Cp. Neander, Pflanzung, &c., ii. p. 486, and the remarkable passage of Eusebius, ii. 23, quoted below in the note on chap. v. 3. And if this is the true etymology, it is worthy of remark, that, he who, for his sanctity and eminence was called a *bulwark of the people*, and was a pillar of the Church (Gal. ii. 9), was called also, probably by his own modest desire, "*James the Less*."

¹ Matt. x. 3.

² See Gal. i. 16—19, and the note there.

³ Luke vi. 16. Acts i. 13.

⁴ This appears to be the correct interpretation of the words Ἰούδας Ἰακώβου. See note on Acts i. 13.

⁵ See Acts xii. 17, 18; xv. 13; xxi. 18.

⁶ Luke vi. 16. Acts i. 13.

⁷ See Tertullian, de cult. fem. 3. Origen in Rom. lib. v. p. 549. De Princ. iii. 2. Epiphanius. Hær. 26. Hieron. in Tit. c. 1.

⁸ "St. Simon and St. Jude Apostles." See on Acts i. 13, 2nd edit., and below, Introduction to the Epistle of St. Jude.

(6) James the *Apostle* is described by St. Matthew as “son of *Alphæus*’.” *Alphæus* is the same name as *Cleophas*², or *Clopas*. The wife of *Clopas* was called *Mary*³; and *that Mary* was ἀδελφὴ of *Mary* the mother of *Jesus*⁴; and⁵ we find that this *Mary*, the wife of *Clopas*, was mother of *James* called the Less, and *Joses*; and *James* and *Joses* and *Simon* and *Jude* are mentioned as the names of our Lord’s ἀδελφοὶ in the Gospels⁶; where our Lord is called the ἀδελφὸς of *James* and *Joses* and *Jude* and *Simon*. Hence we may infer, that *James* the ἀδελφὸς of our Lord and Bishop of Jerusalem, who had a brother called *Jude*, and who was son of *Clopas*, which is the same name as *Alphæus*, was the same person as *James* who is called the Son of *Alphæus* by St. Matthew⁷ and St. Mark⁸, and who had a brother called *Jude*⁹, and who was an *Apostle*.

(7) These inferences are confirmed by records of primitive Ecclesiastical testimony. Papias, a disciple of St. John, makes the following statement on this subject. He says that there are four Marys mentioned in the Gospel, namely,

1. "Mary the Mother of our Lord."
2. "Mary the wife of Cleophas or Alphæus; and mother of James the Bishop and Apostle, and of Simon, and Thaddæus (Jude)"¹⁰."
3. "Mary Salome, the wife of Zebedee."
4. "Mary Magdalene."

"These four," he adds, "are mentioned in the Gospel. James, and Jude, and Joseph (or Joses) were sons of our Lord's mother's sister¹¹."

(8) In the Gospel according to the Hebrews, which was of very early date, the following incident was recorded: "Soon after His Resurrection from the Dead, the Lord went to James and appeared to him. For James had sworn that he would not eat bread from the hour in which he had drunk the Cup of the Lord, until he could see Him rising from among them that sleep. . . . And the Lord took bread and blessed and brake it, and gave it to *James the Just*, and said to him, '*My brother, eat thy bread, for the Son of Man is risen from among them that sleep*'".

It is evident, that the writer of this narrative believed *James the Just* to be an *Apostle*; for the first Holy Eucharist was administered to the Twelve alone.

(9) In the Acts of the Apostles¹³, we have the following list of names among the Twelve; "*James the son of Alphæus, and Simon Zelotes, and Jude the brother of James;*" and the same list of names thus arranged occurs in the catalogue of *Apostles* in St. Luke's Gospel¹⁴.

In the Gospels of St. Matthew ¹⁰ and Mark ⁸ we have the following three names of "our Lord's brethren;" "*James, Simon, and Jude*;" arranged in this order.

The name *Simon* is only another form of *Symeon*¹⁷. We learn also from Ecclesiastical History, that Symeon (or *Simon*) the son of *Clopas* (or *Alphæus*), and one of the Lord's brethren, succeeded his brother *James* in the Bishopric of Jerusalem¹⁸; and the ground on which he was appointed to that office appears to have been, that he was a brother of our Lord.

These circumstances are confirmatory of the opinion, that "James, Simon, and Jude," who are mentioned in the Apostolic Catalogue, are the same as "James, Simon, and Jude" who are mentioned as "our Lord's brethren".

We arrive therefore at the conclusion that James, the Author of this Epistle, and brother of our Lord, and Bishop of Jerusalem, was also an *Apostle*.

Against this opinion it has been *objected*²⁰,

¹ Matt. x. 3.

² See note on Matt. x. 3.

³ John xix. 25.

⁴ John xix. 25.

^b On comparing John xix. 25 with Matt. xxvii. 56, and Mark xv. 40.

⁶ In Matt. xiii. 55. Cp. Mark vi. 3.

7 x. 3.

* iii. 18.

⁹ Luke vi. 16. Acts i. 13.

¹⁰ The same name as Jude. See on Matt. x. 3, compared with Luke vi. 16. Acts i. 13.

¹¹ This fragment of *Papias* may be seen in *Grabe*, *Spicilegium* ii. pp. 34, 35. *Routh*, *Reliq. Sacra*. i. p. 16, and above in the note on Matt. xii. 46. See also *Dr. W. H. Mill* "On the Brotherhood of Jesus," p. 238. Compare the authorities cited in the notes above, on Matt. x. 3; xiii. 55; xxviii. 1. Mark iii. 18. John. xix. 25. Acts xii. 17; xxi. 18. 1 Cor. ix. 5, and on Gal. i. 19, and *Professor Ellicott's* note there. The genuineness of the fragment has been questioned by some, because it exists only in

Latin; but this is the case with many portions of the earlier Fathers, e. g. *Hermas*, *Polycarp*, and *Irenæus*.

¹² *Jerome. Scr. Eccl.* 2.

13 i. 13.

¹⁴ vi. 15. 16.

15 xiii. 55.

16 vi. 3.

¹⁷ See Acts xv. 14.

¹⁸ See *Euseb.* iii. 11, and iii. 22.

¹⁹ See further on this subject, in the *Introduction* to St. Jude's Epistle.

²⁰ The objections hereinafter recited may be seen in the critical observations on this question by *Herder*, *Mayerhoff*, *Credner*, *Schaaf*, *De Wette*, *Neander*, *Kern*, and others, cited by *Winer*. R. W. B. i. p. 527. See also *Davidson*, *Intr.* vol. iii. p. 302—307. *Alford*, *Proleg.* to this Epistle, sect. i. *Huther*, *Einleit.* n. 2.

On the other hand, the *identity* of James the son of Alphæus, the Apostle, with James the Bishop of Jerusalem, has been main-

1. That St. John records the following speech of St. Peter to Christ, "Lord, to whom shall we go? Thou hast the words of eternal life; and *we have believed* (πεπιστεύκαμεν) and know (ἐγνώκαμεν) that Thou art the Christ." Jesus answered, "Did I not choose you Twelve, and one of you is a Devil." He was speaking of Judas Iscariot, for he was about to betray Him, being one of the Twelve¹.

In the next Chapter to this, St. John narrates, that 'the Feast of Tabernacles was at hand;' and "His brethren said to him, Depart hence and go into Judæa, that Thy disciples also may behold Thy works which Thou doest; for no one doeth anything in secret, and seeketh to be himself in public; if Thou doest these things, manifest Thyself to the world; for not even were His brethren believing (ἐπίστευον) on Him."

Here then the question arises—How could it be said by St. Peter, in the name of the Twelve, that they believed in Christ, and yet be asserted by the Evangelist, that "not even His brethren were believing on Him,"—if two of His brethren were of the number of the Twelve?

This objection has been considered by some in recent times to be decisive against the opinion that James, the brother of our Lord, was one of the Twelve.

But it does not seem of sufficient force to invalidate the arguments above adduced.

Peter says—"we have believed and know that Thou art the Christ," and he was speaking of the Twelve. But he was not aware what was in the hearts of those, concerning whom he was speaking. Our Lord Himself corrected his assertion. "One of you is a devil." Judas was one of the Twelve, and betrayed Christ; Peter himself denied Him; the rest of the Twelve forsook Him and fled; they did this, after they had seen many more of His mighty works than they had seen at the time of St. Peter's speech; and they did this in about twelve months after that speech was uttered.

Besides, although it is said by St. John a few verses only after this speech of St. Peter, that our Lord's brethren were not then believing² on Him, yet the fact is, that nearly half a year elapsed between St. Peter's speech, and that of our Lord's brethren. The one was spoken at a Passover³, the other was not spoken till the approach of the Feast of Tabernacles, that is, after an interval of nearly six months.

If now it was true, that notwithstanding Peter's profession of belief on the part of the Twelve, all of them were very weak in faith⁴, one of the Twelve betrayed Him, and another denied Him, and the rest deserted Him, in about twelve months' time after that profession was made, is there any great reason for surprise, that at a particular time, at a period of six months after that profession, some of that number were not believing on Him? Besides, it might be quite possible for persons to believe Him to be the Christ, and yet not have that belief in His true character as a suffering Messiah, whose kingdom was not of this world, which alone could justify the Evangelist in saying that they were believing on Him⁵.

2. It has been said that none of our Lord's brethren—and therefore not James—could have been Apostles; because we read in Acts i. 14, "These all" (the eleven Apostles) "were continuing with one accord in prayer with the women, and with Mary the mother of Jesus, and with His brethren."

But to this it may be replied,—we do not say, that all our Lord's ἀδελφοὶ were Apostles; and the assertion of the Sacred Historian communicates the fact, that those of that number, who were not Apostles, were then gathered together with the Apostles. And even if all of them had been Apostles, this specification of them would not create any difficulty. We here read of Mary, in addition to the women; and in another place we read "the rest of the Apostles, and the brethren of the Lord, and Cephas⁶," who certainly was an Apostle.

3. It has been alleged, that if we suppose that St. James, who was placed as Bishop at Jerusalem, was also one of the Twelve, we are adopting an hypothesis which is not consistent with the general commission to the Apostles, to go and teach all nations⁷.

But to this it may be replied, that the Apostles were first to be witnesses to Christ at Jerusalem⁸, and that they remained at Jerusalem many years after the Ascension⁹; and that, as far as we know, James, the other Apostle of that name, the son of Zebedee, never left Jerusalem¹⁰.

tained in recent times by other continental critics, such as Baumgarten, Semler, Gabler, Pott, Bertholt, Guericke, Schnackenburg, Kern, Meier, Steiger, and others. See Winer, R. W. B. i. 527. Guericke, Einleit. p. 483.

¹ John vi. 68—71.

² ἐπίστευον, the imperfect tense, which is to be noted.

³ See John vi. 4.

⁴ See concerning Thomas, John xiv. 5, and Philip 8—11, and

of Jude, John xiv. 22, 23, and the question of the Apostles after the Resurrection, Acts i. 6.

⁵ Cp. Westcott, Introduction to the Gospel, p. 122.

⁶ 1 Cor. ix. 5.

⁷ Matt. xxviii. 19.

⁸ Acts i. 8.

⁹ See note on Acts viii. 1.

¹⁰ Acts xii. 2.

It is probable, that Peter was placed, for a time at least, as Bishop at Antioch; and St. John, as Metropolitan, at Ephesus; and the Apostles would not have been acting in accordance with the long-suffering of Christ towards Jerusalem, if they had not placed one of their own number there, as Chief Pastor "of the lost sheep of the House of Israel".

Besides, we find notice of the ordination of St. Matthias to the Apostolic office, in the Acts of the Apostles². We find, in the same book, a notice of the ordination of Saul and Barnabas to the same office³. And in like manner, if James, Bishop of Jerusalem, had not been already ordained to the Apostolic office, we might reasonably expect to find, in the Acts of the Apostles, some notice of his ordination to that office at Jerusalem, of which he is already exercising the functions, when he is presented to us in the Acts of the Apostles⁴.

4. It has been alleged, that if James, the brother of our Lord, had been an Apostle, and Jude, his brother, an Apostle, then we should not have the names of the sons of Cleophas and Mary arranged in the following order by two Evangelists, in the New Testament. "James, and Joses, and Simon, and Jude"; and again, "James, and Joses, and Jude, and Simon"; but that Jude would be placed before Joses.

But to this it may be answered, that those Evangelists are citing the names as spoken by the people of Nazareth, who were disparaging the credit of Christ, and would care little, and perhaps did not know, who among His brethren were Apostles, and who were not.

It is true, that the Evangelists themselves sometimes describe Mary, the wife of Cleophas, or Clopas, as the mother of "James and Joses," who was not an Apostle, to the omission of Jude⁵; and she is sometimes described as the mother of James only⁶. Perhaps Jude was the youngest of her sons; and however this may be, the allegation in question does not affect the claim of James, the brother of our Lord, who is always placed first in the list⁷, to be recognized as an Apostle.

It is also true, that the testimonies of the writers of the second, third, and fourth centuries are not uniform and consistent on this question.

Some were of opinion that James, the Lord's brother, was not the same as James the son of Alphæus, and was not an Apostle⁸. But after passing through a period of doubt and discussion, the Western Church seems to have been settled in the opinion that James the Lord's brother, the author of the Epistle, was also an Apostle⁹; and this opinion has been adopted in many Ancient Versions¹⁰ of this Epistle, and is embodied by the Church of England in her Liturgical offices for the Festival of St. Philip and St. James¹¹.

¹ Matt. xv. 24.

² Acts xiii. 1, 2.

³ Acts xii. 17; xv. 13; xxi. 18.

⁴ See Matt. xiii. 54.

⁵ Mark vi. 3.

⁶ Matt. xxvii. 56. Mark xv. 40.

⁷ Mark xvi. 1. Luke xxiv. 10.

⁸ See below, Introduction to St. Jude's Epistle.

⁹ So Gregory Nyssen. de Resurr. orat. ii. vol. iii. p. 413. Chrysost. in Matt. hom. 5, and in Act. hom. 33. Jerome, in Isa. xvii., and in Gal. i. 19.

¹⁰ He is called an Apostle by Clement of Alexandria, Pædag. ii. c. 2, quoted by Tillemont, i. p. 283, and in Eusebius ii. 1. Clement is quoted as saying, that there were two persons called James, one the James who was beheaded (i. e. the son of Zebedee), the other, James the Just, the Bishop of Jerusalem, and he is called 'an Apostle' by Origen, in Rom. lib. iv. pp. 535, 536, and by Athanasius, c. Arian. iii. p. 511, and by Theodoret, in Gal. i. 19.

See also Jerome ad Paulin. ep. 50, "Jacobus, Petrus, Joannes, Judas, Apostoli," and c. Helvid. c. 7. He is constantly called Apostolus by S. Augustine.

¹¹ E. g. the Vulgate, Syriac, Arabic, and Æthiopic, where this Epistle is entitled the Epistle of James the Apostle.

¹² See the Collect and Epistle for that Day. Compare Bp. Pearson in Act. Apostolorum, Lect. iv. p. 350, ed. Churton, where he expresses himself in favour of the opinion that St. James the Bishop of Jerusalem was an Apostle. It is also maintained with force and clearness by the late learned Editor of an Analysis of Bp. Pearson's Work, Dr. W. H. Mill, in his dissertation on the Brotherhood of Jesus, p. 240; and by one of Bp. Pearson's worthiest successors in the Chair of the Lady Margaret's Professorship of Divinity at Cambridge, the Rev. J. J. Blunt, whose words may be cited here. (Lectures on the History of the Early Church, p. 70.)

"St. James, another of the Apostles of the greatest distinction, was yet more circumscribed in the range of his personal services, Jerusalem itself being the compass within which they were

confined. There were two of this name amongst the Apostles: the one, the son of Zebedee and brother of John, sufficiently distinguished from any other by his parentage and relationship, and soon ceasing to create any confusion in the Annals of the Twelve by disappearing from the scene altogether, being killed of Herod by the sword (Acts xii. 2); the other, presented to us in the Sacred History under several designations, but still the identity of the individual under them all probably admitting of being proved. Among the women who stood watching the crucifixion, were, according to St. Mark, 'Mary Magdalene, and Mary the mother of James the less' (Mark xv. 40. According to St. John, 'Mary Magdalene, and Mary the wife of Cleophas,' John xix. 25); therefore we conclude that Mary the mother of James the Less was the same as Mary the wife of Cleophas, or, in other words, that James the Less was the son of Cleophas. But James the Apostle, according to St. Matthew, was the son of Alphæus (Matt. x. 3), which is merely another pronunciation of the same Hebrew name; so that James the Apostle and James the Less were one and the same person, the son of Mary the wife of Cleophas, who is further described in the passage of St. John already referred to, as Jesus' mother's sister, and accordingly St. James is discovered to be the cousin of our Lord, or, as he is elsewhere called in the language of the Hebrews, 'The Lord's brother' (Gal. i. 19); a circumstance which perhaps secured to him the primacy of the Church of Jerusalem, as episcopal chairs were afterwards assigned to the grandsons of St. Jude, related in the same degree to our Lord, for a similar reason. (Hegesipp. apud Eus. iii. c. 20.) In Jerusalem, then, he exercised his high functions, and from Jerusalem he wrote his Catholic Epistle, the internal evidence of which indicates a date later than the death of St. James the brother of St. John, to whom some have ascribed it, an event which must have occurred as early as A.D. 43 or A.D. 44. For that Epistle deals with errors and defects of the Church as if they were already chronic, and, moreover, anticipates, from no great distance it may be thought, the calamity which was coming on the country in the downfall of Jerusalem.—'Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall

II. On the designation of St. James as "*the Lord's Brother.*"

What is the relationship to Christ, which is indicated by this title?

On this point there were two opinions in *ancient* times.

1. That "the Lord's Brethren" were children of Joseph by a former marriage¹.

2. That they were children of Cleophas and Mary the ἀδελφή of our Lord's mother; and so were ἀδελφοί of Christ; and that the word ἀδελφοί, as applied to them, does *not* mean children of the same parent or parents, but *near kinsmen* or *cousins*².

It has been alleged by some, that this opinion is not earlier than the age of S. Jerome. But the testimony cited above from Papias, shows that it is of a more ancient date.

3. A third opinion has been adopted by some in *recent* times³, viz. that James and his brothers, Jude, Joses, and Simon, and also his *sisters*, mentioned Matt. xiii. 56; Mark vi. 3, were children of Joseph and Mary the Mother of our Lord; and so were literally *brothers* and *sisters* of our Lord.

This third opinion, however, has no ground in the testimony of primitive Christian Antiquity. Not a single Christian writer who lived in the Apostolic age, or for two hundred years after the Apostles, can be cited as saying that James the Bishop of Jerusalem, or any of those who are called our Lord's brothers and sisters in the New Testament, were children of Mary the Mother of our Lord. And when the opinion, that they were her children, was first broached, as it was by Helvidius in the fourth century, it was condemned as novel and erroneous by S. Jerome⁴, who wrote a Treatise against it, and it has been proscribed by the general consent of the Eastern and Western Churches⁵, and by the most learned and judicious divines of our own Church⁶; and this notion of Helvidius, and of those who were called *Helvidians*, was even included by S. Augustine in a catalogue of heresies⁷.

Besides, if the blessed Virgin had several children living at the time of the Crucifixion, and one of them, St. James, of such approved piety as to be called James the Just, and to be appointed Bishop of Jerusalem,—and all of them were united in prayer with the Apostles and Blessed Virgin on the day of the Ascension of Christ⁸,—it seems improbable, that our Lord should not have commended His Mother to the care of St. James, or to that of any other of her children, and His own brothers by blood; and that He should have said to His Mother, "Woman, behold thy son," meaning thereby *St. John*; and that from that hour she should have been taken by St. John to his own home⁹.

Again, we know from the Gospels that—

(1) Mary the wife of Cleophas, or Clopas, was the ἀδελφή of Mary the mother of Christ¹⁰.

(2) That Mary the wife of Cleophas had sons whose names were *James* and *Joses*; and probably also *Jude*¹¹;

be on the morrow; and again yet more significantly, 'The coming of the Lord draweth nigh.' Still, however far the decrees established at Jerusalem might reach, and whatever might be the circulation of his Epistle, in Jerusalem, as I have said, he constantly abode, and thus gave still more vital force to the action of that heart of Christendom, till death, in his case a violent one, overtook him. For the Jews, incensed at the progress of Christianity, and profiting by the anarchy of the moment, when Festus dead, and his successor not yet appointed, they could do what seemed good in their own sight, urged St. James to address the people of Jerusalem at the Passover, numbers being assembled, and a riot apprehended, and inform them rightly concerning Jesus, disabusing them of their confidence in Him, and allaying the feverish expectation of His advent. In order that he might be the better heard, they set him on a wing of the temple; but when the reply of James to their violent and importunate appeal proved to be, 'Why question ye me concerning Jesus the Son of Man? He is now sitting in the heavens at the right hand of power, and is about to come in the clouds of heaven,' they put him effectually to silence, by casting him down headlong, and afterwards despatching him with a fuller's club." *Euseb. Eccl. Hist. ii. c. 23.*

¹ *Origen* in Matt. xiii., in Johann. ii. *Euseb. ii. 1*, δτι δὴ καὶ αὐτὸς τοῦ Ἰωσήφ ἀνέμαστο παῖς. *Epiphani. hæres. 28* and *88. Hilary* in Matt. i. Compare *Lardner*, ch. xvi., and *Dr. W. H. Mill*, pp. 260—269, who supposes that this opinion took its origin from Apocryphal Gospels; as also the other opinion that St. James, the brother of our Lord, was not an Apostle.

² This is the statement of St. John's disciple *Papias* (see on Matt. xii. 46), and of *Jerome* c. *Helvid. c. 7* and *c. 8*, and in *Matt. xii.*, and *Script. Eccl. 4*, and of *Theodoret* in *Galat. i. 19*, who says that James was the son of an ἀδελφή of the Blessed Virgin, and was an ἀνέψιός of Jesus Christ. Cp. *S. Augustine* in *Joann. Tract. 28*, contra Faustum xxii. 45.

See also the authorities cited above in the notes on Matt. x. 3; xiii. 55. Mark iii. 18. John xix. 25. Acts xii. 17. Gal. i. 19. 2 Cor. ix. 5.

³ E. g. *Herder, Credner, Meyer, De Wette, Wiesinger, Huther*, Einleitung, p. 7. *Alford*, Proleg. to St. James, sect. i.

The opinion that they were *cousins* of our Lord has been defended by many recent continental writers, *Schneckenburger, Olshausen, Glöckler, Kühn*. See *Winer*, R. W. B. i. p. 566.

⁴ *S. Jerome* adv. Helvidium, tom. iv. p. 130.

⁵ In the words of *Lardner*, chap. xvi., "It has been the opinion of all Christians in general, that Mary never had any children by Joseph."

⁶ It may suffice to refer to *Bp. Pearson* on the Creed, Art. iii. pp. 328—333, and *Hooker*, V. xlv. 2, and *Dr. W. H. Mill's* Dissertation on the Brotherhood of Jesus, pp. 221—316.

⁷ *S. Augustine*, hæc. 84, "*Helvidiani exorti sunt ab Helvidio; ita Virginitati Mariæ contradicunt, ut eam post Christum alios quoque liberos de viro suo Joseph peperisse contendunt.*" See also *Prædestinat. de hæc. 84.*

⁸ Acts i. 13.

⁹ John xix. 27. This argument has been already stated by ancient Christian writers. *S. Hilary* in Matt. i., writing against some whom he condemns in strong language for saying that James was the son of Mary, the Mother of our Lord, thus speaks, "Verum homines pravissimi hinc præsumunt opinionis suæ auctoritatem, quod plures Dominum nostrum fratres habuisse traditum est; qui si Mariæ filii essent, nunquam in tempore passionis Joanni Apostolo transcripta esset in matrem." The same argument is urged by *S. Chrysostom* in *Matt. hom. 5*, and *S. Epiphanius*, Hæc. 78.

¹⁰ John xix. 25.

¹¹ Matt. xxvii. 56. Mark xv. 40. Luke xxiv. 10, compared with Jude 1.

(3) That three of *our Lord's ἀδελφοὶ* were also named *James, Josès, and Jude*¹.

It is therefore highly probable from this identity of three names, and from the relationship between Mary the mother of our Lord, and Mary the wife of Cleophas, that the James, Josès, and Jude, who were sons of Mary the wife of Cleophas, were no other persons than the James, Jude, and Josès, who are called "brethren of the Lord."

But here it may be said; it is not likely that two *sisters* should both be called by the same name *Mary*, and therefore James and our Lord could not have been *first* cousins.

Let this be allowed; and then it may be suggested, that when Mary the wife of Clopas is called the ἀδελφὴ of Mary the Blessed Virgin, as she is by St. John², the word ἀδελφὴ is not to be taken in its literal acceptation of *sister in blood*, but, according to Scripture use, means a *cousin*, or near relative.

This is probable; and this use of ἀδελφὴ in *her* case, would also explain the use of the word ἀδελφοὶ in the case of her children James, Josès, and Jude. They are called in Scripture ἀδελφοὶ of our Lord; she is called in Scripture the ἀδελφὴ of His mother. Perhaps, Mary their mother was the *cousin* of the Virgin Mary His mother: and they were second cousins of her ever-blessed Son.

The above observations are offered to the reader's consideration with feelings of diffidence. The questions which have been now examined (namely, whether St. James the Less was an Apostle, and what is the precise relationship which is expressed by his appellation "the Lord's brother³"), exercised the ingenuity of many learned writers in the earlier ages of the Church, who possessed ancient documentary aids for the solution of them, which are not now extant.

It would therefore be presumptuous to dogmatize upon these two points.

Rather we may reasonably believe, that a providential purpose may be subserved even by the uncertainty which surrounds them. The Holy Spirit, if He had been so pleased, might have made them perfectly clear by a few additional words in Holy Scripture; but He has not done so. He foreknew the doubts which would arise in the Church in regard to these questions. There is therefore a moral in His reserve; there is a meaning in His silence.

And what is that? Perhaps by such difficulties as these He designed to make us more thankful for those essential verities of saving doctrine, which *are fully revealed* to us in Holy Writ. There seems also to be a special lesson to be learnt from the particular questions which have now passed under review. The Holy Spirit has thrown a veil over the personal history of the Blessed Virgin. He has not clearly disclosed to us the precise nature of the relationship which is indicated in Holy Scripture by His own words "the Lord's brethren," "the Lord's sisters." And why was this? Might it not be, in order to wean our hearts from laying too much stress on carnal relationships even to Christ Himself? Might it not be, for the purpose of reminding us of the high and holy nature of *our own privileges* as brethren and sisters of Christ, by virtue of our own incorporation in His *mystical body*, and our relation to our *heavenly Father by filial adoption*, in His Ever-blessed Son? Might it not be, for the sake of inculcating more forcibly that holy and joyful truth, which Christ Himself vouchsafed to declare to us, when He said, "Who is *My Mother*? and who are *My Brethren*?" And He stretched forth His hand toward His *disciples*, and said, Behold My mother and My brethren! For *whosoever shall do the will of My Father which is in heaven*, the same is *My brother, and sister, and mother*⁴."

This divine truth—that brotherhood to Christ consists in obedience to His heavenly Father,—is the sum and substance of this Epistle, written by St. James, the Lord's Brother.

V. The canonical authority, and Divine Inspiration of this Epistle, are abundantly attested by early Christian writers⁵, and by the consent of the ancient Church Universal⁶, and the fact that

¹ Matt. xiii. 55. Mark vi. 3.

² xix. 25.

³ Since this Introduction was written, the author has had the pleasure of finding its statements and reasonings confirmed in an excellent article on St. James by the Rev. F. Meyrick, in *Dr. W. Smith's Dictionary of the Bible*.

⁴ Matt. xii. 48—50. See also His saying in Luke xi. 27, 28.

⁵ See the reference to it more or less clear by *Clemens Romanus, Hippolytus, Hermas, Clemens Alexandrinus, Origen, Eusebius*, cited by *Lardner, Athanasius, Jerome*, and others.

Kirchhofer, pp. 258—367. *Guericke*, pp. 495—497. *Davidson*, *Introd.* p. 331. *Huther*, *Einleitung*, § 4. *Alford*, *Proleg.* sect. v.

⁶ After some *hesitation* in some quarters,—a circumstance which gives greater force to the *subsequent universal consent*. On this point, which is of great importance for the complete establishment of the proof of the Canonical Authority of the Epistles of St. James, St. Peter, St. John, and St. Jude, more will be said below, in the *Introduction* to the *Second Epistle* of St. Peter.

12 INTRODUCTION TO THE EPISTLE GENERAL OF ST. JAMES.

many sentences of it were adopted and incorporated by St. Peter in his first Epistle¹, is a sufficient proof of the esteem in which it was held by the Apostles.

VI. The *date* of the Epistle must be placed before the Passover of A.D. 62, when St. James was martyred² by the rulers of the Jews, who were disappointed and exasperated by the escape of St. Paul from their hands, A.D. 61, and turned their rage against St. James who remained at Jerusalem³; and it was posterior to St. Paul's Epistle to the Romans, which was written A.D. 58; and it is not unlikely that the fury of the Jews, which vented itself in the murder of St. James, was excited by the publication of this Epistle⁴; and it bears internal evidence of having been written at a time when the sins of Jerusalem were being filled up to the brim, and the time of her probation was drawing near to its close⁵, and the day of her destruction at hand. It was probably written about A.D. 60 of the common era.

¹ See note below on 1 Pet. i. 16.

Compare James i. 1	. . . . .	1 Pet. i. 1.
i. 2	. . . . .	i. 6.
i. 10, 11	. . . . .	iv. 12.
i. 18	. . . . .	i. 3
i. 21	. . . . .	{ i. 23.
ii. 7	. . . . .	{ ii. 1, 2.
iii. 13	. . . . .	iv. 14.
iv. 1	. . . . .	ii. 12.
iv. 6	. . . . .	ii. 11.
iv. 7	. . . . .	v. 5, 6.
iv. 10	. . . . .	v. 9.
v. 20	. . . . .	v. 6.
		iv. 8.

² When, it seems, Judæa was without a Roman Governor. "Such a season left the Jews at liberty to gratify their licentious and turbulent dispositions, and they were very likely to embrace it. We may therefore very reasonably place this event at that juncture." *Lardner*, chap. xvi. See above, *Chronological Tables* prefixed to the Acts of the Apostles; and to St. Paul's Epistles.

³ See *Euseb.* ii. 23.

⁴ Cp. below, v. 10.

⁵ See v. 1—6. 8, 9.

ΕΠΙΣΤΟΛΑΙ ΚΑΘΟΛΙΚΑΙ.

ΙΑΚΩΒΟΥ ΕΠΙΣΤΟΛΗ.

I. ¹ ^a **ΙΑΚΩΒΟΣ**, Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ δούλος, ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ χαίρειν.

² ^b Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσχητε ποι-

^a John 7. 35.
Acts 2. 3. & 8. 1.
& 13. 21.
1 Pet. 1. 1.
^b Matt. 5. 11, 12.
Acts 5. 41.
Rom. 5. 3. Heb. 10. 34. 1 Pet. 1. 6.

1. ¹ *Ἰάκωβος*] *James, a servant of God, and of the Lord Jesus Christ.* Concerning the Author of this Epistle, see above, *Introduction*.

He does not call himself an *Apostle*. Neither does St. Paul, in his Epistles to the Thessalonians, Philemon, and the Philippians (see on 1 Thess. i. 1, and Phil. i. 1). Nor St. John, in his Epistles, or Apocalypse.

It cannot, therefore, be hence inferred, that James, the author of this Epistle, was not an *Apostle*. He might be induced to forego the Apostolic title by feelings of modesty, a grace which specially characterizes the writer, "*James the Less*" (Mark xv. 40), who does not speak to his readers as his *children*, but as his *brethren*, see below on v. 2.

He might also be induced to *withhold* the Apostolic title, because he did not *go forth* as an Apostle, to preach to those whom he addresses, but remained stationary at Jerusalem until his death in that city.

He also foregoes two *other* titles, which belonged to him, viz. "*the Lord's brother*" (cp. Jude 1) and "*Bishop of Jerusalem*" (see Acts xxi. 18).

— ταῖς δώδεκα φυλαῖς] *to the twelve tribes that are in the dispersion.* On the various *διασποραί*, or *dispersions* of the Jews, see above, note on Acts ii. 9—11.

The address is *general* to the twelve tribes; not only to the Jewish *Christians*, but to the *Jews* also, to whom some of the latter portions of the Epistle are specially applicable, see iv. 1. 4. 8, v. 1—6, and above, *Introduction*. As is observed here by *Bede*, "*James writes not only to those who suffered persecution for righteousness' sake, nor only to them who believed in Christ, but were not careful to maintain good works; but he writes also to those who persecuted the believers; and he exhorts the unbelieving Jews to repent of their guilt in crucifying Christ, and in their other criminal acts, in order that they may escape the Divine Vengeance now hanging over their heads.*" So *Estius*, *Grotius*, *Hammond*, *Lardner*, and others.

Hence in the beginning of *this* Epistle there is no announcement of *Grace*, *Mercy*, and *Peace*, nor is there any such expression at its close. In this respect this Epistle stands alone in the New Testament.

James the "*brother of the Lord*,"—who came to the lost sheep of the house of Israel (Matt. x. 16,—and Bishop of Jerusalem, had a special labour of love to perform to the twelve tribes. "*Jure Jacobus circumcisionis Apostolus his qui ex circumcisione sunt scribit*" (*Didymus*). The reader may observe throughout this Epistle many points of resemblance to the Gospel of *St. Matthew* (see below, i. 26. 27; ii. 13; iii. 1. 18; iv. 9; v. 6. 12. 13), the Gospel specially designed for the *Jews*, see above, *Introduction* to the Four Gospels, p. xli, and to St. Matthew, pp. xlix—lii. In the Synopsis Scripturæ inserted in the works of *S. Athanasius* (tom. ii. p. 55), there is mention of a tradition that "*Evangelium secundum Matthæum hebraicâ dialecto conscriptum et editum Hierosolymis, et interpretante Jacobo fratre Domini secundum carnem expositum, qui et primus à sanctis Apostolis Hierosolymaram Episcopus constitutus est.*"

The Epistle is addressed *to the twelve tribes in the dispersion*. How,—it may be asked,—could copies of it be trans-

mitted to those twelve tribes, scattered abroad throughout the world? See John vii. 35.

The answer is, By God's good providence, the Temple at Jerusalem was allowed to stand for forty years after the Crucifixion. Jews and Jewish Christians resorted to it year after year for the great annual Festivals (cp. Acts xviii. 21). St. James remained at Jerusalem as Bishop of that city (Acts xxi. 18). Thus he could communicate with them; and they could carry copies of the Epistle to their several homes throughout the world; and so in this respect, as in many others, the pilgrim tribes of the Law became preachers of the Gospel. See above on Acts ii. 1.

— χαίρειν] *salvere: greeting.* This form of salutation is used in the apostolic decree of the Council of Jerusalem, framed, probably, by St. James, Bishop of Jerusalem, Acts xv. 23, and is not employed by any other writer of the N. T.

2. πᾶσαν χαρὰν ἡγήσασθε] *count it all joy.* Do not deem it sorrow, but regard it rather as joy—joy unmixed with sorrow: "*merum gaudium existimate*;" like a vessel containing pure and agreeable beverage, and *filled up* to the brim; count even sorrow to be joy, and only joy, as the Apostles did, Acts v. 41, and as St. Paul did, Col. i. 24, and as our Lord commands his disciples to do, Luke vi. 22, 23.

On this use of πᾶς, see *Huther* here, who quotes *Homer*, Od. xi. 507, πᾶσαν ἀλήθειαν μυθήσασμαι, and cp. *Winer*, § 18, p. 101. So *merus* in Latin: "*accipies meros amores*" (*Catull.* xiii. 9), and "*mera libertas*," "*æruugo mera*," "*sermo merus*" (*Horat.*).

This precept, inculcating patience under trial, was suggested by the circumstances of the Jewish Christians to whom St. James was writing, and who were exposed to peculiar hardships and sufferings from the malice of their Jewish fellow-countrymen, treating them as Apostates; and were thus tempted to faint and falter in the faith. This their condition has been already presented to our view in the Acts of the Apostles, see on ii. 44, and in the first Epistle to the Thessalonians (1 Thess. ii. 14, 15), and in the Epistle to the Hebrews. See Heb. iv. 1; vi. 1—10; x. 34, and *Introduction* to that Epistle, toward the end.

Besides,—the *Twelve Tribes* in the *dispersion*, who were without home, or nation, and were soon about to witness the destruction of the Temple and City of Jerusalem, to which they had hitherto resorted at stated times, needed special consolation. They were to be cheered by the assurance that, wherever they were, they might find a home in Christ, and a Jerusalem in His Church,—"*ipsis debuit consolatio præstari, qui maximè videbantur affligi.*" *Cassiodorus*.

Hence St. James begins with inculcating the duty of *patience*; and the blessedness of endurance under *temptation*.

St. James says, *Count it all joy when ye fall into divers temptations, or trials*; but he also warns them against the notion that they are at liberty to *run into* temptation, or that *temptation* is from God (see below, v. 13). No, they must pray that He would not lead them into temptation (see on Matt. vi. 13), and no *temptation is from God* (see below, v. 13). But God sometimes allows His servants to be tempted, as He did Job (i. 12; ii. 5), and St. Paul (2 Cor. xii. 7), in order that His grace may be magnified in them and by them, and that they may attain an increase of glory by overcoming the Tempter, as Christ did. And

o Rom. 5. 3.
1 Pet. 1. 7.
d Prov. 2. 3.
Matt. 7. 7.
& 21. 22.
Mark 11. 24.
John 14. 13.
& 15. 7. & 16. 23.
1 John 3. 22.
& 5. 14.
e Matt. 21. 22.
Mark 11. 22, 24.
1 Tim. 2. 8.

κίλοις, ³ γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν ⁴ ἢ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα ᾗτε τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ λειπόμενοι.

⁵ εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτείτω παρὰ τοῦ διδόντος Θεοῦ πᾶσιν ἀπλῶς, καὶ μὴ ὀνειδίζοντος, καὶ δοθήσεται αὐτῷ. ⁶ αἰτείτω δὲ ἐν πίστει, μηδὲν διακρινόμενος· ὁ γὰρ διακρινόμενος ἔοικε κλύδωνι θαλάσσης ἀνεμιζομένῳ

therefore they may well count it all joy when they fall into divers temptations, for these trials are the occasions of their triumphs: they are the leaves and flowers of which the heavenly crown is to be woven.

— χαίρειν—χαρὰν] One of the characteristics of the style of this Epistle is, that, after the introduction of a leading word, the Author follows it up by some precept growing out of that word; a mode of writing called by grammarians *anadiplotis*; see here the repetition of the word ὑπομονή, v. 3; and cp. λειπόμενοι, v. 4 and 5; and διακρινόμενος, v. 4, cp. v. 13, and following; and v. 19. 21, 22. 26, and Bengel's note.

— ἀδελφοί μου] *my brethren*: an address occurring oftener in this Epistle than in any other of its size: i. 16. 19; ii. 1. 5. 14; iii. 1. 10. 12; iv. 11; v. 7. 9. 10. 12. 19; in three of which places (viz. i. 16. 19; ii. 5) it is joined with ἀγαπητοί, *beloved*. The Jews were addressed as ἀδελφοί by the Apostles (see Acts xxii. 1, and note xxii. 5). And this address is very suitable in an Epistle like the present, characterized by the language of stern rebuke; inspired, like the reproof of St. Stephen, by the Spirit of Love. James the "Lord's brother," having the spirit of the Lord, addresses even them as "brothers."

3. γινώσκοντες] *since ye know*. Such an appeal to the knowledge of the believers is characteristic of this and the other Catholic Epistles, designed to correct the errors and presumption of the *knowledge* falsely so called (1 Tim. vi. 20) of the Gnostic false Teachers, and also of those who relied on *knowledge* apart from practice, see below, ii. 20; iii. 13; iv. 4. 17; v. 20. 2 Pet. i. 20; iii. 3. 1 John ii. 3—5. 13.

— τὸ δοκίμιον] *the trial*. Herodian ii. 10, δοκίμιον στρατιωτῶν κέματος, that which is grievous in *opere*, is joyous in *fructu*. See Heb. xii. 11, and cp. Prov. xvii. 3; xxvii. 21. δοκίμιον is a word specially applied to *metals*, cp. 1 Pet. i. 7. See also below, v. 12, where another metaphor is used.

4. ἢ δὲ ὑπομονή] *but let patience have her perfect work*, in firm endurance unto the end, for "he that endureth to the end shall be saved," Matt. xxiv. 13; an exhortation necessary for those whom St. James addressed, cp. Heb. iii. 6. 14; vi. 11.

On this text see the sermon of S. Augustine, Sermon 169, and compare the treatises of Tertullian and S. Cyprian "De Patientia."

— ὁλόκληροι] a word properly applied to those who are *heirs* to the whole inheritance (κληρος), and thence applied in a moral sense to what is sound and entire in all its parts. Hence it is used by Josephus (Ant. iii. 12. 2) to describe the *sacrificial victims* which must be without blemish; and so Philo ap. Lysener, p. 452; and the ancient lexicographers interpret it by *ῥῆος* and *ὑγιῆς*, *sound* and *healthful*. Cp. Acts iii. 16; and 1 Thess. v. 23.

5. εἰ δέ τις] *but if any of you lacketh wisdom*, namely, is deficient in that moral wisdom, which may qualify you to bear up patiently and thankfully under your sufferings, and to refute the cavils of your adversaries, who gainsay the truth as it is in Christ: such was the *σοφία* of St. Stephen. Acts vi. 10.

See the treatise of Lactantius "on true and false Wisdom," and the distinction drawn between γνῶσις (*mere theoretical knowledge*) and σοφία (*practical wisdom*) by Etym. Mag.

Every man needs wisdom, and εἰ τις is not to be understood as if there were any exceptions to this statement; but the hypothetical conjunction "if" is often used, not as if the supposition were doubtful, but to introduce a precept built on an acknowledged fact. 'If I am a Father, where is My honour?' Malachi i. 6, and εἰ τις, ἴδαν τις, ἴδαν μὴ τις, are often employed, where *quicumque* would be used in Latin, and in English 'whosoever.' See John iii. 3. 5, and on Phil. iv. 8.

This text (as Bede observes) contains a warning against the erroneous notion of Pelagianism, that men may obtain wisdom by their own free will, without Divine grace. Cp. v. 16, 17.

The word λειπόμενος occurs only in this Epistle in the New Testament, see v. 4, and 11, 12.

— αἰτείτω, κ.τ.λ.] *let him ask it from God* (as Solomon did, 1 Kings iii. 11; cp. Proverbs ii. 6) *who giveth to all men*, not as the Jews give, only to their own nation, but to *all*; and who giveth ἀπλῶς, *liberally*, that is, *sine laxo*, expanding the lap of His bounty, and pouring forth its contents into your bosom. Cp. 2 Cor. viii. 2; ix. 11, and the use of the word ἀπλῶς,

dilatate, by the LXX in Isaiah xxxiii. 23; and therefore the word ἀπλῶς is rendered *affluenter* here by the Vulgate, and *copiously* by the Syriac Version.

A second sense of ἀπλῶς, *sincerely*, when a gift is given with a single eye, and without any sinister view to self, may also be admitted here. Cp. note above on Rom. xii. 8. God gives ἀπλῶς, and they who pray must pray ἀπλῶς.

The description of the Divine bounty is like a summary of our Lord's words, exhorting to prayer. Matt. vii. 7—12.

— καὶ μὴ ὀνειδίζοντος] *and upbraideth not*. And in this respect also God is not like *human* benefactors, who often upbraid the recipients of their bounty by an humiliating and invidious commemoration of the benefit ("exprobratio beneficii," Terent.) conferred by them, and of the inadequate returns which they receive for them. "After thou hast given, upbraid not," says the son of Sirach (Ecclus. xli. 22), μετὰ τὸ δοῦναι μὴ ὀνειδίζε.

This text presents the strongest motives to genuine liberality, as Bishop Andrewes says to the wealthy of his own age. It concerneth your homage, which is your trust in God, that you trust Him with your service of body and soul, Who hath trusted you with His plenty and store, and hath made you in that estate that you are trusted with matters of high importance both at home and abroad. For it is the argument of all arguments to the true Christian, because God hath given him, saith St. James (James i. 5), "without exprobration;" and given "all things," without exception of any; and that "to enjoy," which is more than competency; and that "plenteously," which is more than sufficiency; therefore, even therefore, to trust in Him only. If there be in us the hearts of true Christians, this will show it, for it will move us to place our trust in that God Who beyond all our deserts giveth: if we respect the quantity, "all things;" if the manner, very "plenteously;" if the end, "to joy" in them; yet so, that our joy and repose end in Him—a very blessed and heavenly condition. Bp. Andrewes (Sermons, v. p. 31).

6. αἰτείτω δὲ ἐν πίστει] *but let him ask in faith*. We may here cite the words of Bp. Sanderson, "If any man lack wisdom," saith St. James, "let him ask of God, that giveth to all men liberally; and it shall be given him." A large and liberal promise; but yet a promise most certain, and full of comfortable assurance, provided it be understood aright, viz. with these two necessary limitations: if God shall see it *expedient*, and if man pray for it *as he ought*. Thou mayest pray with an humble and upright affection, and put to thy best endeavours withal, and yet not obtain the gift thou prayest for, because, being a common grace, and not of absolute necessity for salvation, it may be withheld by the wisdom of God, who best knoweth what is best, and when *not expedient* for thee, or not for His Church, at that time, and in that manner, or measure. Necessary graces, such as are those of sanctification, pray for them absolutely, and thou shalt absolutely receive them.

But if it be expedient, it will not yet come for asking, unless it be asked aright. But let him pray in faith, saith St. James. Whoso doth not, let not that man think to receive any thing of the Lord. Now, that man only prayeth in faith, who looketh to receive the thing he prayeth for, upon such terms as God hath promised to give it; for Faith ever looketh to the promise. And God hath not made us any promise of the end, other than conditional; viz. upon our conscionable use of the appointed means. And the means which He hath ordained both for the obtaining and the improving of spiritual gifts, are study and industry, and diligent meditation.

To make all sure, then, here is your course. Wrestle with God by your fervent prayers; and wrestle with Him too by your faithful endeavours: and He will not, for His goodness sake, and for His promise sake He cannot, dismiss you without a blessing. But omit either, and the other is lost labour. Prayer without study is presumption, and study without prayer is Atheism. Bp. Sanderson (Serm. ii. p. 92).

— μηδὲν διακρινόμενος] *nothing doubting; for he that doubteth is like a wave of the sea driven by the wind and tossed*. At one time he is raised aloft by hope, at another he sinks downwards, in the abysses of despair; as St. Peter did in the storm, when he doubted. See Matt. xiv. 30, 31. Then the Apostolic Petros, or

καὶ ῥιπιζομένῳ. ⁷ Μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος, ὅτι λήψεται τι παρὰ τοῦ Κυρίου, ⁸ ἂν ἡρ δίδυχνος ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.

⁹ Καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ, ¹⁰ ὁ δὲ πλούσιος, ἐν τῇ ταπεινώσει αὐτοῦ· ὅτι ὡς ἄνθος χόρτου παρελεύσεται· ¹¹ ἀνέτειλε γὰρ ὁ ἥλιος σὺν τῷ καύσωνι, καὶ ἐξήρανε τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε, καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτω καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται.

¹² Μακάριος ἂν ἡρ ὃς ὑπομένει πειρασμόν· ὅτι δόκιμος γενόμενος λήψεται τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγείλατο ὁ Κύριος τοῖς ἀγαπῶσι αὐτόν.

¹³ Μηδεὶς πειραζόμενος λεγέτω, ὅτι ἀπὸ Θεοῦ πειράζομαι· ὁ γὰρ Θεὸς ἀπεί-

f ch. 4. 8.
Matt. 6. 23, 24.
2 Pet. 2. 14.
& 3. 16.
g Job 4. 2.
Ps. 102. 12.
& 103. 15.
Eccl. 14. 18.
Isa. 40. 6.
1 Cor. 7. 31.
ch. 4. 14.
1 Pet. 1. 24.
1 John 2. 17.
h Job 5. 17.
Prov. 3. 11.
Matt. 10. 23.
& 19. 28, 29.
2 Tim. 4. 8.
Heb. 12. 5.
1 Pet. 5. 4.
Rev. 3. 19.

Stone, became like a wave of the sea; but afterwards he was settled in faith, and was set for ever in the foundation of the Church. Rev. xxi. 14.

The word *ῥιπιζόμενος* is applied, as here, to the sea agitated by winds, by *Philo de Mundo*, § 18, and by *Dio Chrys.* xxxii. p. 368.

7, 8. *μὴ γὰρ οἰέσθω* for let not that man suppose that he will receive any thing of the Lord—being, as he is,—a two-minded man, unstable in all his ways. On the construction, see *Winer*, § 59. 10, p. 472. A similar apposition is in 1 Cor. v. 7. 2 Cor. vii. 6. Rom. viii. 24; and so *Wiesinger* and *Huther*.

This exhortation of St. James to faith in prayer, and this warning against double-mindedness, appear to have been before the eyes of a primitive writer, the author of "The Shepherd," *Hermas*, in his *Mandates* viii.—xi. (referred to in the *Ancient Catena* here, p. 4), where he says, "Cast away from thyself double-mindedness" (*διψυχίαν*); be "not in any wise two-minded (*μὴ διψυχῆς*) in asking of God; say not, how can I ask of God, and obtain it, when I have sinned so much against Him? Nay, but rather turn with thy whole heart to the Lord, and ask of Him without hesitation, and thou shalt feel the abundance of His mercy, for He is not like men, who remember injuries; but if thou doubtest in thy heart, thou wilt receive nothing from Him, for they who doubt concerning God, are the double-minded men, and obtain none of their requests." *Hermas*, Pastor, Mandat. ix. p. 596, ed. Dressel.

The whole of that and the following chapter appears to be an expansion of the precept of St. James in this place. Compare also the words of the Apostolic Father *S. Clement*, c. 23, where the word *διψυχος* is used in the same sense as here, and below, iv. 8; and so *Barnabas*, Epist. c. 19.

9. *καυχάσθω* let the brother of low degree glory in his exaltation: having been made a son of God by adoption in Christ, and an heir of His glory and kingdom, which are promised to the meek and lowly of heart, Matt. v. 3; xxiii. 12. Luke vi. 20; and which raise the lowliest of earth above the princes of this world, and make them to be *Kings and Priests* to God. Cp. Rev. i. 6.

An appropriate exhortation from James the *Less* (Mark xv. 40), who had been exalted to the high dignity of Bishop of Jerusalem, and was called *Oblias* (or "high fortress of the people"), and was a pillar of the Church, Gal. ii. 9 (see above, *Introduction*, p. 5), and perhaps took the title 'the Less,' not only to distinguish himself from the other James, but as a moral memento to himself that he should not be elated by his exaltation, but remember that he that humbleth himself shall be exalted. Matt. xxiii. 12; cp. below, iv. 6, and on Acts xiii. 9, on the name of *Paul*. Cp. 1 Cor. xv. 9. Eph. iii. 8.

10. *ὁ δὲ πλούσιος* but let the rich man glory in his abasement: let him not be grieved by it as too many are; let him not be distressed, because as a Christian he is exposed to suffer ignominy and reproach from his Jewish friends, and from the world; and is shunned and hated, and reviled by them, and perhaps is spoiled of his goods (Heb. x. 34), and endures violence and persecution (Heb. x. 32), and is thus debased and brought low in the eyes of men. No, let him glory in his low estate; let him rejoice and be exceeding glad in his humiliation; for he is thus delivered from the snares of wealth and worldliness, and from placing his trust in what is fickle and fleeting (v. 11), and from perishing as *Dives* did, who despised *Lazarus* (Luke xvi. 19), and is led to look up to God, and to trust in Him alone. He is now made like to Christ in suffering, and will be made like to Him hereafter in glory. Cp. Heb. xii. 3; xiii. 13.

Some expositors render *ὁ δὲ πλούσιος κ.τ.λ.*, but the rich man rejoice in that which is his debasement; i. e. his affluence and luxury; but this interpretation seems to be rather forced and unnatural.

— *ὅτι ὡς ἄνθος* because he will pass away as the flower of grass, that is, the rich man, as such, will fade away. See v. 11.

11. *ἀνέτειλε γὰρ ὁ ἥλιος* for the sun arose. The *aorists* here give liveliness to the picture, and signify that no sooner the sun arose than the flower suddenly faded. See *Winer*, § 40, p. 248, who compares the Latin *veni, vidi, vici*: *ibid.* p. 417, note.

— *σὺν τῷ καύσωνι* with the burning heat. See Matt. xx. 12. Luke xii. 55. Some interpreters suppose *καύσων* to mean the dry parching east wind (*ἄπρ*), as in Job xxvii. 21. *Jonah* iv. 8, but this does not seem to be the sense here, for St. James is speaking of what is usual, and not of what is partial and casual, as the rise of a particular wind. Accordingly, in the *Vulgate*, *Syriac*, *Arabic*, and *Æthiopic* Versions, the word is rendered *heat*.

— *ὁ πλούσιος—μαρανθήσεται* the rich man will fade away. He does not mean that the rich brother, i. e. Christian, will fade away; no, he *οὐ μαρανθήσεται*, but will have an *amaranthine* crown (1 Pet. v. 4); he will himself bloom for ever as a spiritual *amaranth*; for he will lay up treasure in heaven (Matt. vi. 20), and make to himself friends of the mammon of unrighteousness, who will receive him into the bosom of *Abraham*, who was a rich man and yet "the friend of God" (see Luke xvi. 22. 25, note), and into the everlasting habitations of heaven. (Luke xvi. 9.) But the rich man, as far as he is rich in this world, and trusts in his earthly riches (cp. Mark x. 24), will fade away like the flower of the field. Compare *Wisdom* v. 8, 9. 1 Pet. i. 24. With *ὁ πλούσιος* here compare *τὸν πτωχόν*, the poor, as such, ii. 6.

— *ἐν ταῖς πορείαις αὐτοῦ* in his ways—another lively picture: he will fade away in his ways: when actively and eagerly engaged in some worldly pursuit or pleasure, in the midst of his joy and jollity, suddenly will he be cut off.

12. *δόκιμος γενόμενος* when he has become approved, like an athlete or racer. This allusion was not strange to the Jewish mind. Cp. 1 Cor. ix. 24—27, and Phil. iii. 14; and so *Philo Judæus* uses the word *δοκιμασθῆναι*. Cp. *Loeher*, p. 454; and so *Krebs*, *Augusti*, and others here.

— *τὸν στέφανον τῆς ζωῆς* the crown of life. Observe the contrast. The rich man, as such, is only a fading flower (v. 10) withered by the sun; but he who stands the scorching heat of trial, shall receive the crown of life, which never fadeth away. (Rev. ii. 10. 1 Pet. v. 4.) Earthly trials are the flowers of which the heavenly garland is made. The wild flowers which grow on the wayside of life will become an undying wreath of glory on the head of the Saints of God. Therefore, blessed is he who endureth trial, for when he is approved, he shall receive the crown of life. Cp. *Wisdom* v. 17.

13. *μηδεὶς πειραζόμενος λεγέτω* let no man, being tempted, say, I am being tempted of God; ἀπὸ marks the immediate cause of temptation. Cp. Matt. iv. 1, and *Huther* here.

St. James here anticipates and answers an objection which might be raised on his previous declaration, that they were to consider it all joy, when they fell into divers temptations (v. 2).

If this is so, then, it might be rejoined, that temptation is a good thing, and from God; or, if it is an evil thing, then God is the author of evil. No, says the Apostle, no one is tempted of God, for God is neither tempted nor tempts.

— *ὁ γὰρ Θεὸς ἀπειραστός ἐστιν κακῶν* for God is not capable of being tempted, as the Devil is, by evil things, whether moral, such as pride and envy, or physical, such as pain; and being not affected by these things in Himself, but being perfectly and eternally holy, and infinite in wisdom and love, and felicity, He is not like the Tempter. He tempteth no one. *Αὐτὸς, ἴπσε*, is emphatic. He is not tempted, and He Himself tempteth no one.

This is the sense given to the word *ἀπειραστος* in the *Syriac* and *Arabic* Versions, and by the ancient Greek Expositors, such as *Æcumenius* and *Theophylact*, who cite the saying of an

1 Hos. 13. 9.
Matt. 5. 28.
2 Is. 18. 20.
3 Job 15. 35.
Ps. 7. 14.
Rom. 6. 21.

1 Prov. 2. 6.
John 3. 27.

1 Cor. 4. 7. Mal. 3. 6. Rom. 11. 29.

ραστός ἐστι κακῶν, πειράζει δὲ αὐτὸς οὐδένα· ¹⁴ ἕκαστος δὲ πειράζεται, ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξεκόμενος καὶ δελεαζόμενος· ¹⁵ εἶτα ἡ ἐπιθυμία συλλαβούσα τίκτει ἁμαρτίαν· ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκύει θάνατον.

¹⁶ Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί, ¹⁷ πᾶσα δόσις ἀγαθὴ καὶ πᾶν

ancient heathen writer to this effect, that τὸ θεῖον οὐτε πρᾶγματα ἔχει, οὐτε ἄλλοις παρέχει, the Divinity neither is troubled nor troubles any one. Compare Ecclus. xv. 11. "Say not thou, It is through the Lord that I fell away; for thou oughtest not to do the things that He hateth; say not thou, He hath caused me to err;" and v. 20, "He hath commanded no man to do wickedly, neither hath he given any man licence to sin." And so *Bp. Andrewes*, "God is not tempted with evil, and He doth not tempt to evil. Ascribe it not to the *Father of lights*, but to the Prince of Darkness. But ascribe all good, from the smallest spark to the greatest beam, from the least 'good giving' to the best and most perfect gift of all, to Him, the Father of Lights." (*Bp. Andrewes*, Sermon. iii. p. 363. 373.) And so *Theile* and other modern Expositors.

Some interpreters render ἀπειραστος unversed in, inexperienced in; that is, God does not make experiments in evil things; and this sense is consistent with grammatical usage (see *Winer*, p. 175), and St. James may perhaps refer to the false tenet of some of the heretics of the early Church, who said that it was the duty of men to have experimental knowledge of all evil, in order to the attainment of perfection. See below on 1 John i. 6. But the other sense seems best to suit the context, and there is evidently a connexion between the words ἀπειραστος and πειράζει; and the fundamental sense, that of temptation, is to be preserved throughout. On the form of the word ἀπειραστος, intentatus, or intentabilis, see *Winer*, § 16. 3, p. 88; and on the structure with the genitive, see *ibid.* § 30, p. 175, where he compares *Soph.* Antig. 847, ἑκλαυτος φιλῶν: so *Eurip.* Hippol. 962, ἀκρίματος κακῶν. Cp. *Kühner*, Gr. Gr. § 513.

Thus St. James delivers a caution against errors which afterwards showed themselves in the heresies of *Apelles*, *Hermogenes*, *Valentinus*, *Marcion*, and the *Manichæans*, which represented God as the author of evil, or as subject to evil, and unable to resist and overcome it.

S. Augustine raises a question on this passage. If God tempts no one, how is it that he is said in Scripture to tempt Abraham (Gen. xxii. 1)? To which he replies that St. James is speaking of temptations arising from evil motives, with a view to an evil end. No such temptations are from God. But God is said to have tempted, that is, to have tried Abraham, from a good motive and for a good end. He tried him, in love to him and to all men, in order that he might become the Father of the faithful, and be an example of obedience to all ages of the world. See also *Tertullian* de Orat. c. 8, who says, "God forbid, that we should imagine, that He tempts any one, as if He were ignorant of any man's faith, or desired to make any one fall. No; such ignorance and malice belong not to God, but to the Devil. Abraham was commanded to slay his son, not for his temptation, but for the manifestation of his faith, as a pattern and proof to all, that no pledges of love, however dear, are to be preferred to God. Christ, when tempted by the Devil, showed who it is that is the author of temptation, and who it is that is our Guardian against it." Cp. *Augustine*, Tractat. in Joann. 43; and de Consensu Evang. ii. 30; and *Bp. Andrewes*, Sermons, vol. v. pp. 443—447.

14. ἐξεκόμενος καὶ δελεαζόμενος] being drawn away from doing good, and lured as by a bait to do evil. Cp. *Philo* de Agric. p. 202, πρὸς ἡδονῆς δελεασθὲν ἐλκυσται, and p. 888, πρὸς ἐπιθυμίας ἐλάνθεται, ἢ ὅψ' ἡδονῆς δελεάζεται. (*Loeener*.) Cp. *Aristot.* Polit. v. 10, παρὰ τῆς γυναικὸς ἐξελκυσθεὶς, and in *Test. xii.* Patrum. Joseph says of Potiphar's wife, πρὸς πορνείαν με ἐφειλκύσατο. (*Kypke*.)

Concupiscence is the womb of sin, and the offspring of sin is death. All these are evil, and none of these are from God, who is the author of all good.

If then temptations prevail against us, St. James tells us where to lay the blame—not on God, for He tempteth no man; nor even on the Devil, for though he can tempt us to evil, he cannot compel us. But every man, when he is tempted cum effectu, so as to be overcome by temptation, is tempted of his own lust; drawn away by affrightments from doing good, or enticed by allurements to do evil. The common saying holdeth most true in temptations, "no man taketh harm but from himself." See *Bp. Sanderson*, l. p. 408.

No man is tempted by God; but "sibi cuique Deus fit dira cupido." *Virgil*, *Æn.* ix. 185.

15. τίκτει ἁμαρτίαν] bringeth forth sin. Concupiscence is here personified, as doing the work of an unchaste woman, soliciting

(πειράζουσα; cp. *Ruhnken*, Tim. v. πειρώντα, p. 210) man to sin, and inducing him to comply with her allurements (cp. Prov. vii. 7—23), and giving birth to sin, the offspring of their illicit union.

St. James traces the progress of temptation, which has three steps, "1. Suggestio, 2. delectatio, 3. consensus: suggestio est hostis; delectatio autem vel consensus est nostræ fragilitatis." *Bede*, who says, "Si delectationem cordis partus sequitur pravæ actionis, nobis jam mortis reis victor hostis abscedit." Joseph was tempted by Potiphar's wife, but he did not give way to the "suggestio hostis," and gained glory from his temptation. David was tempted, and yielded to the temptation, and became guilty before God. Temptation may be the occasion of death, but blessed is he who endureth it, for he shall receive a crown of life.

— ἀποκύει θάνατον] bringeth forth death. The word ἀποκύνω, or ἀποκύνω, is "propria prægnantium quæ factum maturum emittunt." *Schleusner*. See also *Wetstein*, p. 662; and see below, v. 18.

16. μὴ πλανᾶσθε] be not ye deceived. The formulas μὴ πλανᾶ, 'be not thou deceived,' and μὴ πλανᾶσθε, 'be not ye deceived,' are the preambles used in Scripture and by ancient Fathers, in order to introduce cautions against, and refutations of, some popular error, as here. Cp. 1 Cor. vi. 9; xv. 33. Gal. vi. 7. *S. Ignat.* Ephes. 16. Phil. 3. Smyrn. 6. *S. Hippol.* Phil. p. 286, with notes by the present Editor.

— πᾶσα δόσις ἀγαθὴ] every giving that is good, and every gift that is perfect, is from above, coming down from the Father of lights, with whom is no variableness, nor shadow of turning. It would seem as if St. James designed to give more currency to this sacred axiom, by presenting the first portion of it in the form of an Hexameter verse, the last syllable in δόσις being lengthened by the arsis, as *Winer* remarks, § 68, p. 564. Cp. note above on Heb. xii. 13—16, for similar examples of metrical structure in the New Testament.

Δόσις may perhaps be distinguished here from δῶρημα. Δόσις may mean donatio or giving (cp. Phil. iv. 6), δῶρημα is donum or gift; and so the Geneva Bible and *Bp. Andrewes*, who has two Sermons on this text, iii. 361, and v. 311, and observes (v. 313) that δόσις ἀγαθὴ, donatio bona, or good giving, represents rather that act of giving which bestows things of present use for this life, whether for our souls or bodies, in our journey to our heavenly country; but δῶρημα τέλειον, or perfect gift, designates those unalloyed and enduring treasures which are laid up for us in Eternity. They all come from one source. They are from above, and come down from the Father of Lights. There are divers stars, and one star differeth from another in glory. (1 Cor. xv. 41.) So there are diversities of gifts (1 Cor. xii. 4), but God is the Author of them all.

Observe the present participle καταβαῖνον, coming down, always descending in a perpetual stream of love. Observe also the plural number, lights. God is not the author of any evil, but He is the author of all good.

The ministry of good is directly and indirectly from God; but evil comes only per accidens, indirectly and mediately, for the correction of man, who is chastened by suffering. *Didymus*.

God is the Father of all lights; the light of the natural world, the sun, the moon, and stars, shining in the heavens; the light of Reason and Conscience; the light of His Law; the light of Prophecy, shining in a dark place; the light of the Gospel, shining throughout the world; the light of Apostles, Confessors, Martyrs, Bishops, and Priests, preaching that Gospel to all nations; the light of the Holy Ghost, shining in our hearts; the light of the heavenly city: God is the Father of them all. He is the Everlasting Father of the Everlasting Son, Who is the "Light of the World." John ix. 6.

Father is something more than Author or Giver. All Lights are His offspring, His children, His family.

To cite the words of two learned English Bishops: "As the Sun, who is the father of lights in the natural world, whereunto St. James alludes, giveth light to all, and nowhere causeth darkness, so God communicateth goodness to every thing He produceth, so that He cannot produce any thing at all but what is good. Let no man therefore say when he hath done evil, that it is God's doing. God is not the cause of any evil, either in sin or punishment; but He is the cause of all the good that there may be in a sinful action, or that may arise from the infliction of evil by

δώρημα τέλειον ἄνωθεν ἐστὶ, καταβαῖνον ἀπὸ τοῦ Πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἐνὶ παραλλαγῇ ἢ τροπῇ ἀποσκίασμα. ¹⁸ ^m Βουλευθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα τῶν αὐτοῦ κτισμάτων.

m John i. 13.
& 3. 3.
1 Cor. 4. 16.
Gal. 4. 19.
1 Pet. i. 23.
Matt. 20. 15.
Jer. 2. 3.

way of punishment. We are unthankful if we impute any good but to Him, and we are unjust if we impute to Him any thing but good." *Bp. Sanderson* (iii. 150).

Though of man it be truly said by Job, "he never continueth in one stay" (Job xiv. 2); though the *lights of Heaven* have their parallaxes; yea, "the *Angels of Heaven*, He found not steadfastness in them" (Job iv. 18); yet, for God, He is subject to none of them. He is *Ego sum Qui sum* (Ex. iii. 14); that is, saith Malachi, *Ego Deus, et non mutor* (Mal. iii. 6). We are not what we were awhile since, what we shall be awhile after, scarce what we are; for every moment makes us vary. With God it is nothing so. "He is that He is; He is and changeth not." He changes not His tenor; He says not, Before Abraham was, I was; but, "Before Abraham was, I am." (John viii. 58.)

Yet are there "varyings and changes," it cannot be denied. We see them daily. True, but the point is *per quem*, on whom to lay them? Not on God. Seems there any recess? It is we forsake Him, not He us. (Jer. ii. 17.) It is the ship that moves, though they that be in it think the land goes from them, not they from it. Seems there any variation, as that of the night? It is *umbra terræ* makes it, the light makes it not. Is there any thing resembling a shadow? A vapour rises from us, and makes the cloud, which is as a penthouse between, and takes Him from our sight. That vapour is our lust, there is the *apud quem*. Is any tempted? It is *his own lust* doth it; that entices him to sin; that brings us to the shadow of death. It is not God. No more than He can be tempted, no more can He tempt any. If we find any change, the *apud* is with us, not Him: we change, He is unchanged. "Man walketh in a vain shadow." (Ps. xxxix. 6.) His ways are the truth. He cannot deny Himself.

Every evil, the more perfectly evil it is, the more it is from below; it either rises from the steam of our nature corrupted; or yet lower, ascends as a gross smoke, from the *bottomless pit*, from the prince of darkness, as full of varying and turning into all shapes and shadows, as God is far from both, Who is uniform and constant in all His courses. . . . The "lights" may vary, He is invariable; they may change, He is unchangeable, constant always, and like Himself.

Now our lessons from these are—

1. Are they *given*? Then, *quid gloriaris*? let us have no boasting. Are they given, why forget the Giver? Let Him be had in memory, He is worthy so to be had.

2. Are the "giving" as well as the "gift," and the "good" as the "perfect," of gift, both? Then acknowledge it in both; take the one as a pledge, make the one as a step to the other.

3. Are they from somewhere else, not from ourselves? Learn then to say, and to say with feeling, *Non nobis, Domine, quia non à nobis*. (Ps. cxv. 1.)

4. Are they from on high? Look not down to the ground, then, as swine to the acorns they find lying there, and never once up to the tree they come from. Look up; the very frame of our body gives that way. It is nature's check to us, to have our head bear upward, and our heart grovel below.

5. Do they descend? Ascribe them then to purpose, not to time or chance. No table to fortune, saith the Prophet. Isa. lxx. 11.

6. Are they from the "Father of lights?" (Jer. x. 12), then never go to the children, à *signis celi nolite timere*: "neither fear nor hope for any thing from any light of them at all."

7. Are His "gifts without repentance?" (Rom. ii. 29.) Varies He not? Whom He loves, doth "He love to the end?" (John xiii. 1.) Let our service be so too, not wavering. O that we changed from Him no more than He from us! Not from the light of grace to the shadow of sin, as we do full often.

But above all, that which is *ex totâ substantiâ*, that if we find any want of any giving or gift, good or perfect, this text gives us light, whither to look, to whom to repair for them; to the "Father of Lights." And even so let us do. *Ad Patrem luminum cum primo lumine*: "Let the light, every day, so soon as we see it, put us in mind to get us to the Father of Lights." *Ascendat oratio, descendat misericordia*, 'let our prayer go up to Him that His grace may come down to us,' so to lighten us in our ways and works, that we may in the end come to dwell with Him, in the light which is *φῶς ἀνέσπερον*, 'light whereof there is no even-tide,' the sun whereof never sets, nor knows tropic—the only thing we miss, and wish for in our lights here, *primum et ante omnia*. *Bp. Andrews* (Sermons, iii. p. 374).

Cp. *Bp. Bull*, Harm. Apostol. Diss. ii. ch. xv., who supposes

that St. James here refers to the Pharisaic notion of the influence of the changes of the heavenly bodies upon human actions.

God is always in the meridian. *Westlein*.

18. *Βουλευθεὶς*] *by the act of His own will He brought us forth*; not by any necessity or caprice, but by the deliberate act of His Divine Will—a proof of His freedom, power, and love. See above on Eph. i. 11. Titus iii. 5.

Here is an Apostolic protest against two errors prevalent among the Jews, (1) that men are what they are either by necessity, as the Pharisees held, or else (2), as the Sadducees taught, by the unaided action of their *own will*, independently of Divine grace. See *Maimonides* in his Preface to Pirke Aboth, and *Josephus*, Antiq. xiii. 5. 9; xviii. 1. 3. *Bp. Bull*, Harm. Apost. Diss. ii. ch. xv. Thus they disparaged the dignity of the Divine Will.

— *ἀπεκύησεν ἡμᾶς*] *He brought us forth*. A remarkable word, made more striking by its use in v. 15, and by the contrast there. It is properly used, as there, of *maternal* conception and generation (cp. *ἔκρυς*, Luke ii. 5), and we are taught by its use here, as compared with its use there (the only two places in the New Testament where the word occurs), that while, as to *sin*, the conception is in the concupiscence of our appetite, which is impregnated by the consent of our Will, and so brings forth sin, and sin (*ἀνομιὰς*) gives birth to death, it is God, and God alone Who acts in our *New Birth*.

With reverence be it said, in the work of our *Regeneration*, He is both our Father and Mother; and this statement well follows the declaration of the Apostle that *every good giving and every perfect gift is from above*, coming down from the Father of Lights. He is a Father, the Father of lights, and He is like a Mother also, and gives birth to us by the word of truth.

Compare the use of the *maternal* word *ἐδίδω, parturio*, used by St. Paul in one of his tenderest expressions of affectionate yearning for his spiritual children. Gal. iv. 19.

By this word *ἀπεκύησεν*, *He brought us forth*, St. James declares God's *maternal love* for our souls. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." (Isa. xlix. 15.) "When my father and my mother forsake me, the Lord taketh me up." Ps. xvii. 12.

"Deus nobis Ipse Patris et Matris loco est." *Bengel*.

— *λόγῳ ἀληθείας*] *by the word of truth*. So St. Peter declares (1 Pet. i. 23), that we have been born again, not of corruptible seed, but incorruptible, by the *Word of the Living God*.

Some ancient Expositors interpret the Word here as signifying the *Eternal Word*, Who, for our sakes, became Incarnate, and by being Incarnate gave "to those who receive Him, power to become *sons of God*," who are born, not of blood, nor of the will of the flesh, but of God (John i. 13), and through whom we cry, "Abba, Father" (Rom. viii. 15. Gal. iii. 26), and become "partakers of the Divine nature." (2 Pet. i. 14.)

This is the sense assigned to this passage by *S. Athanasius* (contra Arianos iii. § 61, p. 483), who thus speaks, "Whatsoever the Father determines to create, He makes and creates by Him (the Word), as the Apostle (St. James) says, *By His will* He brought us forth by the Word. Therefore the Will of the Father, which concerns those who are born again, or which concerns those things that are made by any other way, is in the Word, in whom He makes and regenerates what He thinks fit." So *S. Bernard*, Serm. ii. ad Fratres, in Ps. xxiv. 6, and Serm. xvi. in Cantica, and *Æcumenius* and *Theophylact* here.

This sense of the word *λόγος*, signifying a *Divine person*, was already familiar to the readers of St. James, from their paraphrases of the Old Testament, and from the writings of such authors as *Philo* (see above on John i. 1); and accordingly it is found in those portions of the New Testament which are addressed, as this Epistle is, to *Jewish Christians*. See above on Heb. iv. 12.

Bp. Pearson says (p. 219), "this use of the term *Word* was familiar to the Jews, and this was the reason that St. John delivered to them so great a mystery in so few words," as he has done at the beginning of his Gospel; and the same remark is applicable to the language of St. James. See also *Bp. Bull*, Defensio Fidei Nicænæ, book i. chap. i. § 17—19, and his Harmon. Apost. Diss. ii. ch. xv., where he declares the meaning of St. James to be that our Christian graces proceed from "the good pleasure of God through Christ, and from the regeneration which the Holy Spirit works in us through the Gospel." And cp. *Westcott*, Introd. to the Gospels, pp. 136—141.

This sense, as will be seen, gives force to the Apostle's words,

n Prov. 17. 27.
Eccl. 5. 1, 2.
o Eccl. 7. 9.

p Col. 3. 8.
1 Pet. 2. 1.
Ps. 25. 9.
Acts 13. 26.
Rom. 1. 14.

19 ⁿ Ὡστε, ἀδελφοί μου ἀγαπητοί, ἔστω πᾶς ἄνθρωπος ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν· ²⁰ ὀργή γὰρ ἄνδρὸς δικαιοσύνην Θεοῦ οὐ κατεργάζεται.

21 ^p Διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσεΐαν κακίας ἐν πράττειν δέξασθε τὸν ἔμφυτον λόγον τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.

who appears to use the term *λόγος* in a *twofold sense*, and to pass by a natural transition from the *incarnate Word* to the *spoken Word*; from Christ *Incarnate* to Christ *preached*; as does St. Paul, Heb. iv. 12, where see note; and on Eph. v. 26, and Titus i. 3. And St. Paul unites the *two senses* of *λόγος* when he says that in preaching the Word of God again to the Galatians he is *in travail* with them, till Christ be formed in them. (Gal. iv. 19.)

Our Lord Himself seems to make a transition of this kind, when some were blessing His holy Mother, who had conceived in her womb Him Who is the Eternal Word. "Blessed rather are they who hear the Word of God and keep it" (Matt. xii. 50. Luke xi. 27), a speech to which St. James seems to allude. (See v. 25.)

"Adoro Scripturæ plenitudinem," I adore the fulness of Scripture, said an ancient Father (Tertullian c. Hermog. c. 22); and it seems to be inconsistent with sound and enlightened Criticism to restrain that fulness, by limiting the terms employed by the Holy Ghost, to one sense exclusively, instead of conceding to them that freedom and richness of meaning which is their peculiar characteristic. See above, note on Rom. xii. 19.

We may rather suppose, that as our Lord said many things to His disciples in His teaching which could not be understood by them at the time when they were spoken, but afterwards became clear (see above, the Review, &c. at the end of John vi. p. 302); so the Holy Ghost, writing by St. James and other Apostles, used expressions of a prophetic kind, which were not altogether perspicuous to those who first read their Epistles, but afterward were more fully explained. They, whom St. James addressed, being born again by adoption, and created anew in Christ Jesus, the Eternal Word (Eph. ii. 10), might well be said to be designed by God to be a *first-fruit of His creatures*, for they were *new creatures* in Christ (Gal. vi. 15. 2 Cor. v. 17). Who is the *first-begotten* of every creature (Col. i. 15), the beginning of the creation of God (Rev. iii. 14), by whom all things were created (Col. i. 16). By virtue of His Incarnation, and of their Incorporation and Filiation in Him, who is the *First-born* among many brethren (Rom. viii. 29), they were made the *first-fruits* of Creation, being advanced to a high pre-eminence and primacy, beyond that which was given to Adam before the Fall (Gen. i. 28), and even above the Angels themselves; cp. Heb. i. 5—13; ii. 5. 7—16.

This secondary and higher sense of the word ΛΟΓΟΣ is illustrated by the theological statements of early Christian writers on this subject. With St. James they affirmed, that God is the Father of all, the πηγή or Fountain of all. The Logos or Word is ἐνδίδδεντος and συναΐδιος, coeternally existing with Him, and eternally coming forth by His Will, as προφορικὸς, or produced from Him, and as προσηδών κατ' ἐνέργειαν and κατὰ συγκατάβασιν, and sent forth in His προέλευσιν or going forth, to create the World and to become Incarnate, and so being πρωτότοκος or first-born of all things.

Thus Irenæus says (ii. 25. 3), "Thou, O man, art not uncreated, nor wert thou always coexistent with God, like His own Word, but thou art gradually learning from the Word the dispensations of God who made thee." See also Clemens Alexandrin. Protrepticon, p. 68, "The Word who at first gave us life has manifested Himself as our Instructor, and has taught us to live well; that as God, He might give us eternal life."

Tertullian, in a passage which illustrates the word ἀπεκτέσθαι, says, "Christus primogenitus et unigenitus Dei propriè de *vulvâ cordis* Ipsius" (c. Praxean. c. 7), and so S. Athanasius (orat. c. Arianos, v. § 24), speaks of the Logos as coming forth from the Father, from His heart, and begotten of His womb.

Novatian (de Trin. 31) says, "There is one God, without any origin, from whom the Word, the Son, was born. He, born of the Father, dwells ever in the Father."

And Theophilus of Antioch says (§ 10), "God, having His Own Word indwelling in His own bowels (σπλάγχνοις), begat Him, having breathed Him forth before all things, and through Him He hath made all things; and He is called the Beginning, because He is the Principle and Lord of all things which were created through Him." See also § 22, and Bp. Bull. Defensio Fidei Nicænæ, book ii. ch. vi., and book iii. ch. v., and ch. vii., on the language of the Fathers, describing the Word as "insitum et inclusum visceribus Dei;" he well observes (book iii. ch. ii.), that the Son of God, born from Eternity, is said by the Fathers

to have certain other births in time. He was born into the world when He came forth to create the world. He was born again in a wonderful manner, when He descended into the womb of the Virgin, and united Himself to His creature. He is daily born in the hearts of those who embrace Him by faith and love.

S. Hippolytus, in his recently recovered treatise (Philos. p. 334), thus speaks,—The one Supreme God generates the Word in His own mind. The Word was in the Father, bearing the Will of the Father Who begat Him; and when the Father commanded that the World should be created, the Word was executing what was pleasing to the Father.

The Word alone is of God, of God Himself; wherefore He is God. The Word of God regulates all things, the First-born of the Father. Christ is God over all, Who commanded us to wash away sin from man; regenerating the old man, and having called man His image from the beginning; and if thou hearkenest to His holy commandment, and imitatest in goodness Him who is good, thou wilt be like Him, being honoured by Him, for God has a longing for thee, having divinized thee also for His glory.

See the present Editor's S. Hippolytus, pp. 278—302, where some other ancient authorities on this subject are collected.

The Eternal Generation of the Divine Logos or WORD, and His subsequent Incarnation in time, and our filial adoption in Him before the foundation of the world, were acts of the Divine Volition, and were effected with the co-operation and instrumentality of the Divine Logos Himself, and it may well be supposed that the Holy Spirit, in writing this Epistle, had these transcendental mysteries of Christian Theology in His mind when He said by St. James, that "by His Will He brought us forth by the Word of Truth, that we might be a kind of first-fruit of His Creatures."

This higher sense of λόγος includes also the lower one, God brought us forth by the Word of Truth, preached to the World. See further below on v. 21, and on 1 Pet. i. 23—25.

— εἰς τὸ εἶναι ἡμᾶς ἀπαρχήν] that we should be a kind of first-fruit ("quasdam quasi primitias") of His creatures. The whole Creation partakes in the blessings of Redemption, and waits with hope for a more glorious state thereby; see on Rom. viii. 19—22, which is the best exposition of this passage. But man, redeemed by Christ, who has taken human nature, and has restored to us the free use of all the creatures (see on 1 Cor. iii. 22, 23), and has united our nature to God, and raised it from the grave, and carried it to God's right hand, is the first-fruits of the glorious harvest. Man in Christ is the wave sheaf of the harvest. See 1 Cor. xv. 20—23.

Some Expositors limit ἀπαρχή to the earliest Christian converts; but this seems too narrow a view.

19. Ὡστε] wherefore, my beloved brethren, let every man be swift to hear. Since we are born again by the Word of God revealed to us, and dwelling in us, let us be swift to hear it.

Instead of Ὡστε B, C have ἴστε, ye know, or know ye, and A has ἴστε δὲ, for ἴστα. B, C have ἴστα δὲ. This variety is very worthy of notice. ἴστε, ye know, may seem to be preferable in one respect, on internal grounds, because St. James is dealing with persons who boasted much of their knowledge (see on i. 3; iv. 4. 17); and he is endeavouring to convince them that knowledge without practice is vain. "If ye know these things, happy are ye if ye do them." (John xiii. 17. See below, v. 22.)

ἴστε is received by Lachmann and Alford, and was adopted by Tischendorf in his earlier editions, but in his last edition he has Ὡστε, and this reading is sanctioned by G, H, and by the great body of the cursive MSS., and by the Syriac, Ethiopic, and Arabic Versions, and by Theophyl., Ecumen., and the Catena, and there seems to be a strong objection to ἴστε introduced at the beginning of the sentence, without any adjunct specifying what is the thing known. The only other instance where this word occurs thus placed in N. T. is Heb. xii. 17, where it is followed by δὲ, and in Eph. v. 5 it is preceded by τοῦτο γὰρ. On the whole, therefore, it seems better to retain the received reading. On this use of Ὡστε, wherefore, see 1 Pet. iv. 19, and Winer, § 41, p. 269.

20. ὀργή γάρ] for the wrath of man worketh not the righteousness of God, produceth not that fruit of righteousness (Heb. xii. 11) which cometh forth from God, and is pleasing in His sight.

21. διὸ ἀποθέμενοι] wherefore, having put away all filthiness,

²² Ἦναισθε δὲ ποιηταὶ λόγου, καὶ μὴ ἀκροαταὶ μόνον, παραλογιζόμενοι ἑαυτοῦς.
²³ Ὅτι εἰ τις ἀκροατὴς λόγου ἐστὶ καὶ οὐ ποιητὴς, οὗτος ἔοικεν ἀνδρὶ κατα-
 νοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ ²⁴ κατενόησε γὰρ ἑαυτὸν
 καὶ ἀπελήλυθε, καὶ εὐθέως ἐπελάθετο ὅποῖος ἦν.

q Matt. 7. 21.
 Luke 11. 28.
 Rom. 2. 13.
 1 John 3. 7.
 r Luke 6. 46.

and *superabundance of malice*, which are like rank weeds in a foul soil, which cumber the ground, and render it unfit to receive the seed sown, and must therefore be first purged away; or, like wild branches of unpruned trees, which must be cut away before the graft is inserted, *receive ye with meekness τὸν ἐμφυτον λόγον*.

The meaning of this expression (τὸν ἐμφυτον λόγον) has been the subject of much controversy.

"Ἐμφυτος is properly *innate*, τὸ ἐν φύσει (*Hezych.*). Xenophon asks (Mem. iii. 7. 5), "Are not modesty and fear ἐμφυτα in men?" and κακία is described as ἐμφυτος in evil men, in Wisdom xii. 10, and ἐμφυτος was a term used in the ancient schools of Philosophy to describe whatever was, or became a part of the natural constitution of man; see *Wetstein*, p. 663; and St. Paul uses the word σῶμυτος to signify *connate*, i. e. with Christ. See above on Rom. vi. 5.

This is the sense given to ἐμφυτον here in the Syriac Version, and so the word seems to be used by St. Barnabas (Epist. 9), where he says, οἶδεν δὲ τὴν ἐμφυτον δωρεάν τῆς διδαχῆς αὐτοῦ θέμενος ἐν ἡμῶν, and in cap. 1, "naturalē gratiam accepistis," and so Ignat. ad Ephes. 1, δὲ κέκτησθε φύσει δικαίᾳ, κατὰ πίστιν καὶ ἀγάπην ἐν Ἰησοῦ χριστῷ.

We are here exhorted by St. James to *put away all filthiness and malice*, because they will choke the growth of the heavenly seed of the Word in our hearts; and we are admonished to receive with meekness the *innate Word*,—that Word which has been *born in our nature*. In the highest sense, a sense which may reasonably be supposed to have been in the mind of the Apostle, that Word is Christ. Let us receive Him with meekness, because to all who receive Him, He giveth power to become sons of God (John i. 12), and St. Paul's exhortation is, "as ye have received Christ, so walk ye in Him" (Col. ii. 16), "be ye holy, as He is holy;" see 2 Cor. vi. 18; vii. 1; cp. 1 Pet. i. 15, 16. 1 John iii. 3.

Here, with reverence be it said, is the solution of the difficulty which otherwise would perplex us in interpreting this passage. For, if the λόγος here mentioned is only the *written* or *spoken* word, or Gospel *preached*, it can hardly be said to be *innate* in us, nor even if we adopt the other rendering, sometimes given to ἐμφυτος, and say that it here signifies *engrafted*, or *implanted*, or *sown*, can it be explained how we are to receive what is already inserted in us; or what is already sown in another soil.

By not confining the sense of λόγος to the word *spoken*, but by enlarging and elevating its signification, and by applying it to Christ, the difficulty is removed.

For while it is true that Christ by His Incarnation is properly said to be ἐμφυτος, *innate*, born in us, and to be indeed *Emmanuel*, God with us, God manifest in our flesh, God dwelling for ever in the nature of us all; or, if we adopt the other sense of ἐμφυτος, while it is true, that Christ is indeed *grafted* in us as our *Nelson* or *Branch* (see on Matt. ii. 23), yet will not this avail for our Salvation, unless we receive Him by faith. We must be planted in Him, and He in us by Baptism (Gal. iii. 27), we must dwell in Him and He in us, by actual and habitual Communion with Him in the Holy Eucharist, we must abide and bring forth fruit in Him, by fervent love and hearty obedience. Christ, Who is the Branch (Zech. vi. 12), is *engrafted* on the stock of our Nature; but a scion grafted on a tree will not grow unless it is *received* and *take root* in the stock; so His Incarnation will profit us nothing, unless we receive Him into our hearts, and drink in the sap of His grace, and transfuse the life-blood of our wills into Him, and grow and coalesce with Him, and bring forth fruit in Him.

Compare the remarks of *A Lapide* here, who observes that in a primary sense, this precept is to be interpreted of reception of Christ the *Incarnate Word*, but may be adapted also to the reception of the *Inspired Word* of God. See also *Bp. Andrewes* (i. 16), who says that we must apprehend Christ, that is, with St. James, we must lay hold of, or receive *institum Verbum*, the word which is daily grafted into us. For "the Word" He is, and in the Word He is received by us.

Compare also the note above on Acts xx. 32, "I commend you to God, and to the Word of His grace, which (Word) is able to build you up, and to give you an inheritance among those who are sanctified." The expressions there, τῷ λόγῳ τῷ θυραμένῳ κ.τ.λ., are very similar to these words here, τὸν λόγον τὸν θυραμένον σώσαι, see also note above on v. 19, and on Heb. iv. 13, and below on 1 Pet. i. 23—25.

In all these passages, the sense doubtless includes the word

written or preached, but may not be limited and restricted to it, without violence to the context, and loss of its meaning; and ought to be extended to the *Incarnate Word*: see on v. 18.

St. James here,—as the other Apostles do (see Heb. iv. 12, 13),—takes advantage of the double sense of the word λόγος, and passes by a natural transition from the one sense to the other.

²³ γίνεσθε δὲ ποιηταὶ λόγου] but become ye doers of the word, and not hearers only; for, says St. Paul, Rom. ii. 13, "not the hearers of the law are just before God, but the doers of it shall be justified." Cp. below, iv. 17, where St. James says, that "to him who knoweth to do good, and doeth it not, there is sin," and thus the two Apostles unite in censuring the notion prevalent among many of the Jews, who relied on their descent from Abraham (Matt. iii. 8, 9), and imagined that the knowledge of the law, apart from the practice of it, would secure their acceptance with God, and procure them the rewards of heaven; see further above, Rom. ii. 27—29. This was specially the case with the zealots of that age; see Josephus, B. J. vii. 30, and above, *Introduction*, p. 2.

On this text see the sermon of *Bp. Andrewes*, v. p. 195. "As St. Augustine saith, *accedat ad verbum*, unto the word that we hear let there be joined the element of the work, that is, some real elemental deed; *et sic fit magnum sacramentum pietatis*, and so shall you have 'the great mystery,' or sacrament 'of godliness.' For indeed godliness is as a sacrament; hath not only the mystery to be known, but the exercise to be done; not the word to be heard, but the work also to be performed. Which very sacrament of godliness is the manifesting of the word in the flesh; which itself is lively expressed by us when we are doers of the word; as it is well gathered out of our Saviour Christ's speech to them which interrupted Him in His sermon and told Him 'His mother was without.' 'Who is my mother?' saith He (Matt. xii. 50). These here that hear and do My word are My mother, they 'travail' of Me till I am fashioned in them (Gal. iv. 19). Hearing they receive the immortal seed of the word (1 Pet. i. 23); by a firm purpose of doing they conceive; by a longing desire they quicken, by an earnest endeavour they travail with it; and when the work is wrought, *verbum caro factum est*, they have incarnate the word (John i. 14). Therefore to the woman's acclamation, 'Blessed be the womb that bare Thee' (Luke xi. 27), True, saith Christ, but that blessing can extend only to one and no more. I will tell you how you may be blessed too; blessed are they that so incarnate the written word by doing it, as the blessed Virgin gave flesh to the eternal Word by bearing it." See also *Bp. Sanderson*, iii. p. 360.

^{23, 24} ὅτι εἰ τις] for if a man be a hearer of the word, and not a doer, he is like a man who considers his natural face in a glass (or mirror): for he considered himself, and is gone away (perfect tense, and he remains absent), and straightway he forgot what manner of man he was, as reflected in the glass.

On the use of the aorists here, see above, v. 11, and *Winer*, p. 249, and on the word ἐσοπτρον, a mirror, see above, on 1 Cor. xiii. 12. The perfect ἀπελήλυθεν is introduced between the two aorists to denote that the absence is continual.

The Apostle has been insisting on the duty of hearing (v. 19), and now he guards against the notion that it is enough to hear. Hearing is necessary; but it is not enough. To hear and not to do, is self-deceit. He who hears the Word is like a man who considers his natural face in a mirror. For the Word of God is the mirror of the soul. It shows us to ourselves as we are. Especially does it show our *πρόσωπον γενέσεως*, our natural face; our *faciem natiuitatis* (*Vulg.*), our condition by nature. It, and it alone, reveals to us what we are by nature in the first Adam, and what we become by grace in the Second Adam. Cp. *Augustine* in Pa. 118, vol. iv. p. 1834.

So far he does well. But the Word of God is something more than a mirror to be looked into, it is a perfect Law (v. 25) to be obeyed. And whosoever hears it and does not obey it, treats it only as a mirror, and looks at himself in it; and goes forth from hearing the Scripture or the Sermon in the Church, and mingles with the world; or passes from reading the Bible to other books and to other pursuits; and forgets what manner of man he is; how frail and sinful in God's sight; he forgets his need of repentance, and of pardon, and of grace; and the warnings of Death and Judgment that he has heard in the Sermon, or read in the Bible, and the promises of heavenly glory, and the threats of future punishment, pass away from his mind and disappear from his memory, like evanescent reflexions from a glass.

a 2 Cor. 3. 18.
ch. 2. 12.
John 13. 17.
Luke 6. 47.
t Ps. 34. 13.
ch. 3. 6.
1 Pet. 3. 10.
Matt. 15. 11, 18.
u Isa. 1. 16, 17.
z 58. 6, 7.
Rom. 12. 2.
a Lev. 19. 15.
Deut. 1. 17.
z 16. 19.
2 Chron. 19. 7.
Prov. 24. 23.
z 28. 21.
Ecclus. 42. 1. Matt. 22. 16.

25 Ὁ δὲ παρακύνῃς εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας, καὶ παραμείνας, οὗτος οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος, ἀλλὰ ποιητὴς ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.

26 Εἴ τις δοκεῖ θρησκός εἶναι, μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ, ἀλλὰ ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἡ θρησκεία. 27 Ὁ θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ Θεῷ καὶ Πατρὶ αὕτη ἐστὶν, ἐπισκέπτεσθαι ὀρφανοὺς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

II. 1 Ἀδελφοί μου, μὴ ἐν προσωποληψίαις ἔχετε τὴν πίστιν τοῦ Κυρίου

25. ὁ δὲ παρακύνῃς] but he who turneth aside from all earthly contemplations, and bends his eyes downward and rivets them on the Word of God,—not considered merely as a mirror wherein he is reflected,—but knows it to be the rule of his life, and the perfect law, the law of liberty, and who abideth therein, and doth not become a forgetful hearer, but a doer of the work, he shall be blessed in his doing. On this meaning of the word παρακύνῃς see 1 Pet. i. 12, and Wetstein i. p. 823, and the use of the word ἐγκύπτειν, applied to studying the Scriptures, by S. Clement, i. 40, and i. 53, and by S. Polycarp, Phil. 3. The sense of παρὰ in παρακύνῃς is explained by παρὰ in παραμείνας. It indicates also that the Law of God is a fixed object; like a book or chart, which lies before his eyes, and below them, and on which he rivets them. "O Lord, how I love Thy law! all the day long is my study in it." Ps. cxix. 97. Cp. Ps. i. 2. Josh. i. 8.

— νόμον τέλειον τὸν τῆς ἐλευθερίας] the perfect law—that of liberty. Christ has redeemed us by His blood from the slavery of sin and Satan into the glorious Liberty of the Sons of God. See on Gal. v. 1—13. Rom. viii. 21. He has redeemed us from the curse of the Law (Gal. iii. 13), and purchased us to Himself (1 Cor. vi. 20; vii. 23), and has thus made us free (John viii. 36), and has conveyed to us these blessings effected by the operation of the Holy Ghost, which is therefore called God's free Spirit (Ps. li. 12. 2 Cor. iii. 17); and has revealed to us these things in the preaching of the Gospel, which is the perfect Law of Liberty, the Law of emancipation from evil, and of obedience to God; whose service is perfect freedom, and has bound us to obey the Law of Love, and to serve one another thereby (Gal. v. 13) as servants of God (1 Pet. ii. 16). So that while we are all free by faith, we must all serve by love. And let him take heed to obey this law of liberty, for by it he will be judged (ii. 12). See below on 1 Pet. ii. 16, and Theophylact here, and Bp. Sanderson, Sermon. iii. 276.

He who binds himself to study and to observe this Law, and does not become a hearer of forgetfulness, that is, a hearer who is not characterized by obeying, but by forgetting what he hears (on this use of the Genitive, see below, ii. 6, and above on 1 Thess. ii. 13, and on Matt. xxi. 11. Luke xviii. 6. Acts ix. 12), but a doer of the work, is blessed in his doing. There seems to be a reference to our Lord's own speech, Matt. xii. 46—48. Luke xi. 27, 28, and cp. the close of the Sermon on the Mount, vii. 24—27.

26. εἴ τις δοκεῖ θρησκός εἶναι] if any one deemeth himself to be religious, or devout; or "would be holden" for such, as Bp. Andrewes renders it (iii. 216). On this sense of δοκεῖ, *putat se* (Vulg.), see Mark x. 42. Luke xxii. 24. 1 Cor. x. 12. Winer, § 65, Art. 7, p. 540.

θρησκός is applied specially to external acts of religious worship, and public exercises of devotion (see Acts xxvi. 5. Col. ii. 18), and is, therefore, explained by εὐσεβής, and even by δεισιδαιμών, by Hesychius. See Dean Trench, Synonyms N. T. xlviii., and below, note on v. 27.

— μὴ χαλιναγωγῶν] not bridling his tongue; a moral duty of primary necessity in God's sight, without which all professions of piety and devotion are odious to Him. On this text see Bp. Butler, Sermon iv., and Dr. Barrow, Sermon. xiii., vol. i. p. 283.

On the metaphor cp. Ps. xxxi. 1, and Philo ap. Loesner, p. 459, and below, iii. 2, 3.

27. θρησκεία καθαρὰ] worship that is pure and undefiled before God (whatever it may seem in the sight of men) . . . is this, To visit the fatherless and widows in their affliction; ἐπισκέπτεσθαι, to visit, is the word specially applied to visiting the sick and needy. See Matt. xxv. 36, 43.

St. James uses the word θρησκεία, repeated from θρησκός in v. 26, to show that no external acts of worship are of any avail without Charity, and that mercy and charity itself are the devotion and the worship which God most loves. See Matt. ix. 13; xii. 7, and on Luke xvii. 15. Compare Isa. lviii. 6, 7, "Is not this the fast that I have chosen,—to deal thy bread to the hungry?"

This declaration of the Apostle may suggest guidance to

Christian Pastors, for such a regulation of the frequency of the public services of religion in their Parishes, conformably with the Laws of the Church, as will leave sufficient and ample time for the visitation of the sick and needy in their flocks. Compare the precept below, v. 14, and the words of S. Polycarp there cited.

By the words παρὰ τῷ Θεῷ, before God, St. James intimates, that, however fair may be the appearance of devotion separate from Charity, in the sight of men, it is unclean in the eyes of God; and he designates God here as the Father, because God is God of the widow, and Father of the fatherless, Ps. lxxviii. 5; cxlvi. 9.

The exhortation of St. James concerning widows and orphans was rendered specially appropriate by the circumstances of the Jewish Christians at this time. See Acts ii. 44; vi. 1.

— καθαρὰ—ἀμίαντος—ἁσπιλον] pure—undefiled—unspotted. St. James, by using these words, studiously indicates the duty of the true θρησκεία or worship, as distinguished, in its purity and holiness, from that of those who relied on external acts of purification in ceremonial washings and cleansings, as the Jews did (Mark vii. 4. 8. Heb. ix. 10), who made long prayers, and devoured widows' houses (Matt. xxiii. 25, 26), and laid much stress on other ritual observances in the eyes of men, and cared little for the holiness of heart in the sight of God, and whose lives were fair externally like whitened sepulchres, but within were full of uncleanness (Matt. xxiii. 27).

— ἁσπιλον ἑαυτὸν τηρεῖν] to keep himself unspotted. There is no καὶ prefixed to this clause. St. James loves ἀσυνδετα. See v. 6. Cleanse your hands, ye sinners, purify your hearts, ye double-minded (iv. 8). See Theophylact here.

He also here delivers a protest against that hypocritical religion of formal and speculative professions of knowledge, which characterized some of those to whom he is writing, and who are thus described by one of the Apostolic Fathers: "They have no care for the widow, nor for the orphan, nor for the afflicted, nor for the hungry and thirsty." Ignatius, ad Smyrn. 6.

CH. II. 1. Ἀδελφοί μου] My brethren. He begins with a memento of brotherhood, in order to correct their infractions of its laws.

On these verses, 1—10, see S. Augustine's Epistle to S. Jerome, Ep. clixvii., vol. v. p. 890.

— μὴ ἐν προσωποληψίαις] hold not ye the faith of our Lord Jesus Christ of glory, in respectings of persons. Ye, who boast of your faith,—hold not the faith of Christ, the faith delivered by Him, and of which he is the object, Who took the nature of us all, and Who, although He is the Lord of glory, vouchsafed to become poor for your sakes; and in Whom there is neither rich nor poor, and Who will judge all without respect of persons, and Who has made you all brethren in Himself, and Who will reward with heavenly glory works of love done to the least of His brethren in love to Him (Matt. xxv. 40),—hold not ye that faith in respectings of persons, so as to distinguish one brother, and fellow-member of Christ, from another, in spiritual matters, in His sight; and thus to contravene the primary principles of communion and fellowship in the body of Christ.

Be not ye guilty of such inconsistency as this. Mark the contrast between faith and respect of persons; similar to that in Rom. i. 18, "holding the truth in unrighteousness;" and so S. Polycarp (Phil. 6), "bearing the name of the Lord in hypocrisy."

This partiality, of which St. James speaks, is similar to that censured by St. Paul (1 Cor. xi. 21) in regard to personal distinctions in spiritual matters. We are commanded to render honour to those to whom honour is due. (Rom. xiii. 7.) Differences are fitly made between man and man in regard to social order and degree, but not in spiritual respects, such as the administration of the Lord's Supper, of which St. Paul is speaking, and in Christian assemblies for public worship, to which St. James refers. Such differences are differences between brother and brother in the very condition of Christian brotherhood. See Bp. Sanderson's remarks, i. 78, and compare those of S. Augustine, Epist. 167

ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης. ² Ἐὰν γὰρ εἰσέλθῃ εἰς τὴν συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῇτι λαμπρῇ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῇτι, ³ καὶ ἐπιβλέψῃτε ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπρὰν, καὶ εἴπητε αὐτῷ, Σὺ κάθου ὧδε καλῶς, καὶ τῷ πτωχῷ εἴπητε, Σὺ στήθι ἐκεῖ, ἢ κάθου ὧδε ὑπὸ τὸ ὑποπόδιόν μου,—⁴ καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς, καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν ;

⁵ Ἀκούσατε, ἀδελφοί μου ἀγαπητοί· οὐχ ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ, πλουσίους ἐν πίστει, καὶ κληρονόμους τῆς βασιλείας, ἧς ἐπηγγέιλτο τοῖς ἀγαπῶσιν αὐτόν ; ⁶ Ὑμεῖς δὲ ἡτιμάσατε τὸν πτωχόν. Οὐχὶ οἱ

b Luke 6. 20.
& 12. 21.
John 7. 48.
1 Cor. 1. 26, &c.
1 Tim. 6. 18, 19.
Exod. 20. 6.
c 1 Cor. 11. 22.

(cited by Bede and Lapidé), censuring the preferment of personal friends and relatives, as such, to ecclesiastical dignities.

Observe, τῆς δόξης, of glory, placed *emphatically* at the end of the sentence; and so translated by the *Vulgate*, *Arabic*, and *Æthiopic* Versions. The words τοῦ Κυρίου may be so extended as to apply to τῆς δόξης, the Lord Jesus Christ of Glory.

This separation of the *genitive*, τῆς δόξης, from the word on which it depends, Κύριον, need not create any difficulty; but it adds force to the sentence. The words, 'of Glory,' are purposely reserved for the end, for the sake of the argument which they contain; and they follow Κύριον, as ὁρῆς follows τέκνα in Eph. ii. 3. Cp. the collocation of the words in Phil. ii. 10. 2 Pet. iii. 2; and *Wiesinger* here; and *Winer*, p. 172; and Acts vii. 2, ὁ Θεὸς δόξης, the God of Glory.

Contemplate the Lord of Glory (1 Cor. ii. 8), who humbled Himself, and took the poor man's nature, and joined all in Himself, and promises glory to humility. (Luke xiv. 11. James iv. 10.)

This consideration is the groundwork of the Apostle's argument and exhortation. This is the glory which Christ Himself offers to you,—not the vain glory of this world, which ye seek by preferring the rich to the poor, and by having men's persons in admiration for the sake of advantage to yourselves. (Jude 16.)

2. εἰς τὴν συναγωγὴν ὑμῶν] into your place of assembly: the assembly of you who are all brethren, and which is held for the purpose of manifesting your brotherhood in Christ. St. James uses the word συναγωγή, *synagogue*, to show that he is speaking of a place of assembly which was to them Christians, what the Jewish synagogue was to the Jews, a place for religious worship. Cp. *Huther*, p. 92. This word is very appropriate here, as showing to the Jewish and Jewish-Christian readers of this Epistle, that the Christian religion is not contrary to the Mosaic Law, and that the worship of the Church is the legitimate expansion of that of the Synagogue. Compare the word ἐκισυναγωγή (Heb. x. 25), applied to the assembling together of Christians for religious exercises. There were synagogues of various nations at Jerusalem (see Acts vi. 9), and at the time when this Epistle was written, the Christians had not wholly severed themselves, as a distinct religious body, from the Jews. The Christians, in a spirit of charity and wisdom, did all in their power to retain unbroken the unity and the continuity of the Church of God—the Church of Abraham, Moses, and the Prophets. Evidence of this desire is seen in the conduct of St. Paul always resorting to, and preaching in, the synagogue of the great cities which he visited; and in his language to the Jews at Jerusalem (Acts xxii. 5); and in this expression of St. James applying the word *synagogue* to a Christian Church. The Christian places of worship at Jerusalem were "*synagogues of Christians*." The word συναγωγή passed from the mouth of Jews into that of Christians. See *Suicer*, in *v. συναγωγή* means religious meetings of Christians in *Ignatius*, ad Polyc. 4.

Some Expositors suppose that συναγωγή here means a civil assembly; but in civil assemblies personal distinctions are fit and necessary (see above on v. 1), and such an interpretation is inconsistent with the Apostle's argument here.

— χρυσοδακτύλιος] literally, *golden-ringed*: making an ostentatious display of golden rings on his hands, as the rich and effeminate did; "digitis omnes onerantur annulis," says *Pliny*, H. N. xxxiii. 6; and "per digitos currit levis annulus omnes," *Martial*, v. 11; and cp. *Juvenal*, vii. 140.

3. κάθου] sit thou: for κάθισο, Matt. xxii. 44. Luke xx. 42. Acts ii. 34; not found in classical Greek. *Winer*, § 14, p. 75.

4. καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς] and were ye not contentious among yourselves? did ye not thus become litigants among yourselves? *Kal*, and, is here said with an abrupt burst of vehement indignation. And, while ye were making, by your practice, such an invidious and uncharitable distinction between the poor man and the rich in your religious assemblies, what was it that you were doing all the while? did you not thus constitute yourselves virtually into parties in a suit?

The *arist* here has a special fitness, as marking a thing *done already*, while another action was going on. While ye were making these distinctions ye made yourselves to become like disputants in a law-suit.

This *arist* (διεκρίθητε) of the passive form has a middle sense, as διεκρίθην in the New Testament, and numerous other words; indeed, διεκρίθην itself, Matt. xxi. 21. Mark xi. 23. Rom. iv. 20; see *Lobeck*, Phrynich. p. 108; *Winer*, § 39, p. 233, and διακρινόμεαι has this sense of litigation in the LXX, Jer. xv. 10, ἄνδρα διακρινόμενον, a disputatious person; and so διακρίθσομαι, I will contend. Ezek. xvii. 20. Joel iii. 2. Cp. Ezek. xx. 36, διεκρίθην πρὸς τοὺς πατέρας ὑμῶν.

The sense therefore is, By such partiality as this, did ye not convert the Christian Church—where all are brethren—into a court of assize? and did ye not abdicate your character of brotherhood for that of litigants with those who are your brethren, and thus wage an intestine warfare among yourselves?

Some interpreters suppose that οὐ διεκρίθητε ἐν ἑαυτοῖς signifies, and did ye not, by such inconsistent conduct as this, put yourselves at variance with yourselves? but the former exposition is more consistent with the usual meaning of διακρίνομαι, and with the context.

There are two distinct grounds of censure—

(1) That by this partiality they become like *disputants* in a law-suit (cp. 1 Cor. vi. 6, ἀδελφός μετὰ ἀδελφοῦ κρίνεται), instead of being brethren: this is the rebuke in this clause.

(2) That they thus constitute themselves into *Judges*: this is developed in what follows.

— καὶ ἐγένεσθε κριταὶ δ. π. :] and did ye not become judges—not acting calmly on principles of equity, but swayed passionately by the party-bias of evil surmises and contentious cogitations?

The *genitive* διαλογισμῶν is the *genitive of the quality*. See above, i. 25; and compare Luke xvi. 18, τὸν οἰκονόμον τῆς ἀδικίας; and xviii. 6, ὁ κριτὴς τῆς ἀδικίας. The sense of the word διαλογισμὸς is best illustrated by St. Paul's use of it, Rom. xiv. 1, where see note.

5. ἀκούσατε, ἀδελφοί μου ἀγαπητοί] Hearken, my beloved brethren. After a vehement rebuke, St. James changes his tone, and reasons with them. These contrasts, frequent in this Epistle, impart to it the liveliness of a spoken address, and place before our eyes the sacred writer in a clear light. Cp. below, on v. 6, 7.

The same may be said of the rapid succession of short questions (see here v. 6, 7), and brief apothegms (see iv. 7—9), and sharp reproofs (see v. 5, 6), and the introduction of other parties speaking, as in a dramatic dialogue (see ii. 15—18); all these features of this Epistle give to it a character of freshness, vigour, energy, earnestness, and sometimes of oratorical sublimity.

— τοὺς πτωχοὺς τῷ κόσμῳ] those who are poor to the world, i. e. in the eyes of the world, opposed to πλουσίους ἐν πίστει, rich in faith. The dative κόσμῳ is in A*, B, C*, and *Vulg.*, and may be compared with its use in Acts vii. 20, ἀπείρος τῷ Θεῷ, and 2 Cor. x. 4, δυνατὰ τῷ Θεῷ, and so *mihī* in *Horat.* (1 Ep. xvi. 66), "liber *mihī* non erit unquam." *Elz.* has the *genitive* τοῦ κόσμου τούτου. Cp. 1 Cor. i. 27.

6. ὕμεῖς δὲ ἡτιμάσατε τὸν πτωχόν] but ye dishonoured the poor man: τὸν πτωχόν, the poor man, as such, ye dishonoured him for his poverty. Cp. ὁ πλούσιος, i. 11; "pauperem exhonorastis." (*Vulg.*) ἀτιμάζω is more forcible than despise; it is to degrade from the condition of honour, which he has as a member of Christ, Who vouchsafed to wear the garb of poverty (2 Cor. viii. 9); and it is to reduce him to a state of ἀτιμία, as by an ignominious sentence of condemnation in a law-suit, and to disfranchise him of his legitimate privileges of Christian citizenship.

— οὐχὶ οἱ πλούσιοι] Do not the rich drag you into courts of justice? Do they not do this on account of your Christian profession, as if you were disturbers of the public peace? as the Jews did to St. Stephen at Jerusalem (Acts vii. 12); and to St.

πλούσιοι καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἔλκουσιν ὑμᾶς εἰς κριτήρια ;
 7 Οὐκ αὐτοὶ βλασφημοῦσι τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς ;

d Lev. 19. 18.
 Matt. 22. 39.
 Mark 12. 31.
 Rom. 13. 8, 9.
 Gal. 5. 14.
 e Lev. 19. 15.
 Deut. 1. 17.
 & 16. 19.
 f Deut. 27. 26.
 Matt. 5. 19, 27.
 Gal. 3. 10.
 g Exod. 20. 13, 14.
 Deut. 5. 17.
 h ch. 1. 25.
 i Matt. 6. 15.
 & 18. 35.
 & 25. 41, 42.
 Luke 16. 25.

8 ^d Εἰ μέντοι νόμον τελεῖτε βασιλικὸν κατὰ τὴν γραφὴν, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν, καλῶς ποιεῖτε 9 ^e εἰ δὲ προσωποληπτεῖτε, ἁμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται.

10 ^f Ὅστις γὰρ ὅλον τὸν νόμον τηρήσῃ, πταίσῃ δὲ ἐν ἑνὶ, γέγονε πάντων ἔνοχος. 11 ^g Ὁ γὰρ εἰπὼν, Μὴ μοιχεύσης, εἶπε καί, Μὴ φονεύσης· εἰ δὲ οὐ μοιχεύσεις, φονεύσεις δὲ, γέγονας παραβάτης νόμου.

12 ^h Οὕτω λαλεῖτε καὶ οὕτω ποιεῖτε, ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι. 13 ⁱ ἡ γὰρ κρίσις ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος· κατακαυχᾶται ἔλεος κρίσεως.

Paul at Thessalonica (Acts xvii. 5), and at Corinth (xviii. 12). Cp. *Justin Martyr*, Apol. i. c. 31.

7. βλασφημοῦσι] *they blaspheme* that name; especially in their synagogues. Cp. Acts xxvi. 11, and note above on 1 Cor. xii. 3; and *Justin Martyr*, c. Tryph. c. 16, with *Otto's* note, p. 57.

— τὸ καλὸν ὄνομα] *the glorious name which was invoked over you*; especially when ye were baptized into it (Matt. xxviii. 29); and which is invoked in all the benedictions which are pronounced over you in the holy offices of those religious assemblies, which you desecrate by unchristian partialities. Cp. Acts ix. 14. 21. Rom. x. 12. 1 Cor. i. 2. 1 Pet. i. 17. *Clemens R.* i. 58, πᾶσι ψυχῇ ἐπικεκλημένη τὸ ἅγιον ὄνομα αὐτοῦ.

Some read ἐπικληθὲν ὄνομα ἐφ' ὑμᾶς, the name by which ye are called, and this sense is authorized by Hebrew use, Gen. xlviii. 16. 2 Sam. vi. 12. 1 Kings viii. 43; but the words ἐπικαλεῖσθαι ὄνομα are often used in the sense of *invoking a name* in the LXX, and this sense seems preferable; and so *Bede* renders the words in his note on v. 5, "Nonne blasphemant bonum nomen quod invocatum est super vos?"

Indeed, there appears to be a contrast between the *blasphemy* of that Name in the *Jewish synagogues* on the one side (1 Cor. xii. 3), and the *invocation* of it on the other, in the *Christian συναγωγαί*; and this sense is sanctioned by the sacred language of the Christian Church, applying the word ἐπικλησις to the act of solemn *invocation* of the most Holy Name in her Liturgies. *Bingham*, Eccl. Ant. xv. 1.

8. εἰ μέντοι] *if, however, ye are fulfilling the law* (as ye imagine and profess that ye are doing), *then, indeed, ye are doing well, but—* μέντοι is *adversative* here, as usual. John iv. 27; vii. 13; xx. 5. 2 Tim. ii. 19: "si tamen," *Vulg.*

— νόμον βασιλικόν] the law royal: either as given directly by the King, Christ, and as such distinguished from the Levitical Law, given by the ministry of the servant, Moses (Heb. iii. 5); or as being the *first and great commandment*, the sovereign law under which all other laws concerning moral duty to man are ranged, and from which they are derived. (Matt. xxii. 39, 40. Rom. xiii. 8–10.) Cp. *Bp. Andrews*, iii. p. 111. *Bp. Sanderson*, ii. 276; iv. 153.

— κατὰ τὴν γραφὴν] according to the Scripture. Lev. xix. 18. Matt. xxii. 39.

10. ὅστις γὰρ ὅλον τὸν νόμον τηρήσῃ] *for whosoever shall have kept the whole law* (if this were possible), *but have offended in one, has become guilty of all.*

Almighty God declared in the Levitical Law, "Cursed is every one that continueth not in all things which are written in the book of the Law to do them." (Deut. xxvii. 26. Gal. iii. 10.) And though the *rigour* of this curse is now taken away by Christ, yet the *obligation to obedience* remains. See notes above on Gal. iii. 12; and on 2 Cor. v. 4.

Whosoever, therefore, *willingly and wilfully allows himself* in the indulgence of any sin, which is the breach of God's law (Rom. iv. 15), is guilty of breaking the *whole law of God*.

Although men may be diligent therefore in the observance of many portions of God's service, yet if they knowingly and deliberately neglect any other part of it, they virtually observe no part. The same God who gave one commandment, gave all; and whosoever breaks one wilfully, keeps none truly. Whoever allows himself in the breach of one part of the law, convicts himself of loving and serving himself, more than the Lawgiver. Whoever loves and prizes one of God's commandments, will love and prize all; for real obedience is grounded in love to Him Whom we obey; and whoever disobeys Him wilfully and habitually in one respect, proves that he does not really love God, and therefore his observance of other parts of God's Law is not grounded on a right foundation, it is not true obedience, and so he is guilty of all, and therefore cannot expect a reward from God

for obedience, Who will give a *crown of glory* to them, and them only, *who love Him* (i. 12), and who *prove their love* by obedience. John xiv. 15.

On this text the reader may compare *S. Augustine's* Epistle above quoted (who understands the word *ἐν*, one, as applicable to the *one law*, that of *love*) with the remarks of *Bp. Bull*, Harmon. Apostol. Diss. ii. ch. vii., and *Dean Jackson* on the Creed, bk. iv. ch. v., and bk. xi. ch. xxx. and ch. xxxiii.

The connexion of the Apostle's reasoning is this: he had blamed them for showing *partiality* and *respect of persons* in their acts of religion; he had shown them that such acts of partiality were inconsistent with the *royal law of brotherly love*, and he therefore now warns them, that, however careful they might be in their own *devotional exercises* in those *public religious assemblies* (cp. i. 27), and however scrupulous they might be in the observance of *other parts* of Christian duty, yet by such acts of partiality they were guilty of *sin*, and were *convicted by the law as transgressors* (v. 9), and vitiated all their other works, and showed that those works were built on a wrong foundation, and not on love to God; and that they virtually violated the whole law by this wilful violation of *one part*, especially so *fundamental* a part as that of *love*.

This declaration would have had a peculiar pertinency for the *Jewish Christians*, who were in danger of being led astray by the errors of Pharisee teachers, who were accustomed to inquire, "Which is the great commandment in the Law?" and who imagined that if a man took pains to observe *some* portion, especially the ceremonial portion of the Law, he might safely indulge himself in the neglect of others, and in the commission of acts contrary to the spirit and letter of the Law. See above on Matt. xxii. 23. 36, and xxiii. 13, and cp. *Bp. Bull* (Harm. Apost. Diss. ii. chap. xvi.), and *Dr. Pococke* (on Hosea xiv. 2), who recite the rabbinical saying, that "God gave so many commandments, in order that by doing *any* of them they might be saved," in opposition to what St. James teaches, that by wilfully *breaking any* of them, they are guilty of the breach of all.

12. οὕτω λαλεῖτε] *so speak ye, and so do ye, as being to be judged by the law of liberty*; which has made you all dear children and brethren in Christ (i. 25), and therefore *by love serve one another* (Gal. v. 13), and prove, by obedience, your love to Him Who redeemed you by His own blood, from bondage into the glorious liberty of the sons of God. (Rom. viii. 21.)

13. ἡ γὰρ κρίσις] *for the future judgment will be without mercy to him who did not show mercy; mercy glorieth against judgment; triumphs over it.* See iii. 14, and the Parable of the Heavenly King, Who, when His servant had nothing wherewith to pay, *freely forgave* the debt of the 10,000 talents, and thus set an example to His servants how they are to deal with their fellow-servants, namely, in such a spirit, that mercy may triumph over sternness and severity; and also gave a warning of the woe which will overtake them if they are not merciful to others, as He has been merciful to them. (Matt. xviii. 23–35.) *Εἰς*, has *καὶ* before κατακαυχᾶται, but it is not in B, C, G, H. Cp. i. 27.

Some Expositors understand this sentence as declaring that *mercy* shown on *man's* side to his brother man, has power to triumph over, and disarm, the justice of *God*. See *Augustine* in Ps. cxliiii., and so *Chrysostom* in an eloquent passage cited here in the *Catena*, p. 13: "Mercy is dear to God, and intercedes for the sinner, and breaks his chains, and dissipates the darkness, and quenches the fire of hell, and destroys the worm, and rescues from the gnashing of teeth. To her the gates of heaven are opened. She is the queen of virtues, and makes men like to God, for it is written, Be ye merciful as your Father in heaven is merciful. She has silver wings like the dove, and feathers of gold, and soars aloft, and is clothed with divine glory, and stands by the throne

¹⁴ * Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις ἔχειν, ἔργα δὲ μὴ ἔχῃ; μὴ δύναται ἡ πίστις σώσαι αὐτόν; ¹⁵ * Ἐὰν δὲ ἀδελφὸς ἡ ἀδελφὴ γυμνοὶ ὑπάρχωσι, καὶ λειπόμενοι ὧσι τῆς ἐφημέρου τροφῆς, ¹⁶ * εἴπῃ δέ τις αὐτοῖς ἐξ ὑμῶν, Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ δώτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφελος; ¹⁷ οὕτω καὶ ἡ πίστις, ἐὰν μὴ ἔχῃ ἔργα, νεκρά ἐστι καθ' ἑαυτήν. ¹⁸ * Ἀλλ' ἐρεῖ τις, Σὺ πίστιν ἔχεις, καὶ γὰρ ἔργα ἔχω· δείξόν μοι τὴν πίστιν σου χωρὶς τῶν ἔργων, καὶ γὰρ δείξω σοι ἐκ τῶν ἔργων μου τὴν πίστιν. ¹⁹ * Σὺ πιστεύεις ὅτι εἰς ὁ Θεὸς ἐστι; Καλῶς ποιεῖς καὶ τὰ δαιμόνια πιστεύουσιν, καὶ φρίσσουσιν. ²⁰ Θέλεις δὲ γινῶναι, ὦ ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων νεκρά

k Matt. 7. 26.
ch. 1. 23.
l Luke 3. 11.
1 John 3. 17.
m 1 John 3. 16-18.
n ch. 3. 13.
Matt. 7. 17.
Rom. 8. 1.
2 Cor. 5. 17.
* 7. 1.
1 Thess. 1. 3-10.
o Matt. 8. 29.
Mark 1. 24.
Acts 19. 15.

of God; when we are in danger of being condemned, she rises up and pleads for us, and covers us with her defence, and enfolds us in her wings. God loves Mercy more than Sacrifice."

The lines of Shakespeare on the quality of Mercy (Merchant of Venice, act iv. sc. 1), may have been suggested by this passage of St. James. The meaning however of St. James seems rather to be, as given above, that as God's throne of *grace* is His highest court of appeal, so Mercy ought to sit supreme in the soul of man. See *Bp. Andrewes*, iii. 152; v. 3.

On the form *ἀνίλεως* see *Winer*, § 16, p. 91.

These words ἡ γὰρ κρίσις—*κρίσις* are quoted by *S. Hippolytus* de Consummatione Sæculi, c. 47.

14. τὶ τὸ ὄφελος] *What is the profit, my brethren, if a man say that he has faith, but have not works? can his faith (ἡ πίστις) save him?* Can a mere speculative belief, apart from the good works, which are the natural fruit of faith, save him?

St. James had been showing above, that *external* acts of worship (*θρησκεία*), unaccompanied with works of *charity*, are of no avail; and that love and holiness constitute the religion which God requires (i. 27), and that acts of partiality toward the rich, for the sake of worldly advantage to ourselves, and of disdain of our poorer brethren, especially in religious respects, are infractions of God's Law, as a whole, and cannot be compensated by any obedience to single precepts of it.

He now proceeds to show that professions of *faith*, distinguished from religious *practice*, are null; and thus he counteracts and corrects an erroneous notion prevalent among other Jews and Jewish Christians, that they might be justified in God's sight by superiority of *religious knowledge* and *theoretic belief*.

This error, with which St. James had to contend, is thus described by *Tertullian* (de Poenit. c. 5): "Some persons imagine that they have God, if they receive Him in their heart and mind, and do little for Him in act; and that therefore they may commit sin, without doing violence to faith and fear; or, in other words, that they may commit adulteries, and yet be chaste, and may poison their parents, and yet be pious! At the same rate they who commit sin and yet are godly, may also be cast into hell and yet be pardoned! But such minds as these are offshoots from the root of hypocrisy, and are sworn friends of the Evil One." Cp. *S. Jerome* (in Michæam iii. 5) inveighing against those who said, "Have faith, and it matters little what your life is; you will inherit all the promises of God."

St. James in this Epistle is censuring those religionists who relied on faith, not bringing forth the fruit of good works. St. Paul, in his Epistles to the Galatians and Romans, had corrected those who supposed that they could obtain justification from God by *their own works*, done by their own strength, irrespectively of the meritorious obedience and sufferings of Christ and the grace procured by Him, and independently of *faith* in His death as the sole efficient cause of man's justification with God.

By a consideration of the different *designs* of these two Apostles, all difficulties in their respective statements may easily be cleared away. See above, *Introduction* to this Epistle, pp. 1-3, and to the Epistle to the Romans, pp. 298-303.

There is *opus fidei* (says *Bp. Andrewes*, i. p. 194), the *work of faith*; *fides quæ operatur*, faith that worketh; that is St. Paul's faith (1 Thess. i. 3. Gal. v. 6); and faith that can *show itself* by working, that is St. James's faith (ii. 18). And without works it is but a dead faith, the carcase of faith; there is no spirit in it. No spirit, if no work; *spectrum est, non spiritus*: a flying shadow it is, a spirit it is not, if work it do not. Having wherewith to do good, if you do it not, talk not of faith, for you have no faith in you, if you have wherewith to show it and show it not. (*Bp. Andrewes*, v. 36.)

17. οὕτω καὶ ἡ πίστις] so also faith, if it have not works, is dead by itself; it is dead, not only as regards the signs of external fruitfulness, but it is dead in itself. A tree in winter may

not have *signs* of life, but is *not* dead in itself; it will put forth shoots and leaves in the spring. But faith has no *winter*: if it has not works, it has no life in it, and ought not to be called Faith, for (as *Didymus* says here) dead faith is no faith. Faith without works is dead; and works without faith are dead also. *S. Cyril* (in Conc. Ephes. p. 3, c. 43).

18. ἀλλ' ἐρεῖ τις] *Nay, some men will rightly say; ἀλλά* means *and*, *imò*, and introduces a new and cumulative argument. 1 Cor. vi. 6. John viii. 26; xvi. 2. Acts xix. 2. See *Winer*, pp. 392. 400.

— χωρὶς] *apart from*. So the best MSS. and *Griesb., Scholz., Lach., Tisch., Alf.—Elz.* has *ἐκ*.

19. σὺ πιστεύεις] *thou believest that God is one*: thou hast more light and knowledge than the heathen, who worship *gods many and lords many* (1 Cor. viii. 5), *thou doest well*, but this is *not enough*, for *even the devils* (even those false gods themselves which the heathen worship, 1 Cor. x. 20), *they believe* this, and show their belief by fearing Him; they believe and tremble. They said to Christ, "Art thou come to torment us before the time?" "I adjure Thee that Thou torment me not." "I know Thee who Thou art, the Holy One of God. Thou art Christ the Son of God" (Matt. viii. 29. Mark i. 24. 34; v. 7. Luke iv. 41), and thus they showed their *fear* and their *belief*. But (as *Augustine* well says in Joann. tract. 29, and in Psalm. 130), "*Aliud est credere Illi, aliud credere Illum, aliud credere in Illum. Credere Illi est credere verum esse quod loquitur; credere Illum est credere quod Ipse sit Deus; sed credere in Illum est diligere Illum. Credere Ipsum esse Deum, hoc et demones potuerunt;*" but to *believe in God*, this is what is done only by those who *love God*, and who are not only Christians in *name*, but in *deed*, and in *life*. See above on Matt. xviii. 6.

For without love, faith is void. The only true faith is the faith which *worketh by love* (Gal. v. 6). The faith that is joined with love is the faith of Christians, but the faith that is without love is the faith of devils. An infidel who does not believe in Christ is not so far advanced in knowledge as the devils are. And they who believe Christ, but do not love Him, they fear the punishment of Hell as the devils do, but do not love the heavenly crown. See also *Augustine* in Joann. Tract. vi. 21, and *Serm.* 53, and *Bede* here.

20. θέλεις γινῶναι] *wildest thou to know? is it thy will to know?* Thou professest great zeal for *γνώσις, knowledge*, and gloriest in *knowledge*, is it really then thy will to have *knowledge*? Cp. v. 20.

— κενέ] *vacue; vain*; for thy faith is only a *hollow* profession; a mere void without solidity.

— χωρὶς τῶν ἔργων] *apart from the works* (observe the article τῶν), which are its natural fruit.

Faith is the root which turns the rain of grace into fruit. (Cp. *Augustine* in Ps. 139.) Faith cleaves to the soil of the soul, as a root which has received the shower of divine grace, in order that when it is tilled it may shoot forth branches and bear the fruit of good works. The root of righteousness does not grow from works; but the fruit of works grows from the root of righteousness, that is to say, from that root of righteousness whereby God accepts righteousness without work, namely, from Faith; see *Origen* in Rom., vol. iv. p. 523, cited by *Bp. Beveridge* (on Article xii. "of good works"), who says, "Though it be for our faith only, and not for our works that God accepts us, yet our works as well as faith are acceptable unto God, yea, and they necessarily spring out from a true and lively faith, so that it is as impossible there should be true faith without good works, as that there should be good works without true faith; for as without faith our works are bad, so without works our faith is dead. And therefore a true faith may be as evidently known by its works, as a tree is clearly discerned by its fruit. If I see fruit growing upon a tree, I know what tree it is, upon which such fruit grows. And so if I

p Gen. 22. 9—12.
16—18.
q Heb. 11. 17.

r Gen. 15. 6.
2 Chron. 20. 7.
Isa. 41. 8.
Rom. 4. 3.
Gal. 3. 6.

s Josh. 2. 1.

& 6. 23.

Heb. 11. 31.

a Matt. 7. 1.

& 23. 8.

Rom. 2. 20, 21.

b Eccles. 7. 20.

Prov. 20. 9.

Eccles. 14. 1.

& 19. 16.

& 25. 11.

Matt. 12. 37.

ch. 1. 28.

1 Pet. 3. 10.

ἐστιν ; ²¹ Ἡ ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνεύγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον ; ²² Ὁ βλέπων ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη ; ²³ καὶ ἐπληρώθη ἡ γραφή ἡ λέγουσα, Ἐπίστευσεν δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, καὶ φίλος Θεοῦ ἐκλήθη.

²⁴ Ὁρᾶτε ὅτι ἐξ ἔργων δικαιοῦνται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως μόνον.

²⁵ Ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη ὑποδεξαμένη τοὺς ἀγγέλους, καὶ ἐτέρα ὁδῷ ἐκβαλοῦσα ;

²⁶ Ὡς περ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρὸν ἐστίν, οὕτω καὶ ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστι.

III. ¹ Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μείζον κρῖμα ληψόμεθα. ² πολλὰ γὰρ πταίμεν ἅπαντες.

see how a man lives, I know how he believes. If his faith be good, his works cannot but be good too ; and if his works be bad, his faith cannot but be bad too. For whosoever there is a justifying faith there are also good works ; and whosoever there are no good works there is no justifying faith."

This last statement needs some qualification. For suppose the case of a person who has been baptized, and has a lively faith and earnest resolve to serve God, and that he is suddenly taken away from this life, without having time to show his faith by his works. Or suppose the case of an infant dying after baptism. Then *Faith saves*. No man can do good works without Faith ; but Faith without works saves a man, if God thinks fit to remove him out of this life, without giving him time for working, and if God knows that he *would* have worked, if he had had time for working. Indeed in such a case, *Faith itself is work* ; according to our Lord's saying, This is the *work* of God, that ye *believe* on Him whom He sent (John vi. 28, 29). Cp. *Bede* here.

²¹ [Ἀβραὰμ] Abraham our father, was not he justified by works, when he offered Isaac his son at the altar ? On *ἐδικαιώθη*, was justified, see note above, Rom. iii. 26.

Abraham, the Father of the faithful, united in his own person those qualities which were necessary to be commended both by St. James and by St. Paul (Rom. iv. 2—16).

Abraham is cited by St. James as an example of *practical* faith, in opposition to the hollow conceits of those who imagined that knowledge would suffice, without the fruits of *obedience*.

Abraham is also appealed to by St. Paul, as showing that *faith in God*, as the sole spring of all good, and firm reliance on *His word*, and entire self-devotion to *His will*, in contradistinction to any conceit of any thing in *himself* as enabling him to work, and entitling him to reward, is on man's side the cause of justification with God.

The example of Abraham therefore stands forth in the Epistle of St. James, as a warning against a barren speculative faith ; and is adduced by St. Paul as a protest against proud and presumptuous self-righteousness.

This example of the Father of the Faithful is displayed by these two Apostles as an encouragement to that genuine Faith, which, forgetting and sacrificing self, and building on the foundation of God's Power, and Love, and Truth, and cleaving and clinging to that, rises up in the goodly superstructure of Obedience, in a sober, righteous, and religious life, dedicated to His glory and service. "Abraham believed in God, and it was counted to him for righteousness," but he proved his faith by his patience, when he was commanded by God to slay his son, and when in *will* he offered him (ἀνένεγκεν) at the altar. See Heb. xi. 17.

It has been said by some modern interpreters that ἀνένεγκεν ἐπὶ τὸ θ. does not mean having offered up at the altar, but simply having led up, brought up, to the altar ; but such an interpretation weakens the sense ; and the usage of the word in the N. T. (Heb. vii. 27 ; xiii. 15. 1 Pet. ii. 5), and the authority of the Ancient Versions, — Syriac, Vulgate, Ethiopic, and Arabic, — confirm the interpretation adopted above, which is that of our Authorized Version. The preposition ἐπὶ with the accusative offers no difficulty. See *Winer*, § 49, l. p. 362.

²² ἡ πίστις συνήργει] faith was working together with his works : his faith was itself a fellow-worker with his works. Faith is a worker and a work. John vi. 28, 29. Cp. *Irenaeus* iv. 16. 2, citing these words to show that Justification is not to be had by observance of the ceremonial law.

²⁴ ἐξ ἔργων] Justification, pardon, acceptance with God springs out of works (ἐξ ἔργων). But these works themselves are ἐκ πίστεως, they spring out of faith ; as branches spring from their root ; and as a stream springs out of its source.

St. James never denies that a man is justified by faith (διὰ πίστεως), which is St. Paul's assertion (Rom. iii. 22), and which is never contravened in the least degree by St. James. But he asserts that a man is not justified ἐκ πίστεως μόνον, from out of faith only ; that is, he affirms that justification does not grow out of that kind of faith which does not work when it has the means of working, and which therefore does not deserve the name of faith, being dead, v. 20. 26. See above, *Introduction*, pp. 1—3.

²⁵ ὁμοίως δὲ καὶ Ῥαὰβ] in like manner even Rahab, the harlot, was not she justified from out of works ? In her case did not justification grow out of works ? Yes, certainly : because they grew out of a lively faith in God, working by love to man, for she said, "I know that the Lord hath given you this land . . . therefore swear unto me that ye will save alive my father and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death." Josh. ii. 9—13.

The word πόρνη is applied to Rahab, as an "argumentum ad verecundiam." See above on Heb. xi. 31. To such religionists as those who are censured by St. James, the words of our Lord apply ; Matt. xxi. 31, 32.

He cites an example from Rahab a proselyte, such as were many in the *dispersions* to which he wrote. (*Welstein*.) Rahab received the spies, who were sent before Joshua, the type of Jesus, and who were types of the Apostles of Christ, and hearkened to their message, and sent them forth in speed (ἐκβαλοῦσα) by a cord, by another way (other than that by which they had come), viz., by the window, from which she tied the scarlet cord by which they were let down (Josh. ii. 15—18), and thus obtained deliverance for herself and family by her faith, when her city was destroyed. Thus she was an example very applicable to those whom St. James addressed, who, by receiving the Gospel preached by the Apostles, might escape the woes impending on Jerusalem, as she escaped those which fell upon Jericho (cp. Heb. xi. 31), and who would be overwhelmed in that destruction, if they neglected so great salvation. (Heb. ii. 3.)

The Author of the Epistle to the Hebrews designedly refers to and corroborates the teaching of St. James, the Bishop of Jerusalem, in this and other respects ; compare what is said of Abraham in Heb. xi. 17—19 with what is here said, v. 21, concerning the offering up of Isaac. Cp. below, iii. 18.

The Epistle to the Hebrews illustrates and confirms this Epistle, and affords clear proofs of the unity of the teaching of its Author, and of St. James. Cp. *Introduction*, p. 3.

CP. III. 1. μὴ πολλοὶ διδάσκαλοι] Become not ye many teachers : set not up yourselves for teachers without due call and mission. Such assumption of authority was a prevalent vice among the Jews, who loved to be called Rabbi, Rabbi (Matt. xxiii. 7), and affected to be teachers of the Law (1 Tim. i. 7), and were confident of their ability to be guides to the blind. (Rom. ii. 19.) Thence the contagion passed into the Church, and many, especially of the Jewish Christians, distracted the Church by diversity of *psalms* and *doctrines* (1 Cor. xiv. 26), and rent it into parties, which called themselves by names of different leaders. (1 Cor. i. 12.)

Such were those whom St. James had censured at the Council of Jerusalem (Acts xv. 24), and who seem to have given out that they came from him, when they went down to Antioch and troubled the Church there. (Gal. ii. 12.)

St. James in like manner, at the close of his Epistle, inculcates the obligation of maintaining a due respect for the office and persons of those who are regularly ordained to the work of the Christian Ministry, and of not intruding into their office, or

Εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα. ³ Εἰ δὲ τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα βάλλομεν ὡς Ps. 32. 9. πρὸς τὸ πείθεσθαι αὐτοὺς ἡμῶν, καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν.

⁴ Ἴδου καὶ τὰ πλοῖα, τηλικαῦτα ὄντα, καὶ ὑπὸ ἀνέμων σκληρῶν ἐλαυνόμενα, μετὰγεται ὑπὸ ἐλαχίστου πηδαλίου, ὅπου ἂν ἡ ὁρμὴ τοῦ εὐθύνοντος βούληται.

⁵ οὕτω καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶ, καὶ μεγαλαυχεῖ.

Ἴδου ἡλίκον πῦρ ἡλίκην ὕλην ἀνάπτει. ⁶ Καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας· ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν ἡ σπιλοῦσα ὅλον τὸ σῶμα, καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως, καὶ φλογιζομένη ὑπὸ τῆς γενέσεως.

d Ps. 12. 3, 4.
& 73. 8, 9.
Prov. 12. 18.
& 15. 2.
e Prov. 15. 1.
& 16. 27.
& 26. 20, 21.
Isa. 30. 27.
Matt. 15. 11, 18, 19.

of encouraging any who usurp it. "Is any one sick among you? let him send for the *Elders* of the Church," v. 14.

— *μεῖζον κρίμα ληφόμεθα*] *we shall receive greater condemnation*, by setting ourselves up for Teachers. He says "we shall receive;" and again he says, "in many things we offend all," thus condescending to the infirmities of the weak, giving an example of that meekness and mildness of language which he commends (v. 2. 17, 18). So St. Paul; see on 1 Cor. vi. 12.

² πολλὰ γὰρ πταίοντες ἄνθρωποι *for in many things we offend all*. This avowal does not in any way invalidate the writer's claim to *Inspiration*. Moses "spoke unadvisedly with his lips" at the waters of strife. (Ps. cvi. 33.) St. Paul was betrayed into a hasty speech before the Sanhedrim. (Acts xxiii. 5.) St. Peter was condemned at Antioch because he walked not uprightly. (Gal. ii. 11—14.) But notwithstanding these human infirmities in the persons of those who were employed by God as instruments in writing the books of the Bible, there is no flaw or blemish in those *Scriptures* which the *Holy Ghost* wrote by their instrumentality, and which have been received by the *Church of God* as the Word, not of man, but of God. They had this treasure of *Inspiration* in *earthen vessels*, "in order that the excellency of the power of the Gospel might be seen to be not of man, but of God." 2 Cor. iv. 7. See above on Acts xv. 38; and on Gal. ii., note at end of chapter, sect. vi.

— *εἰ τις ἐν λόγῳ*] *if any man offend not in word he is a perfect man*,—*ἁμῖν* (*amim*).

These words (says Dr. Barrow in an excellent sermon on this text) assert that man, who offends not in speech, to be perfect, and they imply that we should strive to avoid offending therein; for to be perfect, and to go on to perfection, are precepts the observance whereof is incumbent on us. (Deut. xviii. 13. Matt. v. 48; xix. 21. Luke vi. 40. 2 Cor. xiii. 11. Heb. vi. 1.)

To offend originally signifies to *infringe*, to stumble upon somewhat lying across our way, so as thereby to be cast down, or at least to be disordered in our posture, and stopped in our progress: whence it is well transferred to our being through any incident temptation brought into sin, whereby a man is thrown down, or bowed from his upright state, and interrupted from prosecuting a steady course of piety and virtue. By an apposite manner of speaking (Ps. xxxvii. 23, 24), our tenor of life is called a way, our conversation *walking*, our actions *steps*, our observing good-laws *uprightness*, our transgression of them *tripping, falling, falling*. By not offending in word, we may then conceive to be understood such a constant restraint and such a careful guidance of our tongue, that it doth not transgress the rules prescribed by Divine law, or by good reason; that it thwarteth not the natural ends and proper uses for which it was framed, to which it is fitted; such as chiefly are promoting God's glory, our neighbour's benefit, and our own true welfare.

By a perfect man is meant a person accomplished and complete, one of singular worth and integrity, who, as to the continual tenor of his life, is free from all notorious defects and heinous faults (Acts xiii. 22); like David, *fulfilling all God's will, and having respect to all God's commandments* (Ps. cxix. 6); like Zachary and Elizabeth, *walking in all the commandments and ordinances of the Lord blameless*. (Luke i. 6.) Thus was Noah (Gen. vi. 9), thus was Abraham, thus was Job perfect. (Job i. 1.) This is the notion of perfection in Holy Scripture: not an absolute exemption of all blemish of soul, or blame in life; for such a perfection is inconsistent with the nature and state of man here, where none with modesty or truth can say, *I have made my heart clean, I am pure from my sin* (Prov. xx. 9); where every man must confess with Job, *If I justify myself, mine own mouth shall condemn me; If I say I am perfect, it shall prove me perverse*. (Job ix. 20.) For there is not, as the preacher assures us, a just man upon earth, that doeth good, and sinneth not (Eccles. vii. 20); and, *In many things we offend all*; that is, there is no man absolutely perfect: but if any man offend not in word (that is, if a man constantly govern his tongue well),

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that man is perfect: perfect in such a kind and degree as human frailty doth admit; he is eminently good; he may be reasonably presumed upright and blameless in all the course of his practice; able, as it follows, to *bridle the whole body*, that is, qualified to order all his actions justly and wisely. So that in effect the words import this: that a constant governance of our speech according to duty and reason is a high instance and a special argument of a thoroughly sincere and solid goodness. Dr. Barrow.

³ εἰ δέ] But if. So A, B, G, K, and Lach., Tisch., Alf. Winer, p. 528. C has ἴδε. Elz. has ἴδω, behold.

St. James follows up the metaphor of the preceding verse with an argument *à fortiori*. We can rule irrational animals with a bit; how much more ought we to be able to govern ourselves! And if we rule our tongues, we do in fact govern the whole man; for the tongue is to man what a bit is to horses, and a rudder is to ships; it rules the whole; let it therefore be governed aright.

⁵ ἴδω ἡλίκον πῦρ] *behold, what a great forest* (ὄλην, *materia*), *what a little fire makes to blaze!*

For ἡλίκον A*, C**, G, K have ὀλίγον, a little; but ἡλίκον is in A**, B, C*, and Vulg., and is received by Lach., Tisch., and Alford, and so De Wette, Huther, and others. Cp. Theocrit. iv. 5, ὄσσιχόν ἐστι τὸ τρύμμα, καὶ ἄλκον ἄνδρα δαμάσσει, and Seneca (Controv. v. 6), "quam lenibus initiis quanta incendia oriuntur."

The word 'matter' in the English Version here, is only an adaptation of the Latin *materies* (ὄλην), wood, considered as fuel. The Vulgate has *silviam*.

The conflagration of a large forest even by a casual spark was not a rare event in the countries where the readers of this Epistle lived. See Wetstein, p. 670, citing Homer, Il. xi. 115. Plutarch, Sympos. viii. p. 730. Pindar, Pyth. iii. 66; to which may be added the poetical description in Virgil, Georgic ii. 303:

"Nam sæpe incautis pastoribus excidit ignis,
Qui furtim pingui primùm sub cortice tectus
Robora comprehendit, frondesque elapsus in altas
Ingentem cœlo sonitum dedit; inde secutus
Per ramos victor, perque alta cacumina regnat
Et totum involvit flammis nensus; et ruit atram
Ad cœlum piceâ crassus fuligine nubem;
Præsertim si tempestas à vertice sylvis
Incubuit, glomeratque ferens incendia ventus."

This description, *mutatis mutandis*, displays a lively picture of the incendiary ravages produced in human society by the Tongue; especially, it is to be feared, in the present age.

⁶ ὁ κόσμος τῆς ἀδικίας] *that world of iniquity*, that universe of mischief, as containing within it the elements of all mischief; as the World contains within itself mineral combustibles, and volcanic fires, and electric fluid, which may blaze forth into a conflagration.

After ἀδικίας Elz. has οὕτως, thus; and this is sanctioned by the Syriac and Arabic Versions and by some Cursives; but it is not in A, B, C, K, and is rejected by Lach., Tisch., and Alford. The sense is as follows:—

— ἡ γλῶσσα καθίσταται] *the tongue makes itself in our members* (acting in them as in an intestine war) *the polluter of the whole body*. The Apostle is reprobating, with holy indignation, the sin of those who abuse the tongue, "the best member that they have" (Ps. cviii. 1), and make it to be the worst, so as even to defile all; "Corruptio optimi fit pessima."

The word καθίσταται (as Huther observes) is used here as in iv. 4, ἐχθρὸς τοῦ Θεοῦ καθίσταται, *makes himself an enemy of God*. So the Tongue, by acting in and upon the members, makes itself to be the defiler of the whole body. It is so made ἐν τοῖς μέλεσιν ἡμῶν, which, as their name intimates, ought to move in harmonious melody and amicable concert with each other; and so glorify their Maker. But the Tongue mars their music by its

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⁷ Πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἐρπετῶν τε καὶ ἐναλίων, δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ· ⁸ τὴν δὲ γλῶσσαν οὐδεὶς δύναται ἀνθρώπων δαμάσαι· ἀκατάσχετον κακὸν, μεστή ἰοῦ θανατηφόρου. ⁹ Ἐν αὐτῇ εὐλογοῦμεν τὸν Θεὸν καὶ Πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν Θεοῦ γεγονότας· ¹⁰ ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία, καὶ κατάρρα. Οὐ χρή, ἀδελφοί μου, ταῦτα οὕτω γίνεσθαι. ¹¹ Μῆτι ἡ πηγή ἐκ τῆς αὐτῆς ὀπῆς βρῦει τὸ γλυκὺ καὶ τὸ πικρὸν; ¹² μὴ δύναται, ἀδελφοί μου, συκὴ ἐλαίας ποιῆσαι, ἢ ἄμπελος σῦκα; οὔτε ἄλκυον γλυκὺ ποιῆσαι ὕδωρ.

f Ps. 140. 3.

g Gen. 1. 26. 27.
& 5. 1. & 9. 6.
i Cor. 11. 7.

discord. It is even like an intestine Volcano; and sends forth a dark stream of lava, and a murky shower of ashes and of smoke, and is thus a source of pollution, *sully*ing and *staining* as with foul blots (σπιλοῦσα) the beauty of all around it; and also, like a Volcano, it emits a flood of fire. See next note.

— φλογίζουσα τὸν τροχὸν τῆς γενέσεως] *setting on fire the wheel of nature*. On the accent of τροχὸς see Winer, p. 51.

The τροχὸς γενέσεως is the wheel of nature, the *orbis terrarum*, the world itself, in its various revolutions; in which one generation follows another, and one season succeeds another; and so τροχὸς γενέσεως is used by *Simplicius* in *Epictet*. p. 94, and other like expressions in authors quoted here by *Wetstein*, p. 670.

In a secondary sense, this τροχὸς γενέσεως is the *wheel of human nature, of human life, of human society*, which is compared to a *wheel* by *Solomon* (Eccl. xii. 6); and so *Greg. Nazianz.* (in *Sentent. ap. A. Lapide*), and *Silius Ital.* iii. 6, "*rota volvitur ævi*," and *Boethius* (de *Consol.* ii. pr. 1), "*hæc nostra vita est; rotam volubili orbe versamus*." This wheel is ever rolling round, ever turning apace, whirling about, never continuing in one stay, seeking rest and finding none. So these words of the Apostle are expounded by *Æcumen.*, *Bede*, and *Bishop Andrewes*, i. 361; ii. 294. 319.

The functions of a wheel, set on fire by the internal friction of its own axis, are deranged; and so the organization of human Society is disturbed and destroyed by the intestine fire of the human Tongue; a fire which diffuses itself from the centre, and radiates forth to the circumference by all the spokes of slander and detraction, and involves the social framework in combustion and conflagration.

This inner fire consumes every thing, and is itself kindled from *hell*—the lake of fire. And its punishment is accordingly. "What reward shall he given unto thee, O thou false tongue? Sharp arrows of the mighty, with *hot burning coals*" (coals of *rethem*. Ps. cxx. 2).

The Rich Man in torment desires that "Lazarus may dip his finger in water and *cool his tongue*;" for he is tormented in a *flame* (Luke xvi. 24); and St. James says that the *tongue* is set on fire of hell. At the tables of the rich, men are often tempted to sins of the tongue, and tongues there set on fire of hell, may hereafter be scorched, and have no water to cool them.

By the faculty of speech man is distinguished from the rest of creation: by it his thoughts are borne, as upon eagles' wings, to the remotest shores, and are carried to distant ages; by it they are endued with the attributes of omnipresence and immortality; by it men are reclaimed from savage ignorance; by it cities are built and peopled, laws promulgated, alliances formed, leagues made; by it men are excited to deeds of heroic valour, and to prefer eternity to time, and the good of their country to their own; through it the affairs of the world are transacted; it negotiates the traffic of commerce, and exchanges the produce of one soil and climate for that of another; it pleads the cause of the innocent, and checks the course of the oppressor; it gives vent to the tenderest emotions; it cheers the dreariness of life. By it virtuous deeds of men are proclaimed to the world with a trumpet's voice; by it the memory of the dead is kept alive in families. It is the teacher of arts and sciences, the interpreter of poetic visions, and of subtle theories of philosophy; it is the rudder and helm by which the state of the world is steered; it is the instrument by which the Gospel of Christ is preached to all nations, and the Scriptures sound in the ears of the Church, and the world unites in prayer and praise to the Giver of all good, and the chorus of Saints and Angels pours forth hallelujahs before His throne.

Such being the prerogatives of speech, it is a heinous sin to pervert the heavenly faculty, to insult the name of the Giver Himself, or to injure man, made in the image of God. All true Christians will put away profane and impure language, calumny and slander, injurious to God's honour, the welfare of society,

and their own eternal salvation. They will abhor it worse than a pestilence; and they will pray to Him from whom are the preparations of the heart, and who maketh the dumb and the deaf, the seeing and the blind, who quickened the slow speech of His servant Moses, and put words of fire into his mouth, and whose Spirit on the Day of Pentecost descended in tongues of fire on the Apostles, and filled them with holy eloquence, so to direct their thoughts and words, that both now and hereafter they may ever sing His praise.

7. πᾶσα φύσις—δαμάζεται καὶ δεδάμασται] *Every nature of wild beasts, &c. is being tamed, and hath been tamed, by the nature of man*; the work of taming is being repeated often, and has been completed successfully.

On the dative of the agent, τῇ φύσει τῇ ἀνθρωπίνῃ, see Winer, p. 196. Cp. below, v. 18, σκείρεται τοῖς ποιούσιν εἰρήνην. Observe the contrast between the φύσις of *beasts* and the φύσις of *man*. The one is made subordinate to the other by God. (Gen. i. 26. 28.)

8. τὴν δὲ γλῶσσαν οὐδεὶς δύναται ἀνθρώπων δαμάσαι] *but the tongue can no man tame*. No one among men can tame his own tongue; to do this work we require the *grace of God* (*Augustine* and *Catena*, p. 22); but St. James does not therefore excuse those who do not tame their tongues, for he says, "these things *ought not so to be*" (v. 10).

Or the sense may be; Men can tame savage animals, but no one can tame the tongue of the slanderer, liar, and blasphemer; it is more furious than the wild beasts; they may be subdued and pacified, but not it; it is an evil which cannot be controlled (*Peir. Damian.* Epist. ii. 18), being full of deadly poison. The slanderer and liar "have sharpened their tongues like a serpent; adders' poison is under their lips." (Ps. cxl. 3.) Such was the tongue of Doeg the Edomite, of which the Psalmist speaks in that Psalm and in Ps. cxx. Cp. 1 Sam. xxii. 9—19.

This interpretation (as *Estius* has observed) seems to offer the best solution of the Pelagian objections examined by *Augustine*, de Nat. et Grat. c. 16.

Both the above interpretations are specified by ancient Expositors, e. g. *Bede*, p. 184.

— ἀκατάσχετον] *uncontrollable*. A, B have ἀκατάστατον, and so *Lach.*, *Tisch.*, *Alford*.

9. ἐν αὐτῇ] The whole course of nature is contravened and disturbed by sins of the Tongue. *With the tongue we bless our Lord and Father*; and this is the proper office of the Tongue, to praise God; and *with it we curse men who have been made after the image of God*. This unnatural inconsistency is censured Ps. l. 16—20, "What hast thou to do to declare My statutes; whereas thou givest thy mouth to evil; thou sittest and speakest against thy brother? Whoso offereth Me praise, he glorifieth Me; and to him that ordereth his conversation right will I show the salvation of God." Thus the Psalmist offers the clue to the connexion of the reasoning of St. James here, and in what follows (v. 13), "Let him show from his good conversation (i. e. behaviour) his works with meekness of wisdom."

From this sentence it is clear, that though the *image of God in man* was marred by the Fall, it was not destroyed. See also Gen. ix. 6, where murder is forbidden *after the flood*, on the ground that man was made in the image of God. And the divine image, defaced in Adam, has been restored in Christ. (Col. iii. 10. Eph. iv. 24.)

Man's intellectual nature presents an image of God; and from a consideration of that image, as seen in man, we may derive some clear and cogent evidences of the Being and Attributes of God,—a proposition excellently proved in *Dr. Barrow's* Sermon. vii. on Gen. i. 27, vol. iv. p. 163.

11. ὀπῆς] The ὀπῆ of a fountain is its eye, and the word itself is connected with ὄψ, ἑπτομαι, to see, and so the word ἔκρον (the place of springs) is derived from the Hebrew עַיִן (ayin), an eye. (John iii. 23.)

12. οὔτε ἄλκυον γλυκὺ] *nor can water that is salt produce*

¹³ ^h Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν ; δειξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραύτητι σοφίας. ¹⁴ ⁱ Εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας. ¹⁵ ^k Οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη, ἀλλ' ἐπίγειος, ψυχικὴ, δαιμονιώδης. ¹⁶ ^l ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα. ¹⁷ ^m ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀγνή ἐστίν, ἔπειτα εἰρηνικὴ, ἐπιεικής, εὐπειθής, μεστή ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος καὶ ἀνυπόκριτος. ¹⁸ ⁿ Καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην.

IV. ¹ ^a Πόθεν πόλεμοι καὶ πόθεν μάχαι ἐν ὑμῖν ; οὐκ ἐντεύθεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν ; ² ^b Ἐπιθυμεῖτε, καὶ οὐκ ἔχετε φονεύετε καὶ ζηλοῦτε, καὶ οὐ δύνασθε ἐπιτυχεῖν μάχεσθε καὶ πολεμεῖτε, οὐκ ἔχετε δὲ, διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς. ³ ^b αἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε.

⁴ ^c Μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἐχθρα τοῦ Θεοῦ ἐστίν ;

^h Gal. 6. 4.
ch. 1. 21.
Eph. 5. 8.
1 Rom. 13. 13.
k 1 Cor. 2. 6, 7.
l 1 Cor. 3. 3.
Gal. 5. 20.
m Prov. 11. 18.
Hos. 10. 12.
Matt. 5. 9.
Phil. 1. 11.
Heb. 12. 11.
a Rom. 7. 23.
1 Pet. 2. 11.
b Job 27. 9.
& 35. 12.
Ps. 66. 18.
Prov. 1. 28.
Isa. 1. 15.
Jer. 11. 11.
& 14. 12.
Ezek. 8. 18.
Zech. 7. 13.
Mic. 3. 4.
Rom. 8. 26.
1 John 3. 22.
& 5. 14.
c Ps. 73. 27.
John 15. 19.
& 17. 14.
Gal. 1. 10. 1 John 2. 15.

what is sweet. So A, B, C, and *Lach., Tisch., Alf.—Elz.* has *οὕτως οὐδεμία πηγὴ ἀλυκὸν καὶ γλυκύ.*

13—15. *τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν*] Many among you lay claim to wisdom and knowledge; let such *prove* the justice of their claim by their good conversation in meekness of wisdom; for where meekness is not, there is no real wisdom; if ye have *bitter envy and party spirit* (see on Gal. v. 20; cp. 2 Cor. xii. 20. Rom. ii. 8, and on Phil. i. 17) *in your heart* (whatever pretence there may be to knowledge in the intellect), *boast ye not, and lie not against the truth*, which is the only genuine end and object of wisdom. This is *not the wisdom that is coming down from above* (see i. 17), *but is earthly, carnal, devilish*; it is earthly and allures the eye; it is carnal, not spiritual (see 1 Cor. ii. 14. Jude 19), and stimulates the lust of the flesh; and it is devilish, and ministers to pride. See the threefold division 1 John ii. 16.

On the difference between *ἐπιστήμη*, knowledge, natural or acquired, of facts, and *σοφία*, the higher faculty of using knowledge in wise and virtuous practice, see Acts xix. 15; below, iv. 14. Eph. i. 8. Col. i. 9.

16. *ὅπου γὰρ (ῆλος) for where envy and party spirit is*, there is *perturbation*, disorder, disorganization, disruption of all that is constituted and settled in society, ecclesiastical and civil. See 1 Cor. xiv. 33. 2 Cor. xii. 20. Phil. ii. 3. Strife and party spirit would destroy Zion, and can build up nothing but Babel. Cp. *Bp. Sanderson*, i. pp. 214. 350, and see *Clemens R.* i. capp. 3—9.

17. *ἡ δὲ ἄνωθεν σοφία*] *but the wisdom that is from above, is first pure* ('sancta,' holy, free from taint, and hallowed to God), then *peaceable, equitable* (see on 1 Tim. iii. 3), *compliant* (*Xenophon*, Mem. iii. 4. 8), *full of mercy and good fruits*, not *partial*, not *censorious*, not taking upon itself the office of judging (Matt. vii. 1); and perhaps the meaning may also be, *not contentious, not disputatious* (see on ii. 4). Indeed all these senses may well be accepted here. And it is not *hypocritical*; neither making any pretensions to what it is not, nor disguising what it is; without semblance and without dissimulation. Being *ἀδιάκριτος*, it does not spy out motives in a brother's eye, and being *ἀνυπόκριτος*, it does not hide the beam in its own. Cp. Luke vi. 42, where partiality and hypocrisy are coupled together.

On the active sense of such adjectives as *ἀδιάκριτος* see *Winer*, p. 88.

18. *καρπὸς δικαιοσύνης*] *the fruit of righteousness is sown by them who make peace.* The fruit of righteousness; the genitive of apposition, as *κόκκος σινάπεως, σίκτου* (Matt. xiii. 31. John xii. 24. 1 Cor. xv. 37), and *καρπὸς δικαιοσύνης*, Phil. i. 11, and Heb. xii. 11, a chapter in which St. Paul appears to be inculcating the lessons taught in this Epistle by St. James. Cp. above, on ii. 25. This fruit is sown by them who make peace. The fruit is, as it were, contained in the seed; and they who sow the seed enjoy the fruit. "Whatsoever a man soweth, that shall he also reap." (Gal. vi. 7.) The dative is the dative of the agent, as in v. 7. Compare the beatitude in Matt. v. 9. This beautiful picture of true Wisdom may be placed side by side with that of Charity portrayed by St. Paul (1 Cor. xiii.).

CH. IV. 1. *πόθεν πόλεμοι*] *whence are wars and whence are fightings among you? Whence are wars?* from lusts, warring in you; warring against the soul (1 Pet. ii. 11). He refers to the feuds and factions, prevalent among the Jews and Jewish proselytes at that time; and a main cause of the Fall of Jerusalem. See above, note on Matt. xxiv. 15, and the authorities from *Jo-*

sephus there quoted. This passage seems to be imitated by *S. Clement*, Rom. i. 46, *ἵνα τι ἐρεῖς . . . πόλεμός τε ἐν ὑμῖν.*

2. *φονεύετε*] *ye commit murder*: which was specially true of those bands of *λῃσταί, sicarii*, robbers and assassins, who, under the name of *zealots*, infested Jewish society at this time, and at last made the Temple itself a den of assassins. See Matt. xxi. 13. Evidences of the blood-thirsty spirit of rage, which now like a fiend possessed the heart of large numbers of the people, may be seen in the murderous plots and violent and frequent outbreaks at this period, mentioned in *Josephus* (cp. *Whitby* here) and in the Gospels and Acts, such as that of Barabbas (Matt. xxvii. 16. John xviii. 40), and of Judas of Galilee, and Theudas (Acts v. 36, where see the notes) and the Egyptian (Acts xxi. 38), and the conspiracy against St. Paul (Acts xxiii. 12—14). There may also be a reference here to the cry of the multitude assembled from all parts of the Jewish dispersions at the Passover, "*Crucify Him*" (Mark xv. 13, 14). See below, v. 6, *ἐφονεύσατε τὸν δίκαιον.*

The writer himself of this Epistle, St. James, fell a victim to this murderous spirit. See below, v. 6.

It is observed by *Dr. Hammond*, that the Epistle of St. James, the Bishop of Jerusalem, and especially the latter part of it, was designed for the use of *Jews* as well as of *Christians*. St. James was revered by the *Jews* (as appears from the passage of *Hegeippus* in *Euseb.* ii. 23); his censures of sins, and his warnings of coming calamities were specially applicable to them; and after his death, when his prophetic denunciations had been fulfilled in the destruction of Jerusalem, his words would be carefully noted, and a fresh argument would thence arise in behalf of the cause of the Gospel which he preached.

4. *μοιχαλίδες*] *Ye adulteresses.* A bold figure, used with vehement indignation, characteristic of this Epistle, in which St. James speaks in the *δυνάτης* and stern language of a Hebrew Prophet in denouncing sin. Ye were espoused to God: "Thy Maker is thy husband" (Isa. liv. 5), but where is the love of thine espousals? (Jer. ii. 2.) Ye are as a wife that committeth adultery (Ezek. xvi. 32). Ye are an adulterous generation (*γενεὰ μοιχαλίδος*) (Matt. xii. 39; xvi. 4. Mark viii. 38).

Some MSS., K, L, and many Cursives, have *μοιχοὶ καὶ μοιχαλίδες*, and so *Elz.* But the feminine *μοιχαλίδες* placed alone, is more expressive, as describing the conjugal relation of the soul to God: cp. St. Paul's language 2 Cor. xi. 2, I have espoused you as a chaste Virgin to Christ; and *μοιχαλίδες* (without *μοιχοὶ καὶ*) is the reading of A, B, and of most versions, which render the word by *fornicators*; and so *Lachmann, Tisch., Alfard*; and the feminine does not present a bolder figure here than in the passage of St. Peter, *ὀφθαλμοὺς ἔχοντες μεστὸς μοιχαλίδος* (2 Pet. ii. 14), which affords the best illustration of this text.

Accordingly, the words are expounded in a spiritual sense by *Augustine*, Sermon. 15, and Sermon. 162, and are applied to souls lured by earthly love from loyalty and fealty to God, which are guilty of spiritual harlotry and adultery; see Matt. xii. 39, and Ps. lxxiii. 26, Thou hast destroyed all them that commit fornication against Thee. Cp. Rev. ii. 20—22; xvii. i. 5. 15; and so *Theophylact* and *Bede*.

The censure of St. James is also to be applied to Communities which break their troth to God. Cp. *Wiesinger* and *Huther*.

4—9.] Observe in these verses, the rapid succession of questions, and of short pungent sentences, like arrows drawn forth from a quiver, and discharged in a thick volley from the bow, by the hand of the spiritual archer.

d Gen. 6. 5.
& 8. 21.
e Job 22. 29.
Prov. 3. 34.
& 29. 23.
Matt. 23. 12.
Luke 1. 52.
& 14. 11. & 18. 14.
1 Pet. 5. 5.
f Eph. 4. 27.
1 Pet. 5. 9.
g 2 Chron. 15. 2.
Isa. 1. 16.
ch. 1. 8.
h Matt. 5. 4.
i Job 22. 29.
Prov. 29. 23.
Matt. 23. 12.
Luke 14. 11.
& 18. 14.
1 Pet. 5. 6.
k Matt. 7. 1.
Luke 6. 37.
Rom. 2. 1.
1 Cor. 4. 5.
l Matt. 10. 28.
Rom. 14. 4.

ὅς ἂν οὖν βουλευθῇ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ Θεοῦ καθίσταται.
⁵ ὁ δὲ δοκεῖτε ὅτι κενῶς ἡ γραφή λέγει; Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὁ
κατώκησεν ἐν ἡμῖν; ⁶ ὁ μείζονα δὲ δίδωσι χάριν διὸ λέγει, Ὁ Θεὸς ὑπερ-
ἡφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν.

⁷ ὁ ὑποτάγητε οὖν τῷ Θεῷ. Ἀντίστητε τῷ Διαβόλῳ, καὶ φεύζεται ἀφ' ὑμῶν.
⁸ ὁ ἐγγίστατε τῷ Θεῷ, καὶ ἐγγιγεί ὑμῖν. Καθαρίσατε χεῖρας, ἁμαρτωλοὶ, καὶ
ἀγνίστατε καρδίας, διψυχοί. ⁹ ὁ τάλαιπωρήσατε καὶ πενήθησατε καὶ κλαύσατε.
Ὁ γέλως ὑμῶν εἰς πένθος μεταστραφήτω, καὶ ἡ χαρὰ εἰς κατήφειαν. ¹⁰ ὁ ταπει-
νώθητε ἐνώπιον τοῦ Κυρίου, καὶ ὑψώσει ὑμᾶς.

¹¹ ὁ μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί· ὁ καταλαλῶν ἀδελφοῦ, καὶ κρίνων τὸν
ἀδελφὸν αὐτοῦ, καταλαλεῖ νόμου, καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἶ
ποιητὴς νόμου, ἀλλὰ κριτὴς. ¹² ὁ εἷς ἐστὶν ὁ νομοθέτης ὁ δυνάμενος σῶσαι καὶ
ἀπολῆσαι· σὺ τίς εἶ, ὃς κρίνεις τὸν ἕτερον;

After the vehement and indignant emission of this sacred artillery against the enemies of the truth, the Apostle changes his tone, and in calm and gentle accents, made more touching by the contrast, he exhorts and encourages the faithful. Compare the similar strain in v. 1—6, 7—19, with which he concludes.

— οὐκ οἶσθε] *Know ye not?* Ye who profess knowledge, and rely on that. See ii. 20; iv. 17; v. 20.

— καθίσταται] *makes himself.* See above, iii. 6.

⁵. ὁ δοκεῖτε] *Do ye imagine that the Scripture speaketh in vain?* Ye boast that ye have the Scripture committed to you. This is your highest privilege (see Rom. iii. 2). Do ye imagine that the words of the Scripture are mere idle illusions? Hath God spoken, and shall He not do it? (Numb. xxiii. 19. 1 Sam. xv. 29.) He has said that ye shall not follow after other gods, but serve the Lord only. (Deut. x. 20. 1 Sam. vii. 3.) He has condemned the love of this world; He has said that “ye cannot serve two masters, God and Mammon.” He has said that “the love of the world is enmity with God;” and He has declared that “all his enemies shall feel His hand, and be made His footstool.” Do ye suppose that such declarations as these, uttered by God Himself in Holy Scripture (see Ps. lxxiii. 27. Matt. vi. 24. Ps. xxi. 8; xcii. 9), are mere empty sounds, uttered in vain? This cannot be.

For examples of λέγω, to speak, without any special recital of the words spoken, see Rom. iii. 5; xi. 13. 1 Cor. x. 15; xv. 34. 2 Cor. vi. 13; vii. 3; viii. 8; xi. 21.

This is the first question. Next follows a second;

— πρὸς φθόνον ἐπιποθεῖ] *Doth the Spirit, which abode in you, lust to envy?* Ye have been made Temples of the Holy Ghost. Ye are builded together for an habitation of God through the Spirit (1 Cor. iii. 16; vi. 19. 2 Cor. vi. 16). Doth that good Spirit, with “which ye were sealed unto the day of redemption” (Eph. iv. 30), yearn toward envy? No: surely the Spirit of God is a loving, peaceable Spirit: it longs for the good of others, it teaches you to seek their benefit, and to edify them in love, (1 Cor. x. 24. 33; xiii. 5. Phil. ii. 4,) and to lay down your lives for the brethren (1 John iii. 16). Ye say, that ye have the Spirit. Prove the truth of your vauntings by bringing forth the fruits of the Spirit, “love, joy, peace, long-suffering, goodness, gentleness” (Gal. v. 22). Or if the Spirit that took up his abode in you, does lust unto envy, then be assured it is not the Spirit of God; but it is the spirit of the Devil who “was a murderer from the beginning” (John viii. 44. 1 John iii. 15).

Some MSS. (A, B) have κατέκισεν; but κατέκησεν seems to be preferable, with the sense *came and dwelt, took up his abode and dwelt in you.* See Eph. iii. 17.

The punctuation of these two clauses, as *two distinct questions*, removes all the difficulty, which some have found in this verse; and such a punctuation had already been suggested by earlier interpreters, e. g. *Bede*, p. 191, and cp. *Whitby* here, and *Bp. Wilson*.

⁶. μείζονα δὲ δίδωσι χάριν] No; the Spirit does not lust to envy, but He is giving greater grace. If therefore ye really have the Spirit, as ye profess to have, then the proof of it will be seen in your continual growth in grace. For the Spirit is ever giving fresh accessions of grace to those who really have him, that is, to all who use his gifts; whosoever hath, to him shall be given, and he shall have more abundance (Matt. xiii. 12). But if the graces of the Spirit, which are peaceable, amiable, and gentle, are not seen in your actions, and if on the contrary ye bring forth the works of the flesh, which are adultery, hatred, variance, wrath, strife, envyings (Gal. v. 19—21), then ye convict yourselves of

not having the Spirit, and prove that all your professions are vain.

— διὸ λέγει] *wherefore He saith.* See Ps. cxxxviii. 6. Prov. iii. 34. Matt. xxiii. 13.

⁸. διψυχοί] *ye double-minded; ye two-minded men.* The word is here used in a larger sense than above, i. 8. A man with two minds is one who prays to God, and yet has a secret yearning for some darling sin, which he will not leave; and therefore has an inward sense that his prayers are vain, and does not pray with faith. A man with two minds is one who desires to rejoice with the world now, and to reign hereafter with God. A man with two minds is one, who in doing good to men looks not to the glory of God, but to the praise of the world. Such an one is unstable in all his goings (i. 8); and of him it is said, “Woe to the sinner that goeth two ways.” Ecclus. ii. 12. Cp. *Bede* here.

⁹. πενήθησατε] *mourn ye.* Cp. Matt. v. 4. Luke vi. 25.

— ἡ χαρὰ εἰς κατήφειαν] *Let your joy be turned into sadness;* shown by a pensive downcast look of shame and sorrow, and produced usually by some sudden shock. See *Loefer*, p. 466, and *Wetst.*

¹¹. μὴ καταλαλεῖτε ἀλλήλων] Cp. *S. Clement*, ii. 4.

— καταλαλεῖ νόμου] *he speaketh against the Law, and judgeth the Law;* which is summed up in one word, ‘Love,’ and that is set at naught by thee who judgest thy brother. See ii. 8. Rom. xiii. 8, 9. Gal. v. 14.

¹². εἷς ἐστὶν ὁ νομοθέτης] *One only is the Lawgiver, who is able to save and to kill;* and thou invadest His office when thou presumest to judge the servant of Him Who will judge thee.

This text is important as a caution against the sin of those who usurp the prerogative of God, and assume a dominion over the conscience.

This is done by many in the following ways, (1) by enacting laws as of force to bind the Conscience by their own proper vigour; (2) by dispensing with any of the Divine Laws; (3) by enacting anything contrary to the Law of Him Who is the Supreme Legislator, and Who alone has power to kill and to destroy.

This divine declaration is therefore condemnatory—

(1) Of sundry assumptions of the Papacy. See Matt. xv. 9. 2 Thess. ii. 2. 1 Tim. iv. 3. Rev. xiii. 5.

(2) Of all enactments of civil powers, contravening the Law of God. See Matt. v. 32.

(3) Of all theories of policy and government which represent human societies of men as sources of power. Such theories contradict the affirmation of St. James, and disparage the Supremacy of God, and encourage usurpations of His prerogatives.

Human laws, which are not contrary to God's Law, and which are enacted by competent lawful authority, do not oblige the conscience by any thing inherent in themselves, but they oblige the conscience by reason of the power which lawful authority derives from God, “the only Legislator who is able to save and to destroy.” See above on Rom. xiii. 1—3; and the Lecture of *Bp. Sanderson* on this text, de Consc. Prælect. iv., vol. iv. § 9, p. 65; and *Præl.* v. § 23, p. 109.

The words of St. James (he says) assert, that there is but one Lawgiver—not one selected out of many, nor one above all the rest, but one exclusively; that is, one, and but one alone, who is able to save and destroy.

What was usually applied to the prerogatives of Kings, may be justly said of the Conscience of every man, that it is subject to none but God, and knows no superior upon earth. Memorable is the observation of the Emperor Maximilian, *To offer to domineer over the conscience, is to assault the citadel of Heaven.*

¹³ ^m Ἄγε νῦν, οἱ λέγοντες, Σήμερον καὶ αὐριον πορευσόμεθα εἰς τήνδε τὴν πόλιν, καὶ ποιήσομεν ἐκεῖ ἐνιαυτὸν ἓνα, καὶ ἐμπορευσόμεθα, καὶ κερδήσομεν·
¹⁴ ⁿ οἷτινες οὐκ ἐπίστασθε τὸ τῆς αὐριον. Ποία γὰρ ἡ ζωὴ ὑμῶν; ἀτμὶς γὰρ ἔστε ἢ πρὸς ὀλίγον φαινομένη, ἔπειτα ἀφανιζομένη· ¹⁵ ^o ἀντὶ τοῦ λέγειν ὑμᾶς, Ἐὰν ὁ Κύριος θελήσῃ, καὶ ζήσομεν, καὶ ποιήσομεν τοῦτο ἢ ἐκεῖνο. ¹⁶ ^p Νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν. Πᾶσα καύχησις τοιαύτη πονηρά ἐστιν.
¹⁷ ^q Εἰδότες οὖν καλὸν ποιεῖν, καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῷ ἐστίν.
V. ¹ ^a Ἄγε νῦν, οἱ πλούσιοι, κλαύσατε ὀλοαυζόντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις. ² ^b Ὁ πλοῦτος ὑμῶν σέσηπε, καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν· ³ ^c ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται, καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῶν ἔσται, καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ· ἐθησαν-
ρίσατε ἐν ἐσχάταις ἡμέραις.

m Prov. 27. 1.
Luke 12. 18.
n Job 7. 7.
Isa. 40. 6.
1 Cor. 7. 31.
ch. 1. 10.
1 John 2. 17.
o Acts 18. 21.
1 Cor. 4. 19.
Heb. 6. 3.
p 1 Cor. 5. 6.
q Luke 12. 47.
John 9. 41.
Rom. 1. 20, 21, 32.
& 2. 17, 18, 23.
a Prov. 11. 28.
Amos 6. 1.
Luke 6. 24.
1 Tim. 6. 9.
b Matt. 6. 19, 20.
c Rom. 2. 5.

That man is a plunderer of the Divine Glory, and an invader of the authority that belongs to God, whosoever he be, that claims a Right over the consciences of men, or usurps upon them. Let the *Popes of Rome*, and the train of *Canonists, Jesuits, and Sycophants*, that flatter and fawn upon them, clear themselves, if they can, of this sacrilege; and let such as *submit their Consciences* to the power of any creature, which only ought to be subject to God, be careful lest by transferring the honour of that service that belongs to God, to any creature upon earth, they make a God of that creature, and so, in effect, become guilty of *idolatry*.

From this first conclusion thus proved, follows this remarkable inference, that the *proper rule* of the Conscience is that which *God*, the Supreme Lawgiver, hath prescribed to it; and besides that, there is no other that ought to be admitted.

Yet this hinders not, that there may be other Lawgivers of an *inferior order*, who by authority *derived* to them from the Supreme Power, may have a just right to make laws, and consequently to bind the Conscience to obedience. We do not say that God has committed to the Magistrate a power to oblige the Consciences of his people by Laws, but rather (to speak with more care and propriety) that God has given to the Magistrate a jurisdiction to make Laws, which by virtue alone of the *Divine* authority, do oblige the Consciences of the subject; for properly speaking, the Magistrate does not oblige the Conscience to obey the *Law*, but God obliges the Conscience to obey the Magistrate. *Bp. Sanderson.*

— τὸν ἑταρον] thy neighbour. See Rom. ii. 1; xiii. 8. 1 Cor. vi. 1. Gal. vi. 4.

¹³ Ἄγε νῦν, οἱ λέγοντες] Go to now, ye that say. Cp. v. 1.

On the use of the singular ἄγε, with the plural noun of participle, see Hom. II. i. 62, and *passim*; so “*age*,” in Latin: see *Weist.* p. 676.

¹⁴ ἀτμὶς γὰρ ἔστε] for ye are a vapour. *Elz.* has ἔσται, it is (i. e. your life is) a vapour; but the reading ἔστε, ye are, authorized by many MSS., and received by *Lach., Tisch., Huther*, is more expressive. Not only your life, but ye yourselves are a vapour. Cp. i. 10. B has ἔστε; and A, K have ἔσται, which is probably the same reading as ἔστε (αὐ and ε being often confused in MSS.), and either ἔστε or ἔσται are in numerous MSS. and some Versions. Compare *Horat.* (Od. iv. 7. 16), “*Pulvis et umbra sumus*.”

¹⁵ ἀντὶ τοῦ λέγειν ὑμᾶς] instead of your saying. This is to be construed with v. 13, *Woe unto you who say, ‘To-day and to-morrow we will set forth to that city,’ instead of saying (as ye ought to do), ‘If the Lord will, we shall both live, and shall do this or that.’*

On the reading and construction cp. *Winer*, p. 256, who does not however seem to be aware that A, B have both (ζήσομεν and ποιήσομεν) in the future. This reading (which is received by *Tisch., Lach., Alf.*) makes both life and action to depend on the will of God.

¹⁶ νῦν δὲ καυχᾶσθε] but now ye are glorying (not in the Lord as ye ought to glory, 1 Cor. i. 31, but) in your own vain vanities; in your own confident and presumptuous boastings, of your own wisdom and power. On the sense of ἀλάζων, see Rom. i. 30. 2 Tim. iii. 2. Cp. 1 John ii. 16.

¹⁷ εἰδότες ὅτι] to him therefore who knoweth to do good, and doeth it not, there is sin.

This conclusion of St. James is added as the summing-up of the argument, in the same manner as the aphorism with which St. Paul closes his reasonings concerning a *doubting conscience*, where he says, “*Whatsoever is not of faith, is sin*,” that is, whenever a man does any thing without being persuaded in his mind that he may lawfully do it, he is guilty of sin. Rom. xiv. 23.

St. James appears to have his eye here on this statement of St. Paul.

St. James adds to it another maxim of general import, viz. that whosoever a man omits to do any thing which he is persuaded in his own mind that he ought to do, he is guilty of sin.

Thus these two Apostolic verdicts, delivered in a similar manner, constitute two fundamental rules of human action, as to what men are bound to forbear doing, and as to what they are bound to do.

Those persons whom St. Paul addressed, were tempted to do many things, which they did not, in their consciences, approve; and the Apostle warns them, that if they do any thing against their conscience, they commit sin.

They to whom St. James wrote, were vainglorious of their religious knowledge; but they were not careful to show forth their religious knowledge by religious practice; and the Apostle teaches them that their knowledge will only increase their guilt, unless they do what they know to be right.

Hence, while it is a sin to shun knowledge, and there is some sin of ignorance (cp. *Augustine*, vi. 661), and it is a sin to shut the ears to instruction; and it is a duty to get knowledge, to increase in knowledge, to abound in knowledge, we must beware not to rest in knowledge. We must add to our knowledge, temperance, patience, godliness, brotherly kindness, charity. Without these knowledge is unprofitable; nay, will only increase our condemnation. See *Bp. Sanderson*, iii. p. 232–4. Cp. Luke xii. 47. John ix. 41; xv. 22; and see the woes pronounced on *Chorazin and Capernaum*, Matt. xi. 21.

CH. V. 1. Ἄγε νῦν, οἱ πλούσιοι] Go to now, ye rich, weep and howl. He continues his address to the Jews, and especially the Sadducees, noted for wealth and worldliness. Among the Christians few were rich (see above, ii. 5–7), and therefore this portion of the Epistle is not to be restricted to them; see v. 6. St. James, like a Christian Jeremiah, is uttering a divine prophecy, of the woes that are coming on Jerusalem and on the Jews throughout the world.

² ὁ πλοῦτος ὑμῶν] your wealth is mouldering in corruption, and your garments (stored up in vain superfluity in your wardrobes) are become moth-eaten. Although they may still glitter brightly in your eyes, and may dazzle men by their brilliance when ye walk the streets, or sit in the high places of this world; yet they are in fact already cankered. They are loathsome in God’s sight. The divine anger has breathed upon them and blighted them; they are already withered and blasted, as being doomed to speedy destruction: for ye lived delicately on the earth (see v. 6), and have not laid up treasure in heaven, where neither moth nor rust doth corrupt (Matt. vi. 20).

— ὁ χρυσὸς] your gold and your silver are eaten up with rust. The sentence is figurative, and is shown to be such by this expression. Literally gold does not contract rust (see *Theognis*, 451. *Pliny*, N. H. xxxiii. 19, and other authorities in *Weist.*, p. 678): but those precious metals, which naturally are incapable of rust, do, by being abused, or not rightly used, morally and spiritually contract rust; and not only so, but are, as St. James says, eaten up with rust. Even while shining in your coffers, they are, in God’s eye, sullied and corroded, and they will not profit you in the day of trial, but be consumed by His indignation: and the rust they have contracted by lying idle as κτήματα, and not been used as χρήματα, will be a witness against you at the Great Day; and will pass from them by a plague-like contagion, and devour your flesh as fire.

³ 4. ἐθησαυρίσατε] ye laid up treasure in the last days. He speaks of this laying up as past, and as done in the last days.

d Lev. 19. 13.
Deut. 24. 14.
Job 24. 10, 11.
Mal. 3. 5.
Ecclus. 34. 21, 22.

e Job 21. 13.
Luke 16. 19, 25.
f ch. 2. 6.

⁴ Ἰδοὺ, ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμυσάντων τὰς χώρας ὑμῶν, ὁ ἀπεστερημένος ἀφ' ὑμῶν κράζει καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὄτα Κυρίου Σαβαὼθ εἰσελήλυθαι.

⁵ Ἐτρυνήσατε ἐπὶ τῆς γῆς, καὶ ἐσπαταλήσατε. Ἐθρέψατε τὰς καρδίας ὑμῶν ἐν ἡμέρᾳ σφαγῆς. ⁶ Κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον οὐκ ἀντιτάσσεται ὑμῖν.

Such is the divine language of *prophecy*. The Holy Spirit, speaking by St. James, utters a voice as it were from the Divine Throne and from the Day of Judgment.

The judicial sentence is pronounced, and is as good as executed, in the eye of God. A sublime and awful picture. God is seated on His throne. The wages of the poor, defrauded by their proud and wealthy oppressor, have cried aloud, and their cries have entered into the ears of God, styled here by His awful and majestic title in authentic Hebrew words, to make it more striking to the Jews,—The Lord of ΣΑΒΑΟΘ; the LORD of Hosts of Angels, with which He cometh to execute judgment.

St. James here takes up the prophetic warnings of Malachi (iii. 5), where God declares that He will “*come near to them to judgment, and that He will be a swift witness against the adulterers and false swearers, and against those that oppress the hireling in his wages*” (τοὺς ἀποστεροῦντας μισθὸν μισθωτοῦ: cp. Ecclus. xxxiii. 27), the widow and the fatherless (see above, i. 27), and “*that fear not Me, saith The Lord of Hosts.*” “*For I am the Lord, I change not*” (see above, i. 17). And now we call the proud happy! (Mal. iii. 15.)

On this use of ἀπὸ, *on your part, by you*, after the passive verb ἀπεστερημένος, see above, i. 13, ἀπὸ Θεοῦ περὶ (ομαι, *Winer*, p. 332, note, and above on Luke vi. 18. Some expositors connect κράζει with ἀφ' ὑμῶν, *cries from out of your hands*, or coffers, in which it is detained; but this seems to be a forced interpretation, and not authorized by any Ancient Version.

⁵ ἐτρυνήσατε ἐπὶ τῆς γῆς] *ye rebelled upon earth*. Ye have not had your treasure in *heaven*. Ye have not found delight in spiritual things, such as God's sabbaths (Isa. lviii. 13), and in the pleasures of His house (Ps. cxxii. 1; lxx. 4), and in doing His statutes (Ps. cxix. 72, 97), but in what is *earthly and perishable*: ye have had your good things in this life, and therefore ye will suffer loss and torment in the life to come. Luke xvi. 25.

—ἐσπαταλήσατε] instead of devoting your worldly wealth—which was God's gift—to God's service, *ye lavished it* in luxury and riot, and indulgence on yourselves.

On the word σπαταλῶ, from σπαῶ, *distracto, spathō, dissipō*, cp. 1 Tim. v. 6. Prov. xxix. 21. Amos vi. 4, and *Wetstein*, ii. p. 340.

—ἐν ἡμέρᾳ σφαγῆς] A striking contrast. Ye feasted jovially in a day of sacrifice, when abundance of flesh of the sacrificed animals is on the table at the sacrificial banquet. Ye ought to have ruled the people gently and mildly; but ye “*have fed yourselves and not the flock*,” ye *nourished your own hearts* and not those of your people; ye have sacrificed and devoured them like sheep or calves of the stall fatted for the pampering of your own appetites. Cp. Ezek. xxxiv. 1—10. *Cyril*, in *Caten*, p. 33.

Ye did this at that very time when ye yourselves were like victims appointed to be sacrificed in the day of the Lord's vengeance, which is often compared by Hebrew prophets to a sacrifice, see below, Rev. xix. 17. Cp. *Œcumenius* and *Theophylact* here.

This was signally verified by the event. The Jews from all parts of the world came together to the sacrifice of the *Passover*, A.D. 70, and they themselves were then *slain as victims* to God's offended justice, especially in the Temple. See above on Matt. xxiv. 1. 15; and particularly the *rich* among them, as recorded by *Josephus* in B. J. vi. *passim*. Their wealth excited the cupidity and provoked the fury of the factious Zealots against them, and they fell victims in a day of slaughter to their own love of mammon; what was left of their substance was consumed by the flames which burnt the city. *Josephus*, vii. 29. 32. 37.

Elz. inserts *ὡς*, *as*, before ἐν ἡμέρᾳ, but *ὡς* is not in A, B, and is rejected by *Lach.*, *Tisch.*, *Alf.*

⁶ κατεδικάσατε] *ye condemned, ye murdered the Just One: Christ (Cassiodor., Œcumen., Bede, Bengel)*: this was your crowning sin, the cause of your coming woe: and after many years of long-suffering on God's part, ye have not been brought to repentance; “*ye denied the Holy One and the Just, and killed the Prince of Life.*” (Acts iii. 14, 15.) Ye have also slain His faithful witness St. Stephen (Acts vii. 59), and St. James the brother of John (Acts xii. 2), and thus ye prove yourselves the children of your fathers who slew the prophets, who “*pre-announced to you the coming of the Just One (τοῦ Δικαίου) of*

whom ye became the betrayers and murderers” (φωνεῖς, Acts vii. 52), as was said to the Jewish Sanhedrim by the first Martyr, St. Stephen, in the speech which seems to have been in the mind of St. James when he wrote these words.

It has been alleged by way of objection to this interpretation, that the Jews of the age in which this Epistle was written, could not be charged with having condemned and killed *Christ*, who had been crucified about thirty years before. But this objection is of little weight. Our Lord asserts that they who persecuted Him had even killed *Zacharias the son of Barachias*, slain many centuries before (Matt. xxiii. 35).

Those words, like many other sayings of Christ, especially these recorded in the Gospel of St. Matthew, seem to have been in the mind of St. James when he wrote this Epistle. The just blood of the just Abel, and of all the other just men slain from the beginning, were drops in their cup of guilt, which overflowed at the shedding of the blood of the Just One, typified by Abel, and by all the Martyrs to the days of Zacharias; see the note on that passage; ὅπως ἔλαθ' ἐφ' ὁμᾶς τῶν αἵμα δίκαιον ἀπὸ τοῦ αἵματος Ἀβὲλ τοῦ δικαίου, ὥς τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου ὃν ἐφονεύσατε.

By clinging to the sins of their fathers the Jews identified themselves with them; they committed their sins. They who persecuted the Christians after the Ascension persecuted Christ (Acts ix. 4, 5). Hence *Justin Martyr*, writing a century after St. James, says to the Jews, “*Ye killed the Just One and His prophets before Him.*” Dialog. c. Tryphon. c. 16. The same may still be said to the Jews even at this day.

Observe the eloquent vehemence (δεινότης) of this grand appeal, made more forcible by the omission of all connecting particles; an example of *asyndeton* well deserving the notice of any Christian Longinus, who may write a treatise “*on the sublime*” (περὶ ὑψους), as displayed in Holy Writ, *Ye nourished your hearts in a day of sacrifice; ye condemned, ye murdered the Just One; He doth not resist you*. Cp. above, vv. 4—9. *He doth not resist you*. His long-suffering is exhausted, He no longer strives with you. *He lets you alone* (Hos. iv. 17). This is the worst punishment of all; He leaves you to yourselves. Your house (no longer His house) is left to you desolate (Matt. xxiii. 38). He chooses your delusions (Isa. lxvi. 4), and chastises you by your own devices (Jer. ii. 19), and gives you over to a reprobate mind (Rom. i. 28), and your cup of guilt and punishment has now brimmed over, and all the righteous blood shed by your fathers will be required of this generation (Luke xi. 50, 51). A warning and prophecy rendered more striking by the fact that he who uttered it was called by the Jews “*James the Just*,” and was murdered by them at Jerusalem at a time of sacrifice, as a victim at the *Passover* (as his Master was before him), when great multitudes came up to Jerusalem (A.D. 62).

Eight years after that murder, and also at a *Passover*, Jerusalem itself was destroyed. *Hegesippus*, ap. *Euseb.* ii. 23. Cp. *Euseb.* iii. 7, where he speaks of God's long-suffering toward the Jews for forty years after the death of Christ, and of His mercy to the Jews in allowing holy men to remain at Jerusalem, especially *James*, the first bishop of Jerusalem, the Lord's brother, who was to the city like a very strong bulwark (ἔρκος ἐχυρότατον. Cp. his name *Oblias*, see above, *Introduction*, p. 5), while God's providence was still bearing long (μακροθυμοῦσης) with them if haply they would repent. By killing St. James they stripped themselves of that strong defence, and provoked the overflowing of God's wrath upon them.

The words of *Eusebius* (ii. 23), citing the narrative of *Hegesippus*, concerning the death of St. James, deserve to be cited at large; they are thus rendered by *Lardner*, History of the Apostles (ch. xvi. vol. iii. p. 36), “*When Paul had appealed to Cæsar, and Festus had sent him to Rome, the Jews being disappointed in their design against him, turned their rage against James, the Lord's brother, to whom the Apostles had assigned the episcopal chair of Jerusalem. And in this manner they proceeded against him. Having laid hold of him, they required him in the presence of all the people to renounce his faith in Christ. But he with freedom and boldness beyond expectation, before all the multitude, declared our Lord and Saviour Jesus Christ to be the Son of God. They not enduring the testimony of a man, who was in high esteem for his piety, laid hold of the*

⁷ Ἡ Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ Κυρίου. Ἰδοὺ, ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ' αὐτῷ, ἕως ἂν λάβῃ ὑετὸν πρῶϊμον καὶ ὄψιμον ⁸ μακροθυμήσατε καὶ ὑμεῖς, στηρίζετε τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ Κυρίου ἤγγικε.

⁹ Μὴ στενάζετε κατ' ἀλλήλων, ἀδελφοί, ἵνα μὴ κριθήτε· ἰδοὺ, ὁ κριτὴς πρὸ τῶν θυρῶν ἔστηκεν. h ch. 4. 11.
Matt. 24. 23.

opportunity when the Country was without a Governor, to put him to death. For *Festus* having died about that time in *Judea*, the province had in it no Procurator. The manner of the death of *James* was shown before in the words of *Clement*, who said that he was thrown off from the pediment of the temple (see on Matt. iv. 5. Luke iv. 9), and then beat to death with a club. But no one has so accurately related this transaction as *Hegesippus*, a man in the first succession of the Apostles, in the fifth book of his commentaries, whose words are to this purpose,—James the brother of our Lord, undertook together with the Apostles the government of the Church. He has been called *the Just* by all from the time of our Saviour to ours. Some, of the seven sects, which there were among the Jews, asked him, Which is the Door of Jesus: or, What is the Door of salvation? And he said: Jesus is the Saviour, or the way of salvation. Some of them therefore believed that Jesus is the Christ. . . . And when many of the chief men also believed, there was a disturbance among the Jews and among the Scribes and Pharisees, who said that there was danger, lest all the people should think Jesus to be the Christ. They came therefore to *James* and said: We beseech thee, restrain the error of the people. We entreat thee to persuade all that come hither at the time of Passover to think rightly concerning Jesus. For all the people, and all of us put confidence in thee. . . . Stand therefore upon the pediment of the temple, in order that, being placed on high, thou mayest be conspicuous, and thy words may be easily heard by all the people. For because of the Passover, all the tribes are come hither and many Gentiles. Therefore the Scribes and Pharisees before named placed *James* upon the pediment of the temple, and cried out to him, and said: O just man, whom we ought all to believe, since the people are in an error following Jesus who was crucified, tell us what is the door of Jesus? And he answered with a loud voice: Why do you ask me concerning the Son of Man? He Himself sitteth in heaven at the right hand of the great power, and will come upon the clouds of heaven. And many were fully satisfied, and praised God for the testimony of *James*, saying, Hosanna to the Son of David. But the Scribes and Pharisees said to one another: We have done wrong in procuring such a testimony to Jesus. Let us go up and throw him down, that the people being terrified may not give credit to him. . . . They went up presently and cast him down, and said, Let us stone *James* the Just. And they began to stone him, because he was not killed with the fall. But he turning himself kneeled down, saying: I entreat thee, O Lord God the Father, forgive them, for they know not what they do. As they were stoning him one said, Cease, What do ye? the just man prayeth for you. And one of them, a fuller, took a club with which he was used to beat clothes, and struck him on the head. Thus he suffered martyrdom. And they buried him in that place, and his monument still remains near the temple. This *James* was a true witness to Jews and Gentiles that Jesus is the Christ. Soon after this *Judea* was invaded by *Vespasian*. So writes *Hegesippus* at large, says *Eusebius*, agreeably to *Clement*. *James* was so excellent a man, and so much esteemed by many for his virtue: that thoughtful men among the Jews were of opinion, that his death was the cause of the siege of Jerusalem which followed soon after his martyrdom. These are the things which are related of *James*, whose is the first of the epistles called catholic. (*Eusebius*, ii. 23.)

The narrative in *Josephus* (xx. 9. 1) contains several things at variance with this account, but it may admit of a doubt whether the words τὸν ἀδελφὸν Ἰησοῦ τοῦ λεγομένου Χριστοῦ, Ἰάκωβος ὄνομα αὐτοῦ are not interpolated. Cp. *Lardner*, c. xvi. They are enclosed in brackets in *Richler's* edition, Lips. 1826.

7. μακροθυμήσατε οὖν, ἀδελφοί! be ye patient, therefore, brethren. Remember what the Lord suffered, and how He was made perfect through suffering; and that He will soon come to visit those who persecute you.

St. James here turns himself from the Jews to the Christians; and preaches to them patience: an exhortation requisite in their circumstances; compare the similar language of St. Paul, Heb. xii. 1—28, which is like an enlargement of this admonition of St. James: and see also Heb. vi. 7. 11, 12, where St. Paul compares the hearts of the faithful to good soil which drinketh in the rain, and produceth herbage meet for the use of those for whom

it is tilled (γεωργεῖται), and receives blessing from God; and exhorts them to show earnestness for the full assurance of hope unto the end; in order that they may be imitators of them who "through faith and patience (μακροθυμία) inherit the promise." Observe the repetition here of the word μακροθυμία, v. 8, and μακροθυμία, v. 10, as if the Apostle would leave this admonition to long-suffering and patience as a parting bequest to the faithful.

Probably St. Paul had St. James in his mind, and thought of his martyrdom, when he wrote to the Hebrews,—in the interval between the death of St. James and the destruction of Jerusalem,—"Remember your spiritual Guides, who spoke to you the word of God; whose faith follow ye (μυμείσθε), contemplating the end of their conversation." Heb. xiii. 7, where see note.

— μακροθυμῶν ἐπ' αὐτῷ] bearing long with it; showing long-suffering towards it; see Matt. xviii. 7.

— ὑετὸν πρῶϊμον καὶ ὄψιμον] the early and latter rain: the early rain was that which fell in the autumn; the latter that of the spring about the end of April; see *Jerome* in Amos iv. 7, and the commentators on Ezek. xxvii. 17, and Joel ii. 23. Zech. x. 1. Hos. vi. 4, and the rabbinical citations in *Welstein*, p. 678.

9. κριθήτε] So the best MSS. and editions. *Elz.* has κατακριθήτε.

— Ἰδοὺ, ὁ κριτὴς πρὸ τῶν θυρῶν ἔστηκεν] behold, the Judge standeth before the doors. Cp. Matt. xxiv. 33, ἐγγύς ἐστιν ἐν ταῖς θύραις, and in a different sense Rev. iii. 20, ἔσθηκα ἐν τῇ θύρᾳ.

Christ is at hand, He is even now at the Door, ready to execute vengeance on the guilty city of Jerusalem for her sins (*Ecumen.*). This saying: The Judge standeth at the Door, suggests a reference to the remarkable incident recorded by *Hegesippus* (see on v. 6), that the religious sects at Jerusalem were accustomed to ask St. James "which is the Door of Jesus?" and that at a Passover (that of A. D. 62) they placed him on a lofty eminence of the temple and cried out, The people are gone wild after Jesus who has been crucified, tell us, which is the Door of Jesus?

This question was doubtless put in bitter irony and malignant mockery: as is proved by the murder of St. James perpetrated by those who uttered it. The saying is an enigmatical one. Perhaps this passage in this Epistle may explain it.

This latter portion of the Epistle contains a solemn prophecy of the woes coming on the Jews for the murder of the Just One; and denounces their sins and predicts their punishment (see vv. 1—6). It then proceeds to announce that the presence of the Lord is at hand, and that, behold, the Judge standeth at the Door.

This Epistle, published abroad throughout the world, and thus pre-announcing the doom impending on Jerusalem for the sin of its Rulers in crucifying Jesus, would be as offensive to Jews, especially the great and wealthy among them, as the prophetic roll of Jeremiah was to the King and Princes of Jerusalem (Jer. xxxvi. 10—32). And the language of this chapter may serve to explain their malignant menaces and blood-thirsty rage against the Apostle. It was to them what the speech of St. Stephen had been to the Sanhedrim; and probably St. James, as well as St. Stephen, was a victim of the wrath excited by his courageous rebukes of their sin, and by the constancy of his testimony to Jesus.

The words of St. James, "Behold! the Judge standeth at the doors," perhaps became current among them? Perhaps those words may have also excited the question put in a tone of derision, "which is the Door of Jesus?" at what Door is He standing? By what Door will He come? show Him to us and we will go out to meet Him.

This supposition is confirmed by the reply of St. James, "Why do ye ask me concerning the Son of Man? He sitteth in heaven; and will come in the clouds of heaven." There is His Door. The words of the murderous flatterers to St. James, as recorded by *Hegesippus*, seem to contain another similar ironical reference to the rebukes of this Epistle, "Thou art no respecter of persons" (οὐδὲν προσωποῦ λαμβάνεις). No, forsooth! thou hast preached to the world to make no difference between rich and poor, and to show no respect to persons (see above, ii. 1—9). Therefore doubtless thou wilt speak the truth.

Other interpretations of that saying, "Which is the Door of Jesus?" may be seen in *Bp. Pearson* on *S. Ignatius*, ad Phila-

1 Matt. 5. 12.

k Num. 14. 18.
Job 1. 21, 22.
& 42. 10.
Ps. 103. 8.
Matt. 5. 11.

1 Matt. 5. 34, &c.
2 Cor. 1. 17, 18.

m 2 Chron. 33. 12.
Ps. 50. 16.
Eph. 5. 19.
Col. 3. 16.
n Mark 6. 13.
& 16. 18.

¹⁰ ἡ ὑποδείγμα λάβετε, ἀδελφοὶ, τῆς κακοπαθείας, καὶ τῆς μακροθυμίας, τοὺς Προφῆτας, οἱ ἐλάλησαν τῷ ὀνόματι Κυρίου. ¹¹ Ἰδοὺ, μακαρίζομεν τοὺς ὑπομένοντας. Τὴν ὑπομονὴν Ἰωβ ἠκούσατε, καὶ τὸ τέλος Κυρίου εἶδετε ὅτι πολὺ σπλαγχνός ἐστιν ὁ Κύριος καὶ οἰκτίρμων.

¹² Πρὸ πάντων δὲ, ἀδελφοί μου, μὴ ὀμνύετε, μήτε τὸν οὐρανὸν μήτε τὴν γῆν, μήτε ἄλλον τινὰ ὄρκον ἢ τῷ δὲ ὑμῶν τὸ ναὶ, ναὶ, καὶ τὸ οὐ, οὐ· ἵνα μὴ ὑποκρίσιν πέσητε.

¹³ Κακοπαθεῖ τις ἐν ὑμῖν; προσευχέσθω εὐθυμῇ τις; ψαλλέτω. ¹⁴ Ἀσθενεῖ τις ἐν ὑμῖν; προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας· καὶ προσευξάσθωσαν ἐπ' αὐτὸν, ἀλείψαντες αὐτὸν ἐλαίῳ ἐν τῷ ὀνόματι τοῦ Κυρίου·

delph. 9, αὐτὸς ὃν θύρα τοῦ πατρὸς, with reference to John x. 7—9. *Valesius* and others on *Euseb.* ii. 23. *Lardner*, Hist. of Apostles, ch. xvi. *Credner*, Einleit. ii. p. 580. *Gieseler*, Church Hist. § 31; and *Delitz*, on the Epistle to the Hebrews, p. 673.

10. τοὺς προφῆτας] *the Prophets*, Elijah, Isaiah, Jeremiah, Daniel. Take them as an example of patient suffering of injuries. Thus he shows that the Gospel of Christ is in harmony with the Old Testament; and guards against the cavil of the Jews that it would undermine the authority of their Scriptures.

11. Ἰωβ] *Job*, the patriarch of the ancient Church, not of the stock of Abraham.

Thus all unite—Prophets, Patriarchs, and Apostles—in teaching the duty of Patience. The Patriarch Job is propounded here as an example by the Apostle St. James. Hence we may conclude that the book of Job is *not* (as some have supposed) an *allegory*, but a *true history*, and this is further evident from the words of Ezekiel, combining Job with two other historical personages, Noah and Daniel. Ezek. xiv. 14. 20.

— τὸ τέλος Κυρίου] *the end of the Lord*, i. e. of His dealings with Job, by which he “was more blessed at his latter end than at the beginning,” Job xlii. 12: cp. *Augustine*, de Symbolo, 10.

12, 13. πρὸ πάντων] *but above all, my brethren, swear not.*

The connexion of this precept with the preceding may be stated in the words of *Bp. Sanderson* (Lectures on Oaths, vii. 11). “Set the examples of antient Prophets, and holy men before your eyes. If ye suffer adversity, imitate their patience. If in all things you cannot attain to that perfection, yet thus far at least, except ye be very negligent, you may go with ease; above all things, take heed lest too impatient of your grief, or too much transported with your joy, ye break forth into rash oaths, to the dishonour of God, and shame of Christian conversation. But rather contain yourselves, whether troubled or rejoicing, within the bounds of Modesty: mingle not Heaven and earth, let not all things be filled with your oaths and clamours; if you affirm a thing, let it be with calmness, and a mere affirmation or negation. But if either of these passions be more impetuous, and strive to overflow the narrow channels of your bosoms, it will be your wisdom to let it forth unto the glory of God. Do you demand by what means? I will tell you: *Is any amongst you afflicted?* Let not his impatience break forth into Oaths and Blasphemies, the Flood-gates of wrath; but rather let him pray; and humbly implore God that he would vouchsafe him Patience, till His heavy hand be removed. *Is any merry?* Let him not bellow it forth in Oaths, like a Bacchanalian, but rather sing it in Hymns and Psalms unto the Praise of God; who hath made his cup to overflow, and crowned him with happy days.” *Bp. Sanderson*.

In these words St. James doth not mean universally to interdict the use of oaths: for that in some cases is not only lawful, but very expedient, yea needful, and required from us as a duty; but *that* swearing which our Lord had expressly prohibited to His disciples, and which thence, unquestionably, the *brethren* to whom St. James did write, did well understand themselves to forbear, having learnt so in the first catechisms of Christian institution; that is, *needless and heedless swearing in ordinary conversation*, a practice then frequent in the world, both among Jews and Gentiles; the invoking of God's name, appealing to His testimony, and provoking His judgment, upon any slight occasion, in common talk, with vain incogitancy, or profane boldness. From such practice the holy Apostle dehortheth in terms importing his great concernedness, and implying the matter to be of highest importance: for, *Before all things, my brethren, do not swear*: as if he did apprehend this sin of all other to be one of the most heinous and pernicious. Could he have said more? would he have said so much, if he had not conceived the matter to be of exceeding weight and consequence? *Dr. Barrow*, Sermon. xv. vol. i. p. 329.

On the subject of Oaths, see above, notes on Matt. v. 34.

Heb. vi. 16, and the expositors of Art. XXXIX. of the Church of England.

13. μήτε τὸν οὐρανόν] *neither by heaven nor by earth, lest ye give to the creature the honour due only to the Creator, see Caten.* p. 36, for an oath is an act of *worship* to be paid only to God. Cp. Matt. v. 34.

14. προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας] *Let him call to himself the Elders of the Church, and let them pray over him.* Observe the plural “Elders;” let him call for them, in order that by *united* prayer they may prevail (Matt. xviii. 19), and that they may be *witnesses* of the effects of prayer.

Our Lord sent forth His twelve Apostles and His seventy Disciples *two and two* (Mark vi. 7. Luke x. 1), and St. James prescribes that the sick should send for the Elders of the Church.

Where, however, only *one* Elder can answer the call, this precept enjoins that he should be sent for; and it can hardly be supposed that in some cases the Elders would be summoned in a body to a sick room; but the precept is general, and the application of it in particular circumstances is left to be determined by the wisdom and piety of the faithful.

Here is remarkable evidence of the diffusion of the Gospel and extension of the Church, and of the existence of the order and Ministry of the Christian Priesthood in divers parts of the world in that early age. This Epistle was written before A.D. 62, when St. James died; it was addressed to the twelve tribes dispersed throughout the world (i. 1), and it gives them this precept,—“Is any sick among you? Let him send for the Elders of the Church.”

This admonition would not have been given, if it could not be complied with. In the Acts of the Apostles we see St. James the Bishop of Jerusalem surrounded by, and presiding over, his *Presbyters*, or Elders, there (xxi. 18), and we may infer from his words in this place that Apostles and Apostolic men had now gone forth into a great part of the world (cp. Titus i. 5, and note before 1 Tim. iii.), and had ordained *Presbyters* in the principal cities.

In the Apocalypse we see in each case, *one Person* at their head (see on Rev. ii. 1); as their Angel, or Bishop.

The sick are enjoined to send for the *Presbyters* of the Church. It follows, therefore, that it is a necessary part of the Priest's duty to *visit the sick*. St. James had before asserted, not without reference to this duty, that “pure worship in the sight of God is to *visit the orphans and widows in their affliction*” (i. 27), and he here enjoins the sick to send for the *Presbyters* of the Church, and comforts the faithful with the assurance that the ministry of God's Priests, in prayer and other offices of religion, will be conducive to their comfort in soul and body.

Hence the Church of England prescribes, that “when any person is sick, notice shall be given thereof to the Minister of the Parish” (Order for the Visitation of the Sick); and she specifies it as part of “the Office of a Deacon, to search for the sick, &c., and to intimate their names unto the Curate.” (Form, &c., of making Deacons.)

S. Polycarp, the Bishop of Smyrna, a disciple of St. John, and martyr, referring, it would seem, to the words of St. James, gives this ministerial direction (ad Philipp. c. 5), “*Let the Presbyters be tender-hearted, merciful to all, converting the erring, (see below, v. 19), visiting all who are sick (ἐπισκεπτόμενοι πάντας ἀσθενεῖς); not neglecting the widow or orphan or needy (see above, i. 27), and providing always what is good in the sight of God, abstaining from all respect of persons (see above, ii. 1. 9), not sharp in judgment, knowing that we are all sinners*” (see above, iii. 2). These words of *S. Polycarp* show that he was familiar with this Epistle of St. James.

— προσευξάσθωσαν ἐπ' αὐτόν] *let them (the Presbyters) pray over him, the sick man.* There is therefore a special efficacy in the prayers of those whom God has set apart for that office.

15 ° καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ Κύριος·
καὶ ἁμαρτίας ἢ πεποιηκώς, ἀφεθήσεται αὐτῷ.

16 ° Ἐξομολογεῖσθε ἀλλήλοις τὰ παραπτώματα, καὶ εὐχεσθε ὑπὲρ ἀλλήλων,

o Isa. 33. 24.
Prov. 15. 29.
Gen. 30. 17.
Num. 11. 2.
Josh. 10. 12.

Every Priest being taken from among men is ordained for men in things pertaining to God (Heb. v. 1), that he may offer prayers; the prayers he offereth he offereth *out of his office*, and so, even in that respect there is, *ceteris paribus*, a more force and energy in them, as coming from him whose calling it is to offer them, than in those that come from another whose calling it is not so to do. *Bp. Andrewes*, Sermons, v. 230, 231.

The authority of the Priest's calling is a furtherance, because if God have so far received him into favour as to impose upon him by the hands of man that office of blessing the people in His Name, and making intercession to Him in theirs, which office He hath sanctified with His own most gracious promise, and ratified that promise by manifest actual performance thereof, when others before in like place have done the same; is not his very Ordination a seal, as it were, to us, that the self-same Divine Love that hath chosen the Instrument to work with, will by that Instrument effect the thing whereto He ordained it, in blessing His people, and accepting the prayers which His servant offereth up unto God for them? *Hooker*, V. xxv. 3.

— ἀλείψαντες αὐτὸν ἐλαίῳ] anointing him with oil.

A question here arises;

Why the Church of England has not retained the practice of Anointing the Sick, as here prescribed by St. James?

And if the Early Church discontinued doing so, when and why? St. Mark says of the Apostles (vi. 13), "They cast out devils, and anointed with oil many that were sick, and healed them."

From a comparison of this passage with the parallel places in St. Matthew (x. 1—8) and St. Luke (ix. 1—6), it appears that they did this in the exercise of the extraordinary and miraculous powers of Healing bestowed on them by Christ.

The application of oil to the body of the Sick was a visible proof that they who applied it (*viz.* the Apostles) were Instruments employed by God for the conveyance of those benefits which accompanied its application.

It was a manifest evidence that Miracles of Healing were wrought by God through their agency; it was like a credential to their mission; and it served to call attention to the Doctrine taught by them, as coming from God.

The miraculous powers of Healing given to the Apostles were for some time continued in the Church.

Thus St. Paul says (1 Cor. xii. 8, 9), "To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another the gifts of healing; to another prophecy; to another tongues;" and again (1 Cor. xii. 28), "God hath set some in the Church, first Apostles, secondarily Prophets, thirdly teachers, after that Miracles, then gifts of healing. . . Have all the gifts of healing? Do all speak with tongues?"

Our Lord Himself promised this gift to His disciples (Mark xvi. 18): "They shall lay hands on the sick, and they shall recover." This was done by the Apostles in the time of our Lord's ministry (says *Ecumenius* here): they anointed the sick with oil and healed them.

It appears that St. James is speaking with reference to this miraculous power of healing then existing in the Church, when he says (v. 14), "Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him." That is to say, If any one is sick, let him avail himself of the gifts which God has bestowed upon His Church; let him send for the Presbyters of the Church, and let them pray over him; and the prayer of faith (*i. e.* the faithful prayer made in full trust that God will do what is best for the sick) will (if it be God's good pleasure) save the sick, and God will raise him up, and restore him to health; and if he has committed sins, and if he is penitent for his sins, and has faith in Christ, they shall be forgiven him.

Whatever was instituted by Christ or by His Apostles, under His guidance and that of the Holy Ghost, for the purpose of conveying grace to the soul, and for the attainment of everlasting glory, is of perpetual and universal obligation; for all men need grace, and all men desire glory. Such things are the Two Sacraments and Confirmation. See on Acts viii. 16, 17.

But things which were practised and prescribed by Christ Himself and His Apostles are not of perpetual obligation, unless they are conducive to an end which is of perpetual necessity, namely, to the bestowal of spiritual grace to the soul, and to its everlasting salvation. If such is not their character, they are

mutable, and may be omitted or foregone by the Christian Church, according to the wisdom and discretion with which God has endowed her. See this proved at large by *Hooker*, I. xv., and III. x., and xi. 15—18.

This is evident from the non-use of *feet-washing*, a thing done and enjoined by Christ Himself (see on John xiii. 14), and from the discontinuance of the *holy kiss* prescribed by His Apostles. (1 Thess. v. 26. Rom. xvi. 16. 1 Pet. v. 14.)

There is no evidence that anointing with oil was ever used in primitive times as a sacrament for the conveyance of spiritual grace to the sick in danger of death.

For a considerable time the Church retained the gift of healing (*Irenæus*, v. 6. *Tertullian*, de Bapt. c. 10. *Euseb.* v. 7. *S. Jerome*, vit. *Sulp. Sever.* vit. *Martini*, c. 16), and the practice of anointing with oil, with a view to recovery from sickness, was continued in the Eastern and Western Churches. Indeed (as may be seen in the Greek Euchologium), it is continued in the Eastern Church to this day for this purpose; see *Dr. Covel* on the Greek Church, 308, 340.

The Latin Church has adopted a different course.

She perceived in course of time that the effect mentioned by St. James ("the Lord shall raise up the sick") did not ordinarily ensue from the anointing with oil; she saw that the miraculous and extraordinary powers of healing granted by Christ to the Apostles and other primitive disciples in the Apostolic ages, had gradually been withdrawn, as was the case with those other miraculous gifts, coupled with that of healing by St. Paul (1 Cor. xii. 28), *viz.*, the gift of tongues.

But she would not lay aside the practice of anointing the sick. She retained the practice, but she abandoned the design for which the practice had been instituted.

At length, in the twelfth and thirteenth centuries, the Latin Church had diverted the practice into a direction quite contrary to the purpose for which it was originally prescribed.

The Apostle St. James had enjoined the practice with a view to the recovery of the sick; as Cardinal *Cajetan* allows, in his note on the passage, where he says, "*Hæc verba non loquuntur de Sacramentali unctione extrema unctionis;*" but the Church of Rome prescribes, in the Councils of Florence (A.D. 1438) and Trent (A.D. 1551), that the anointing should not take place except where recovery is not to be looked for (Council of Trent, Sess. xiv., "*qui tam periculose decumbunt ut in exitu vite constituti videantur*"), and therefore she calls this anointing "*extreme unction*," and "*sacramentum extremum*," and she regards it as a Sacrament for conveying grace to the soul.

Thus, on the one hand, the Greek Church is a witness by her present practice, that the Anointing was designed with a view to bodily recovery; and the Roman Church, on the other hand, is a witness, that the miraculous effects on the body, which were wrought in primitive times by God through the instrumentality of those who anointed the sick, and which accompanied that unction, have ceased.

In the first Prayer Book of King Edward VIth, the Church of England (in her Office for the Visitation of the Sick) provided that "if the sick man desired it," he might be anointed with a view to his recovery. But on further consideration of the matter, and reflecting (it may be supposed) that the anointing of the sick implied something of a claim to the exercise of miraculous powers of healing, and might be chargeable with presumption, and with ignorance of God's dispensations in regard to miraculous powers, and might tempt men to rely for grace and pardon on an outward ceremony administered to them in a state of insensibility; she has thought fit to lay aside the sign, now that the thing signified has ceased, and to limit herself soberly and wisely to what is certain and indisputable, and what is the main thing for the sick man to consider, *viz.*, that if he avails himself, as he ought to do in his sickness, of the ministry of his spiritual Guide, the prayer of faith will save the sick, and (if it be most expedient for him) God will raise him up; and if he has committed sins, they will, on his faith and repentance, be forgiven him, and that he will receive pardon, and grace, and peace, through the merits of Christ, and by the love and mercy of God, especially as conveyed, dispensed, and applied in the reception of the blessed and most comfortable Sacrament of the Body and Blood of Christ, which she enjoins, in a special Office, to be ministered to the sick.

Compare *Dr. Hammond* here and *Dean Comber's* remarks in his "Companion to the Temple," in the Introduction to the Office of Visitation of the Sick.

16. ἐξομολογεῖσθε ἀλλήλοις] Confess your transgressions one

p 1 Kings 17. 1.
& 18. 42, 45.
Luke 4. 25.
Acts 14. 15.
q 1 Kings 18. 41,
3c.

r Matt. 18. 15.

s Rom. 11. 14.
1 Cor. 9. 22.
1 Tim. 4. 16.
1 Pet. 4. 8.

ὅπως ἰαθῇτε· πολὺ ἰσχύει δέσις δικαίου ἐνεργουμένη. ¹⁷ Ἡλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῶν, καὶ προσευχῇ προσηύξατο τοῦ μὴ βρέξαι· καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ· ¹⁸ καὶ πάλιν προσηύξατο, καὶ ὁ οὐρανὸς ὑετὸν ἔδωκε, καὶ ἡ γῆ ἐβλάστησε τὸν καρπὸν αὐτῆς.

¹⁹ Ἀδελφοί, εἰάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας, καὶ ἐπιστρέψῃ τὴν αὐτὸν, ²⁰ γινώσκέτω ὅτι ὁ ἐπιστρέψας ἀμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ, σώσει ψυχὴν ἐκ θανάτου, καὶ καλύψει πλῆθος ἀμαρτιῶν.

to another. Observe the word *παράπτωματα*, offences, breaches of law: here particularly the law of love: and ἀλλήλοις, one to another, as friends and brethren; and compare our Lord's precept, "If thy brother trespass against thee, rebuke him, and if he repent forgive him, and if he trespass against thee seven times in a day, and seven times in a day turn again unto thee saying, I repent, thou shalt forgive him" (Luke xvii. 3, 4).

The doctrine of *private* confession preparatory to the reception of the Holy Communion, and as a part of the discipline of Repentance, cannot rightly be grounded on this text.

Public confession of sins to Almighty God has ever been a necessary part of Christian religion and worship; but *private* confession to a Minister of the Church was never enforced in the earliest ages of the Church. The Church of England gives her advice to the penitent, in certain cases, and under certain circumstances, "to open his grief to some discreet and learned Minister of God's Word" (not indiscriminately to any one who may claim a right to hear confession, without due qualification for the difficult work of guiding the conscience aright), "that by the ministry of God's Holy Word he may receive the benefit of Absolution, together with ghostly counsel and advice, to the quieting of his conscience and avoiding of all scruple and doubtfulness." See *Hooker*, VI. iv. 4, and VI. iv. 6.

— ὅπως ἰαθῇτε] that ye may be healed in body and soul. Matt. xiii. 15. Luke iv. 18; ix. 2. Heb. xii. 13, where St. Paul seems to refer to this precept.

Observe the connexion of this sentence with what goes before. "The greatest thing that made men forward and willing to confess their sins, and in no wise to be withheld from this confession by any fear of disgrace or contempt which might ensue, was their fervent desire to be helped with the prayers of God's faithful people, wherein as St. James doth exhort unto mutual confession, alleging this for a reason, that just men's devout prayers are of great avail with God, so it hath been heretofore the use of penitents for that intent to unburthen their minds even to private persons and to crave their prayers." *Hooker*, VI. iv. 7, referring to *Tertullian* de Penit. c. 10, and *S. Ambrose* de Penit. ii. 10.

— πολὺ ἰσχύει] Great is the efficacy of the prayer of a righteous man working inwardly. Do not imagine, as many do, that prayer will avail without holiness of life. Some make long prayers and devour widows' houses (Matt. xxiii. 14), and therefore shall receive greater damnation (Luke xx. 47). The sacrifice of the wicked is abomination (Prov. xv. 8; xxi. 27), but the prayer of the righteous availeth much.

Again some may suppose, that the prayers of the lips will avail, without the inner working of the heart. They draw nigh to God with their lips, but their heart is far from Him (Matt. xv. 8). "They use vain repetitions in prayer, and think that they will be heard for their much speaking." (Matt. vi. 7. Cp. *Ecclus.* vii. 14.) But ye shall not be so. It is the inner working of the heart, moved by a spirit of love, that prevails with God. The wrestlings of Jacob in prayer, the yearnings of Hannah's heart, these gain a blessing from Him. "Hæc vis Deo grata est." *Tertullian*.

On the word *ἐνεργουμένη*, inwardly energizing in devotion and love to God, so as to produce external effects in obedience; see 1 Thess. ii. 13. Gal. v. 6. 2 Cor. i. 6. Col. i. 29. Eph. iii. 20; and see the note of *Maximus* here (in *Catenâ*, p. 37), where he says the "power of prayer is not in words when it comes forth from the tongue in an empty sound of the voice;" such a prayer is ἀργὴ καὶ ἀνυπόστατος, but a prevailing prayer is that which is ἐνεργος καὶ ζῶσα, energetic and living, animating obedience.

Observe, therefore, how happily the two emphatic words δικαίου and ἐνεργουμένη are reserved for the end of the sentence, to give weight and force to the whole; and to make it sink into the ears and hearts of hearers and readers of the Epistle; and to teach the faithful of every age, that it is holiness of life and devotion of heart which give efficacy to Prayer.

The martyrdom of St. James himself affords a beautiful comment on these words (see *Euseb.* ii. 23, quoted above on v. 6), especially where it is related that after St. James had been cast down by his enemies from the pediment of the Temple, and they

were stoning him, he fell on his knees and prayed for them, and some, who stood by, said, adopting the very words of this Epistle,—"Hold, what do ye? ἐρχεται ὑπὲρ ὑμῶν ὁ δίκαιος," "the just man is praying for you."

¹⁷ Ἡλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῶν. Elias was a man of like passions with us; and once his patience failed him (1 Kings xix. 4. 10. 14), yet God heard his prayer; and gave him power to shut and open heaven (1 Kings xvii. 1; xviii. 42. 45. Cp. Rev. xi. 6). It is not indeed expressly affirmed in the Holy Scriptures of the Old Testament, that Elijah's prayers were the cause of the drought for three years and a half, and of the rain at their close; but his own declaration that there should not be rain but according to his word (1 Kings xvii.), and also his actions on Mount Carmel (xviii. 42), first praying to God for the acceptance of his sacrifice, and then casting himself down upon the earth, putting his face between his knees, though they might not lead an uninspired Expositor to the inference drawn here by the inspired Apostle St. James, yet they find a very apt exposition in that inference which we may thankfully accept at his hand.

When the prophet Elias said, that the gift of rain should depend on his word, he could not mean the word of command, but the word of prayer. Be not ye therefore disheartened, serve God and Pray earnestly; and He will protect you.

— προσευχῇ προσηύξατο] he prayed with prayer, there was true ἐνέργεια in his prayer. This is marked by the Hebraistic addition of the substantive to the verb. Cp. on Acts iv. 17, and on 2 Pet. iii. 3.

— τοῦ μὴ βρέξαι] that it should not rain. On the infinitive see on Acts xxvii. 1, and on Rev. xii. 7, and on the word βρέχω, to rain, Matt. vii. 25. 27.

— ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ] three years and six months; equal to 42 months, or 1260 days,—a chronological period of suffering. See above on Luke iv. 26, and below on Rev. xi., note at the end of the chapter.

¹⁹ 20. ἀδελφοί—ἀμαρτιῶν] Brethren, if any man among you shall have strayed from the truth, and any one shall have converted him,—brought him back to the way of the truth from which he had gone astray,—let him know, that he who hath turned a sinner from the error of his way, shall save a soul from death, and shall cover a multitude of sins.

²⁰ γινώσκέτω] let him know. This is genuine γνώσις, or knowledge, that by imitating Christ's love, we are made partakers in His work, and in His glory. By doing the work of Christ in seeking to save that which is lost (Matt. xviii. 11. Luke ix. 10), the Christian will be admitted to be a sharer in the dignity and office of Christ; he will save a soul from death. So Timothy is said by St. Paul to save those who hear him, i. e. by applying the means instituted by Christ for their salvation (1 Tim. iv. 16. Cp. Rom. xi. 14. 1 Cor. vii. 16; ix. 22. Jude 23). And so Christ Himself gave His own title to His ministers when He said "Ye are the Light of the world" (Matt. v. 14. Cp. John ix. 5). Therefore he who has turned a sinner from the error of his way will have a saving office and dignity, because he will have applied those means which God has instituted for the salvation of sinners. Cp. *Bp. Pearson* on the Creed, Art. ii. p. 139.

Nor is this all; he will cover a multitude of sins, and in this respect also will be admitted to be a fellow-worker with Christ; and have a share in another of His glorious titles. Christ alone is the true Propitiatory, or Mercy Seat; He is the Covering of the Ark on which God sits (Ps. lxxx. 1), as on a Throne of Grace, to which we must flee for mercy (Heb. iv. 16; cp. *Mather* on the Types, pp. 407, 408. 411), and which covers the sins of the whole world. Christ, and Christ alone, in that primary sense, covers a multitude of sins; see Heb. ix. 5, and on Rom. iii. 21—26, and Rom. iv. 7; which afford the best exposition of this text. "Blessed is the man whose iniquities are forgiven, and whose sins are covered; blessed is the man to whom the Lord will not impute sin." (Ps. xxxii. 1, 2.)

The contrast is in the words of Nehemiah, iv. 5, "O God, cover not their iniquity, and let not their sin be blotted out from before Thee."

That man, therefore, who has reclaimed a sinner from the error of his way, and has brought him back to Christ, and to the

use of those means which God has instituted in the Church for his salvation in Christ, may be justly said to *cover a multitude of sins* by means of the Saviour's righteousness; and he who has thus done the work of Christ, according to the command of Christ, will hear the joyful speech at the great Day, "Well done, thou good and faithful servant, enter thou into the *joy of thy Lord*." (Matt. xxv. 21.)

This *covering of a multitude of sins* by Christ, and the ministerial application of the means instituted by Him for the casting of this *covering of Christ's righteousness over a multitude of sins*, is a different work from that of *saving* the sinner, specified in the former clause.

For, if we suppose the *sinner* to be *saved*, and yet the *remembrance* and *record* of his sins to be *not covered*, but to be ever *visible* to his own eyes, and to the eyes of men and Angels, and of God, in Eternity, this consideration would much abate his happiness in another world.

But the comfort here specified by the Apostle is, that by

reclaiming an erring brother from the ways of sin, and by bringing him to Christ, we may not only *save* an immortal *soul* from *eternal death*, but may be instrumental in casting over his *sins*—however great their *multitude*—the spotless robe of Christ's righteousness, so that they may be *covered* for ever by the mantle of His merits.

Here is one of the strongest motives to the work of Christian love, in endeavouring to convert the sinner from the error of his way.

With this precept St. James ends his Epistle; and in the practice of it he ended his life, when, according to the example, and in the words of His Saviour, dying on the cross for the salvation of the souls of all men, and for the covering of their sins from the wrath of God, St. James prayed for his murderers, "I pray Thee, Lord, God and Father, forgive them, for they know not what they do." (*Euseb.* ii. 23. See above on v. 6.)

There are no salutations nor benedictions at the close of this Epistle for the reason stated above on i. 1.

INTRODUCTION

TO

THE FIRST EPISTLE GENERAL OF ST. PETER.

WHEN the Holy Ghost came down from heaven, on the Day of Pentecost, St. Peter stood up with the Eleven, and preached to the Jews and Proselytes, who had come from all parts of the civilized world to Jerusalem for that Festival.

They whom he addressed are enumerated by the Historian of the Acts of the Apostles in the following order:—

1. *Parthians, Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa.*
2. *Cappadocia, Pontus and Asia, Phrygia and Pamphylia.*
3. *Egypt, the parts of Libya towards Cyrene; and strangers of Rome, Jews and Proselytes, Cretes and Arabians.*

These Three Classes of persons, as has been shown in another place¹, represent the principal *Dispersions*, as they were called, of the Jews, scattered abroad in the countries to the East, North, West, and South of Jerusalem.

St. Peter was their Apostle, the Apostle of the Circumcision², as St. Paul was of the Gentiles. And as St. Paul performed the office of Apostle to the Gentiles, by preaching in person, and also by writing Epistles to the Gentile Churches, so St. Peter did to those of the Circumcision.

He did that work in *regular order*.

The Commission which had been given by Christ to His Apostles had specified certain stages of missionary progress; “ye shall be witnesses unto Me in *Jerusalem*,” this was the first stage; “and in all *Judæa*,” this was the second; “and in *Samaria*,” this was the third; and, lastly, “unto the *uttermost part of the Earth*.”

The Apostle St. Peter had received from Christ a solemnly repeated charge, “Feed My sheep.” He discharged the duties of the pastoral office entrusted to him, and he performed them according to the *order* prescribed by Him who gave the charge.

He bore witness to Christ, first, in *Jerusalem*, and in *Judæa*; next, “in *Samaria*,” and lastly, he bore witness to Christ unto the *uttermost parts of the Earth*.

This final and extended witness, to the *uttermost parts of the Earth*, is that which is presented to us in his Epistles, and in his Martyrdom.

He preached the Gospel and wrote his first Epistle in the *eastern* territory of the Roman world; and his Martyrdom took place in the *West*. This Epistle was written from the Eastern Babylon; and afterwards he bore witness to Christ by dying for Him in the Western Babylon,—Rome³.

¹ See on Acts ii. 9—11, and below, 1 Pet. i. 1, and v. 13.

² Gal. ii. 7—9.

³ Acts i. 8.

⁴ John xxi. 16, 17.

⁵ Acts viii. 14—25. Cp. ix. 32.

⁶ See below, p. 39. Whether St. Peter was ever at Rome before the time of his martyrdom in that City is doubtful.

Justin Martyr (Apol. ii. c. 26) asserts that Simon Magus came to Rome in the time of *Claudius*; and after Justin Martyr it is said in the *Chronicon of Eusebius*, ad A.D. 42, that he was encountered there by St. Peter; and so *Euseb.* ii. 14. Cp. *Euseb.* ii. 15—17.

But the silence of Holy Scripture, and especially the absence

of any reference to St. Peter in St. Paul's Epistles written to Rome and from Rome, and the scantiness and ambiguity of other testimony on that subject, render it at least very doubtful, whether St. Peter was at Rome before his last visit in the reign of Nero, which ended in his martyrdom there. Cp. *Barnage*, *Annales* ad A.D. 42, vol. i. p. 525.

It is probable, that he encountered Simon Magus at *that* time; *Nicephorus* (Chronog. in Scaliger. *Thesaurus Temp.* p. 308) assigns two years to St. Peter's Episcopate at Rome, and those two years are, in all likelihood, coincident with St. Peter's visit to Rome at the close of Nero's reign, when St. Paul was also at Rome; and this opinion is confirmed by the testimony of some authors, *S. Cyril.* *Cateches.* 6. *Sulpic. Sever.* ii. p. 369, who

Thus he completed his testimony to Christ, "in Jerusalem, Judæa, Samaria, and the uttermost part of the Earth."

The place from which this Epistle is dated is *Babylon*¹.

Reasons will be assigned hereafter for adherence to the opinion, that the *literal* interpretation of that word is the *true* one; and that this Epistle was written from the site of the Assyrian city, on the river Euphrates; the city celebrated of old in the history of the Jewish people.

Reserving the further details of the evidence on this point for another place, we may here content ourselves with observing that the Historian of the Acts places the *Parthians*, *Medes*, and *Elamites*, and dwellers in *Mesopotamia* as the *first* in order among those strangers scattered abroad, who had come up to Jerusalem for the Feast of Pentecost, and who were then addressed by St. Peter. No less a number than three thousand of them received his word and were baptized²; being the first-fruits of many similar spiritual Harvests which would be gathered in by St. Peter and others on many like occasions at Jerusalem, at the Jewish Festivals in succeeding years.

It might reasonably be anticipated, that St. Peter, the Apostle of the Circumcision, would go in person and visit those to whom he had preached, and whom he had converted by his preaching, and see how they fared³.

Among all the cities in the region of the *Parthians*, *Medes*, and *Elamites*, and dwellers in *Mesopotamia*, none had been so renowned as *Babylon*.

The announcement that the Cross of Christ had been planted in *Babylon*, and that there was an *Elect*⁴ Church,—a Christian Sion,—in that place, which had been the cause of so many woes to Jerusalem, would indeed be joyous tidings to the faithful Israelites throughout the world. "The land of Zebulun and the land of Naphtali, Galilee of the Gentiles," which had been the first to endure the calamities inflicted by the Assyrian invasion, were the first to enjoy the blessings of the Gospel, and the gracious presence of the Messiah; and the people which sat in darkness saw a great light in the glorious Advent of Him Who is the Light of the World⁵. And if now it could be said, that by the preaching of a Galilæan fisherman, Babylon, the land of the captivity of Judah, had heard the sound of an Evangelical Jubilee, this intelligence would be hailed with gladness by all faithful Israelites, and would impart consolation to them for the distresses which their forefathers had endured at Babylon; and would be like the opening of a door of hope, that *all* their brethren, wheresoever scattered abroad over the face of the earth, would find a home in the Gospel, and a Jerusalem in the Church of God; and it would be an earnest and pledge of future victories to be achieved by the Cross of Christ over all the Babylons of this world.

These and other considerations, which will be stated in the proper place⁶, lead us to adopt the literal interpretation of St. Peter's words, and to believe that he was at Babylon, when he wrote this Epistle.

This interpretation, it will be found, imparts clearness and beauty to its contents.

To specify some particulars;

The Epistle itself is sometimes cited by ancient Authors, as "*Epistola ad Ponticos*"⁷, an Epistle to those of *Pontus*. The reason is, that among the regions specified by the Apostle at the beginning of this Epistle, the *first* place is assigned to *Pontus*.

Pontus was the most *eastern* region of Asia Minor. This circumstance confirms the opinion above stated, that the place in which the Epistle was written, did not lie to the *west* of Asia Minor, —and therefore was not Rome, as some have supposed,—but lay to the *east* of Asia Minor.

Still further, on examining the *order* in which the Asiatic regions are arranged in the com-

represent that Simon Magus was encountered at Rome by St. Paul as well as St. Peter. See *Ittig*, *Hæres.* p. 28, and the testimony in the recently discovered work of *S. Hippolytus*, which is of more importance from the author's connexion with Rome, p. 178. "This Simon," says he, "bewitched many in Samaria with his sorceries, and afterwards came as far as Rome, and entered into conflict with the *Apostles*; and Peter greatly resisted him when he was seducing many by his magical arts." Cp. *Basnage*, *Ann. A.D.* 64, vol. i. p. 731, and the authorities in *Winer*, *R. W. B.* ii. p. 238. *Davidson*, *Intr.* iii. pp. 352—362.

The *obscurity* in which the history of St. Peter is involved after his delivery from his imprisonment in A.D. 44 (Acts xii. 17) is very remarkable. It seems providential. It may be ascribable to the same causes as the *silence* of Holy Scripture with regard to the Blessed Virgin Mary. It is like a prophetic protest against the errors which grew up afterwards in the Church, and fastened themselves with a semblance of reverence on his venerable name; like ivy, which injures the tree which it dresses up with its foliage. If St. Peter had been the Supreme Head of the Church of Christ,

and had possessed sovereign authority over all the Apostles, it is not at all probable that his personal movements for a period of *twenty years* would have been involved in obscurity as they are. How much would the advocate of Papal Supremacy have made of the Acts of the Apostles, if the person who is there brought most prominently forward had been St. Peter, instead of St. Paul! If we knew as much of St. Peter's history as we do of St. Paul's, how many arguments would thence have been derived in favour of that Supremacy! There is therefore, it is probable, an eloquent significance in this silence.

¹ See below on v. 13.

² Acts ii. 41.

³ This was the Apostolic rule. Acts xv. 36—41. Cp. Acts xviii. 23.

⁴ See on 1 Pet. v. 13.

⁵ Isa. ix. 1—3. Matt. iv. 13—16.

⁶ On 1 Pet. v. 13.

⁷ See below on i. 1.

mencement of this Epistle, we find that they are placed in such a geographical series as that in which they would present themselves naturally to the mind of a person writing from the *east* of Asia Minor; and thus also we are confirmed in the opinion that the word *Babylon* at the close of the Epistle is to be received in its natural sense, and means the celebrated Assyrian city bearing that name.

If, now, we refer again to the recital in the Acts of the Apostles concerning the preaching of St. Peter, on the day of Pentecost, to the Jewish strangers who had flocked to Jerusalem for that Festival, we find that *after* the mention of those who had come from Parthia and its neighbourhood, namely, Babylonia and the regions about it, those who are *next* specified are the dwellers in *Judæa*¹, *Cappadocia*, *Pontus*, and *Asia*, Phrygia and Pamphylia.

He went forth from Jerusalem and preached in *Judæa*. Suppose him next to be at Babylon, which was then under the sway of the *Parthians*², and to have confirmed in the faith of Christ those believing Jews who were scattered in Media, Elam, that is Persia, and Mesopotamia. It was very reasonable that he should *next* turn his eyes and his thoughts toward those who formed the second great group of the dispersed Israelites; namely, to those of *Pontus*, *Cappadocia*, and *Asia*, who were an offset of the Babylonish dispersion, and are placed next to it by St. Luke in the Acts of the Apostles.

What more natural, therefore, than that, being at *Babylon*, he should write an *Epistle* to those of *Pontus* and *Asia*?

He had received a charge to show his love to the Good Shepherd, Who had laid down His life for His sheep; and the manner in which that love was to be proved was by *feeding His sheep*³. The lost sheep of the house of Israel were committed to his special charge. They were scattered abroad throughout the world. But they were gathered together from time to time as in a sheepfold at Jerusalem at the great annual Festivals. St. Peter *had* fed them *there*.

But he must also *go forth* to feed them.

It was ordered, providentially, that though the sheep of the house of Israel were scattered upon the mountains of the world, yet, if we may venture so to speak, there were certain great spiritual sheep-walks in which they ranged, like the patriarchal flocks of Arabia, stretching themselves in their pastoral encampments far and wide over the hills, and along the valleys. And when Christian folds had been formed in these great spiritual sheep-walks, ready means were afforded of spiritual communication among them; and they might in fine be gathered as one flock under one Shepherd⁴ in the Church of Christ.

The first of these great spiritual sheep-walks was in Babylonia and the adjacent countries, to which the Ten Tribes had been carried captive. There St. Peter was, when he wrote this Epistle.

The second of these spiritual sheep-walks was in Asia Minor.

The third was in Egypt⁵.

Therefore, being at Babylon, and tending the sheep of the Good Shepherd there, St. Peter next directed his attention to those sheep of the house of Israel who were scattered abroad in *Asia Minor*; of whom not a few had heard his voice in Jerusalem, and had perhaps been already visited by him in the interval between the day of Pentecost and the date of this Epistle⁶.

Thus he performed the double work enjoined him by Christ, that of *tending* and *feeding* His sheep. He *tended* them by his presence; and he *fed* them by his Epistles, which afford a constant supply of spiritual nourishment to the sheep of Christ⁷.

The mention of "*Marcus his son*," in the salutation from *Babylon*⁸, supplies another illustration here.

"*Marcus his son*," is doubtless the Evangelist St. Mark, whose Gospel was written under the eye of St. Peter, his father in the faith⁹.

This salutation itself proves, that St. Mark was known to the Asiatic Jewish Christians, whom St. Peter is addressing in the Epistle. This inference is confirmed by the mention of St. Mark by St. Paul, when writing from Rome in his Epistle to the Asiatic Church of Colossæ¹⁰. And it may

¹ Acts ii. 9.

² See below on 1 Pet. v. 13, and *Introduction* to the Second Epistle of St. John.

³ John xxi. 16, 17.

⁴ John x. 16.

⁵ Acts ii. 9, 10.

⁶ As is asserted by *Origen* in *Euseb.* iii. 1.

⁷ The word *ποιμαίνειν*, to *tend*, implies the *presence* of the *rough*, or Shepherd. But *βοσκειν* is a work which he may per-

form when absent, as well as when present. St. Peter *ἐπολιμαίνει* at Babylon; and when there he *ἐβοσκειν* those of Asia. He *ἐπολιμαίνει* by his presence, and *ἐβοσκειν* by his writings. He *tended* Christ's sheep when he was alive; but he is *always feeding* them in his *Epistles*.

⁸ 1 Pet. v. 13.

⁹ See the authorities cited above in the *Introduction* to St. Mark's Gospel, pp. 112—114.

¹⁰ Col. iv. 10. Philem. 24.

probably be concluded from the request of St. Paul, writing from Rome to Timothy, the Bishop of Ephesus, to bring with him *Mark*, "for he is profitable to me for the ministry¹;" that Mark was afterwards again at Rome, before the martyrdom of that Apostle.

Subsequently, St. Mark is presented to our notice in Ecclesiastical History as Bishop of Alexandria, the capital of *Egypt*, and as having been sent thither by St. Peter². Egypt and its neighbouring countries was the third great spiritual sheep-walk of the dispersed of Israel: and Alexandria was their central fold³. Accordingly, *Egypt and the parts of Libya toward Cyrene* are mentioned in the third place by the Historian of the Acts of the Apostles, in his enumeration of those to whom St. Peter preached on the Day of Pentecost.

St. Peter, as far as we know, never went in person into Egypt, nor did he ever write an Epistle to the inhabitants of that country; but he sent thither "Marcus his son," and fed the flock there by *his* instrumentality, both by his Gospel, written under St. Peter's superintendence, and by the pastoral ministrations of St. Mark, the first Bishop of Alexandria.

Thus then, in another sense, St. Peter executed Christ's commission to him, "Feed My Sheep," "Tend My Sheep." And he did this in the same order as that which is set down by the Holy Spirit in the Acts of the Apostles, describing St. Peter's first preaching, as the Apostle of the Circumcision, when he had just been empowered to preach by the "Holy Ghost sent down from heaven," and when he gathered in that spiritual harvest of souls, which may be regarded as the first-fruits of his labours.

The Tending of Christ's flock by personal presence, and preaching; the Feeding of Christ's flock with the healthful food of sound Doctrine, in the writing of Epistles, to endure for all ages after his decease⁴; the continual oversight of Christ's flock by the appointment of Chief Pastors to be continued in succession;—these were the acts of this Apostolic Shepherd, done in obedience to the pastoral Charge of the Chief Shepherd and Bishop of our souls⁵. And by doing these things St. Peter set an example to all Christian Bishops and Pastors, and cheers them with a blessed hope, that if they follow him, as he followed Christ, then, when "the chief Shepherd shall appear, they will receive a crown of glory that fadeth not away⁷."

But the crowning act of St. Peter's pastoral Ministry still remained to be performed.

The Good Shepherd layeth down His life for the sheep⁸, and Peter had received a commission from the Good Shepherd, "Follow thou Me⁹." He would imitate the Good Shepherd, and obey His command. When he had become old, he had provided for the oversight of the lost sheep of the house of Israel, scattered abroad in Parthia, in Asia, and in Egypt. But his commission was not yet fulfilled. It extended to the *uttermost parts of the earth*. He had been to the *East*, to Chaldaea; he must also go to the *West*, to Italy; he had been to the Eastern Babylon; he must also go to the Western Babylon; he must visit Rome.

Here also he followed the order set down by the Apostolic Historian. There the mention of Mesopotamia is succeeded by the mention of Asia, and the mention of Asia is succeeded by that of Egypt, and the mention of Egypt is succeeded by that of Rome¹⁰. At Rome his course was to end.

Our Lord had charged him to prove his love to Him by feeding His lambs, and by tending His sheep, and by feeding His sheep¹¹. And immediately after the delivery of this charge to St. Peter, He had proceeded to utter a prophecy concerning the manner of St. Peter's death: "This He spake, signifying by what manner of death he would glorify God¹²". And when He had spoken this, He said, *Follow thou Me*." So it came to pass. After St. Peter had tended Christ's sheep by his presence and preaching, and had fed Christ's sheep by his doctrine and writings, and by the ministry of Marcus his son, it remained only that he should perform the finishing work of a Christian Shepherd, in following Him Who is the Good Shepherd, and Who showed His love for His sheep by laying down His life for them¹³. "Follow thou Me," were the words of Christ to him; and Christ pre-announced to Peter that he would have grace to follow His Master, not only in His death, but in the manner of it¹⁴, and would thus prove his love for the Great Shepherd of the Sheep, and would glorify God.

This the blessed Apostle did, in the great city of the West, the Metropolis of the world¹⁵—

¹ 2 Tim. iv. 11.

² See Euseb. ii. 16. Epiphani. Hæc. li., and the authorities quoted above in the Introduction to St. Mark, p. 112.

³ See on Acts ii. 9—11.

⁴ 1 Pet. i. 12.

⁵ See 2 Pet. i. 15.

⁷ 1 Pet. v. 1—4.

⁶ 1 Pet. ii. 25.

⁸ John x. 11—15.

⁹ John xxi. 22.

¹⁰ Acts ii. 9, 10.

¹¹ John xxi. 15—17.

¹² *ὡς ὅτι θάνατον*, John xxi. 19.

¹³ John x. 15.

¹⁴ John xxi. 18.

¹⁵ Probably in A. D. 68. See the ancient authorities cited above

Rome. St. Peter himself declares¹ that he foresaw the approach of his death; and probably it was not without divine direction that he went to *that* place, where the evidence of his own love for Christ, in dying after His example, would be most edifying to the Christian Church. His Master had gone up to Jerusalem to die; St. Peter went for the same purpose to Rome.

Thus he fulfilled the pastoral commission which he had received from Christ, and completed the work which had been given him to do, and which had been delineated in outline by the divine record of his preaching on the Day of Pentecost, when he received the gifts of the Holy Ghost, which enabled him to feed the flock committed to his care.

St. Peter's First Epistle derives special interest from his personal history.

One of its characteristics is its quiet tone of Christian gentleness and humility. This is the more remarkable, because the Author was distinguished among the Apostles by the eager forwardness and fervid vehemence of his character. This natural impetuosity seems to be subdued and chastened, in his Epistle, by an inward self-restraint. That self-restraint was probably produced by a recollection of the former confidence of his professions, and by the result of his self-reliance in the hour of trial. He seems to write under the remembrance of the transactions of the High Priest's hall, at the arraignment of Christ². His Epistle breathes the spirit of Christian meekness and humility, and of submission for Christ's sake. "If ye be reproached for Christ's sake, happy are ye³." "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf⁴." Memorable words from one who had denied his Master.

The example of Christ's demeanour in the last days of His earthly ministry, which St. Peter had seen, seems to have wrought its full effect in his heart.

"Be ye clothed with humility," writes St. Peter⁵. The word there used⁶ by the Apostle has been aptly illustrated by a reference to our Saviour's actions when He took a towel and girded Himself, like a servant, and poured water into a basin and washed His Apostles' feet⁷. St. Peter's language on that occasion, as recorded by St. John⁸, shows that he was much affected by that gracious act of humility; and in his Epistle he seems to refer to it, and to commend it for imitation.

The patient bearing of our Lord before Caiaphas and the Sanhedrim, which St. Peter had witnessed, is also presented as a pattern to his readers. "Even hereunto were ye called: for Christ also suffered for us, leaving you an *example*, that ye should follow His steps; Who did no sin, neither was guile found in His mouth; Who being reviled was not reviling⁹ again; when He was suffering, He was not threatening; but was committing Himself to Him that judgeth righteously¹⁰." And again, "It is better, if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also once suffered for sins, just for unjust, that He might bring us to God¹¹." And again, "Forasmuch then as Christ suffered for us in the flesh, arm ye yourselves also with the same mind¹²."

All these exhortations come with special force from him who was a witness of Christ's sufferings¹³, and received a solemn charge from Him, "Follow thou Me;" and who had been commanded by Christ to "strengthen his brethren¹⁴."

Other characteristics also of this Epistle receive light from St. Peter's personal history.

The Epistle itself contains frequent intimations of the near approach of "a fiery trial" of severe persecution; and of the exposure of Christians to indignities and sufferings for Christ¹⁵. But the Apostle was not dismayed by what he foresaw. He not only manifests a spirit of resignation under suffering, but even of joy and exultation. The mention of trial is ever coupled in this Epistle with the language of triumph. The source of that language is to be found in his personal intercourse with Christ.

St. Peter had been with Christ on the Mountain of Transfiguration. Our Lord then talked

at the end of the *Introduction* to the Epistles of St. Paul to Timothy and to Titus, pp. 423, 424.

¹ 2 Pet. i. 13, 14.

² Matt. xxvi. 69—75. Mark xiv. 66—72. Luke xxii. 57. John xviii. 25.

³ For examples of this see iii. 8—10. 15; iv. 14; v. 5.

⁴ iv. 14. 17.

⁵ v. 5.

⁶ ἐγκομβόσασθε.

⁷ John xiii. 5.

⁸ John xiii. 6—8.

⁹ The *imperfect* tenses,—used here in the original,—bring out

more clearly than the *aorist*, the *sustained* meekness of our Great Exemplar, and show more forcibly the deep impression made thereby on the writer's mind.

¹⁰ 1 Pet. ii. 21—23.

¹¹ iii. 17, 18.

¹² 1 Pet. iv. 1.

¹³ 1 Pet. v. 1.

¹⁴ Luke xxii. 32.

¹⁵ See i. 7; iii. 13; iv. 1, especially iv. 12—19; v. 8, 9.

The Neronian persecution followed soon after the burning of Rome in the summer of A.D. 64. Compare the *Introduction* to St. Paul's Epistles to Timothy, and note below on 2 Pet. iii. 1.

with Moses and Elias, who appeared in glory. He conversed with them concerning that future event which, though sorrowful and shameful in itself, was to be His passage to glory. He talked of His death¹ which He should accomplish at Jerusalem. After the accomplishment of that decease, St. Peter was a witness of Christ's victory and majesty in His Ascension into heaven.

Accordingly, in his Epistle, St. Peter views all the sufferings of Calvary as glorified by triumph. He sees Christ's decease, he sees his own decease, he sees the decease of all Christ's faithful followers, as invested with a heavenly radiance, by the light of the Transfiguration. He writes his Epistle² in the joyful light of that prophetic Vision of Glory. And soon after the date of the Epistle³ he went to Rome, and proved the sincerity of his words by dying joyfully for Christ.

At the time of the Transfiguration St. Peter had attempted to dissuade Christ from suffering⁴; and in the hour of his human frailty had shrunk from bearing witness to Christ, and depied his Master. But when he wrote this Epistle he rejoiced in the prospect of suffering for Christ, because he saw the "glory that would follow⁵," and he teaches others to do the same. Great indeed was the spiritual change which had now been wrought in him by the Holy Ghost; and we may thence derive a cheering assurance, that the same Divine Comforter, whose perpetual presence was promised to the Church by Christ⁶, will never fail to shed His gracious influences on the soul, and inspire it with courage in distress.

One of the most interesting characteristics of St. Peter's history is his connexion with St. John. In the Gospel history the riper age of St. Peter is blended in happy combination with the youthful years of St. John; and the ardour of the one is mellowed by the calmness of the other. The one is the Apostle of practical energy, the other of quiet contemplation. And both are joined together in tender bonds of fraternal love. What Mary and Martha were as sisters, St. John and St. Peter were as Apostles. By the side of the Lake of Galilee, after the Resurrection of Christ, they are seen together in the society of their risen Lord, Who uttered a prophecy concerning the future lot of both⁷. And in the Acts of the Apostles, this holy pair of Apostolic friends and brothers is joined together by the Holy Spirit in a sacred union. They go up to the Temple together; they pray together; they preach to the people together; they are sent to prison together; they are delivered together; they go to Samaria together⁸. Then, as far as the Sacred History is concerned, their union seems to be severed. But there is reason to believe that this union subsists for ever in their Epistles in Holy Scripture. St. Peter wrote his Epistle from Parthia to the Churches of St. John's province—Asia Minor; and St. John, it would seem, wrote from Asia to the Christians of Parthia, after St. Peter's death. And if this was so, then this circumstance confirms the arguments already adduced, to prove that the Babylon of St. Peter's first Epistle is the Assyrian city of that name. The evidence of this Epistolary intercourse will be produced hereafter⁹; in the mean time, let it be enough to have submitted it here for the reader's consideration.

Lastly, this Epistle possesses a special interest and value in regard to the relation of St. Peter, the Apostle of the Circumcision, to St. Paul, the Apostle of the Gentiles.

St. Peter received the Keys from Christ¹⁰: and he was the first to unlock the door of the Church to the Jewish and Gentile world.

He admitted the Jews of the Dispersions, by the ministry of the Word and Sacraments¹¹, on the Day of Pentecost. He afterwards admitted the Gentiles in the house of Cornelius at Cæsarea¹².

After this initiatory work had been performed by St. Peter, a division of Missionary labour was made between him and St. Paul.

"He that wrought effectually in Peter to the Apostleship of the Circumcision," says St. Paul¹³, "was mighty in me also toward the Gentiles¹⁴."

About five years after this partition, a difference arose between St. Paul and St. Peter, at the Syrian Antioch.

Whether St. Peter was Bishop of Antioch¹⁵ at this time, is uncertain; but he had great influence in that city. In a moment of vacillation he yielded to the solicitations of those, who, in

¹ ἔξοδος, a remarkable word. See on Luke ix. 31. Compare St. Peter's use of this same word, 2 Pet. i. 15.

² Compare notes below on 1 Pet. i. 7, 8.

³ See on 2 Pet. iii. 1.

⁴ Matt. xvi. 22.

⁵ 1 Pet. i. 11.

⁶ John xiv. 16.

⁷ See on John xxi. 18—22.

⁸ See on Acts iii. 1; viii. 14.

⁹ In the *Introduction* to the Second Epistle of St. John.

¹⁰ Matt. xvi. 19.

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¹¹ Acts ii. 14—38. 41, 42.

¹² Acts x. 34—48. See also St. Peter's own statement at the Council of Jerusalem, Acts xv. 7.

¹³ Gal. ii. 8.

¹⁴ St. Paul's Ordination to the Apostleship to the Gentiles probably took place about five years after the Conversion of Cornelius, the first-fruits of the Gentile world. See the *Chronological Tables* prefixed to the Acts, and to St. Paul's Epistles.

¹⁵ The testimonies concerning the Episcopate of St. Peter at Antioch may be seen in *Euseb.* iii. 22 and 36. *S. Hieron.* de Scr. Eccl. c. 1, and c. 16, and in Gal. ii. 11.

their zeal for the ceremonial Law, desired to impose it on the Gentile Christians; and he withdrew himself from the communion of those who declined to receive that Law as necessary to salvation.

In this critical emergency, St. Paul came forward to plead the cause of Evangelical Liberty, and to maintain the plenary and all-sufficient efficacy of Christ's Sacrifice, as the only cause of Justification, and to demonstrate the transitory and preparatory character of the Levitical Ritual, and its fulfilment in Christ; and he openly resisted and rebuked St. Peter¹.

About four years after this difference, St. Paul, in the vindication of his own Apostolic claims, and in the maintenance of the doctrine of Christian Liberty, and of Justification by faith in Christ, was constrained to make a report of the circumstances of that controversy in writing his Epistle to the Churches of Galatia; which had been seduced by Judaizing Teachers from the foundation, on which he had settled them, of faith in Christ Crucified².

Here was a severe trial for St. Peter.

He, to whom Christ had given the Keys; he who had been admitted to His nearest intimacy and most private retirements; he, whose house at Capernaum had harboured Christ³; he who had preached to the Jews and Jewish strangers on the Day of Pentecost; he whose preaching had been sealed with sanctions and benedictions from heaven; he who had been twice miraculously delivered from prison by an Angel; he who had opened the door of the Church to the Gentiles; he was publicly reprov'd at Antioch—perhaps his own Episcopal city—by one who had not been of the Twelve, and had been a Persecutor of the Church; and the narrative of this rebuke had been communicated to the world by his reprover in an Epistle addressed to the Churches of Galatia, and was openly read in Christian Congregations.

Yet further, many persons, especially the Judaizing Christians, were jealous of St. Paul's influence, and were zealous for St. Peter. They were desirous of claiming him as their champion, and of setting him up as a rival to St. Paul. And the fervid spirit and impassioned temper of St. Peter may have led them to expect that he would have been stung to the quick by the rebuke of St. Paul, and would be ready to accept the leadership which his partizans would have assigned to him.

What, then, was the conduct of the blessed Apostle St. Peter under these circumstances?

This is an interesting inquiry; and, happily, St. Peter's Epistles supply the answer.

The question debated between him and St. Paul was concerning Christian Liberty; and the circumstances of that debate had been narrated by St. Paul, the Apostle of the Gentiles, in his Epistle to the Gentile Christians of Galatia, and was doubtless familiar to other Churches of Asia.

St. Peter, the Apostle of the Circumcision, wrote this his First Epistle to the Jewish Christians of Asia—"Pontus, Galatia, Cappadocia, Asia, and Bithynia."

In it he delivers a memorable precept concerning Christian Liberty.

That sentence is as follows; it consists of three clauses—

1. "*As free*;
2. "*And not using your liberty for a cloke of maliciousness*;
3. "*But as servants of God*."

Turn now to St. Paul's Epistle to the Gentile Christians of Galatia.

There also we find a precept concerning Christian Liberty. That sentence is as follows; it also consists of three clauses—

1. "*Brethren, ye were called to Liberty*;
2. "*Only use not your Liberty as an occasion to the flesh*,
3. "*But by love serve one another*."

Thus we see in both these Epistles the same triple division; the same assertion of Liberty; the same caution against its abuse; the same rule for its use.

The resemblance between these paragraphs from these two Epistles is more remarkable, because they were addressed by the two Apostles to the same Countries; and because they concern that very question of *Christian Liberty*, on which those two Apostles had formerly been at variance; and because the history of that altercation had been communicated by one of them, St. Paul, in his Epistle to the Galatians, who are also specially addressed by St. Peter in this Epistle.

St. Peter therefore, we see, did not manifest any resentment toward St. Paul for the rebuke given at Antioch, and for the publication of its history to the world. He frankly comes forward

¹ See Notes above on Gal. ii. 11—14, and the Review of the controversy, in the note at the end of that chapter.

² See *Introduction* to that Epistle, and the note at the end of the Second Chapter.

³ Matt. viii. 14. Mark i. 29. Luke iv. 38. 40. Cp. Matt. xvii. 24—27.

⁴ 1 Pet. ii. 16.

⁵ Gal. v. 13.

and adopts *St. Paul's own language* on that *very question* which had been the subject of their dispute.

Here is a noble specimen of victory over self, and of generous confession of error; here is a beautiful practical application of his own precepts concerning Christian humility, meekness, and gentleness, and of love for the sheep whom Christ purchased with his blood.

Would to God that they who call themselves St. Peter's successors would copy St. Peter's example!

Here also was clear evidence to the Jewish and Gentile Christians, and to the world in every age, that the two great Apostles, of the Circumcision and of the Gentiles, who had formerly differed at Antioch, were now in perfect unity with each other, in preaching the great doctrines of Evangelical Liberty, and of the all-sufficient efficacy of the Death of Christ; and in guarding their hearers against abusing that Doctrine, and in exhorting them to regulate their use of Liberty by the law of Love.

Again. *St. Paul* had addressed another Epistle to the greatest Gentile Christian city of those Asiatic regions to which St. Peter was now writing—the Epistle to the *Ephesians*.

The Holy Spirit, who had spoken by St. Paul in that Epistle, now speaks by St. Peter to the Jewish Christians of the same country. He proclaims here the same doctrines; and applies them in the same way to the inculcation of the same duties, and almost in the same language as He had done by the agency of St. Paul in the Epistle to the *Ephesians*.

He declares, that our Regeneration, and filial Adoption in Christ, by the Love of our heavenly Father, sending His only begotten Son to take our nature, and to incorporate us into Himself, and to reconcile us to God by His blood shed for us on the Cross, are the very source and well-spring of all Christian *Duty*, of man to God, and of man to man; of subjects to kings; of servants to masters; of wives to husbands; and of husbands to wives; and are the origin of all personal holiness, and of all comfort under sufferings on earth, and of all hope of future glory and endless felicity in heaven.

This great argument had been handled by the Apostle of the Gentiles, St. Paul, in his Epistle to the Gentile Christians of Asia¹; it is now treated by the Apostle of the Circumcision, St. Peter, in this Epistle to the Jewish Christians of the same country².

Thus the consent of Apostolic Teaching on the fundamental verities of Christian Faith and Practice is manifested to the world.

This brotherly unity exhibits itself also in incidents of a private character.

The person chosen by *St. Peter* to be the bearer of this Epistle to the Asiatic Churches is *Silvanus*³. *Silas*, or *Silvanus*, had been taken by *St. Paul* as his companion in his second missionary tour in Asia⁴; and he had been associated by that Apostle with himself in writing his two earliest Epistles⁵.

St. Peter's choice of *Silvanus* as a messenger for the conveyance of this Epistle to the Jewish Christians of Asia Minor, and his designation of him "as the faithful brother," are happy expressions of his own love, not only to *Silvanus*, but to *St. Paul*.

The value of this testimony is enhanced by the addition of another name to that of *Silvanus*, at the close of this Epistle. *Silvanus*, "the faithful brother," is joined with "*Marcus my son*"⁶.

Some years before, *St. Paul* had declined to take *Mark* with him into Asia, because *Mark* "had

¹ See above, *Introduction* to the Epistle to the *Ephesians*, p. 276.

² Compare, for example, their statements of fundamental doctrine;

1 Pet. i. 1—3.

Eph. i. 1—7.

Πέτρος ἀπόστολος Ἰησοῦ Χριστοῦ ἐκλεκτοῖς . . . κατὰ πρόγνωσιν Θεοῦ Πατρὸς ἐν ἁγιασμῷ Πνεύματος, εἰς ὑπακοὴν καὶ ῥητισμὸν αἵματος Ἰησοῦ Χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη. . .

Εὐλογητὸς ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ὁ κατὰ τὸ πολλὸν αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς.

Παῦλος ἀπόστολος Ἰησοῦ Χριστοῦ τοῖς οὖσιν ἐν Ἐφέσῃ καὶ πιστοῖς ἐν Ἰησοῦ Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

Εὐλογητὸς ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν Χριστῷ, καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου . . . κατὰ τὸ πολὺν τοῦ χάριτος αὐτοῦ . . . ἐν τῷ ἡγαπημένῳ ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ.

Compare also 1 Pet. ii. 4 and Eph. ii. 20—22.

Compare also the practical application of the doctrine;

1 Pet. ii. 13.

Eph. v. 22.

ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν Κύριον.

αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε ὡς τῷ Κυρίῳ.

vi. 1.—τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν Κυρίῳ.

Cp. vi. 7.—δουλεύοντες ὡς τῷ Κυρίῳ.

v. 5.—πάντες ἀλλήλοις [ὑποτασσόμενοι].

v. 21.—ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Κυρίου.

ii. 18.—οἱ οἰκέται ὑποτασσόμενοι ἐν κυρίῳ φόβῳ τοῖς δεσπόταις.

vi. 5.—οἱ δούλοι, ὑπακούετε τοῖς κυρίοις μετὰ φόβου.

iii. 1.—αἱ γυναῖκες ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν.

v. 22.—αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε.

³ 1 Pet. v. 12. On his history see the notes on 1 Thess. i. 1. Phil. i. 1.

⁴ Acts xv. 40. He is called *Silas* in the Acts; and *Silvanus* by St. Paul in his Epistles.

⁵ The two Epistles to the Thessalonians, both commencing with the words "*Paul and Silvanus*."

⁶ 1 Pet. v. 12, 13.

formerly departed from him in Pamphylia¹ ;” and the person who was then taken by St. Paul with him into Asia, *in the place of Mark*, was no other than *Silas*,—as he is called in the Acts,—or, as he is called by St. Paul, *Silvanus*². But now St. Mark had returned to the work, and was in much esteem with St. Paul³ ; and he is honoured by St. Peter with the affectionate title—“*Marcus my son*.”

Here then we have another indication of the fraternal relation of St. Peter to St. Paul ; and of the graces of love, joy, and peace shed by the Holy Spirit on their hearts, and on those of their friends ; graces which soothed every angry passion, and joined them together in Christ.

The *Second* Epistle of St. Peter was written soon after the first, and it was addressed to the same persons as the First Epistle⁴ ; and the reference which he makes at its close to “all the Epistles” of his “beloved brother *Paul*,” and the testimony which he bears to his wisdom, and to the divine inspiration of those Epistles⁵, complete the evidence of St. Peter’s affectionate regard for the Apostle of the Gentiles ; and of his perfect agreement with him in the holy doctrine which he taught.

Finally, Almighty God, Who had called these two great Pastors of His flock, and had assigned to each of them his proper work, in tending and feeding the sheep which He had purchased to Himself with the precious blood of His dear Son, was pleased to bring them together in their old age to the same place⁶.

That place was the capital of the world, Rome⁷. The Apostle of the Circumcision was united there with the Apostle of the Gentiles in a blessed martyrdom for Christ ; and thus the great Head of the Church vouchsafed to manifest to the world their perfect brotherhood in life, doctrine, and death ; and He commended their example to the imitation of all Pastors and People ; and taught the world, by their means, that temporary failings of our frail humanity may, under the gracious influence of the Holy Ghost, be corrected by watchfulness and prayer, humility, gentleness, meekness, and charity ; and be made occasions of spiritual victories ; and He has displayed a cheering vision of that blessed consummation, when Jew and Gentile will be brought together into one fold under one Shepherd, Jesus Christ our Lord.

¹ See Acts xv. 38.

² Acts xv. 40.

³ See Col. iv. 10. Philem. 24. 2 Tim. iv. 11. “Take *Mark*, for he is profitable to me,” &c.

⁴ See on 2 Pet. iii. 1.

⁵ See below on 2 Pet. iii. 15, 16.

⁶ As to St. Paul’s age see Philem. 9, and as to St. Peter’s, see John xxi. 18.

⁷ The evidence concerning St. Peter’s journey to Rome, and martyrdom there, may be seen in the testimony of Dionysius, Bp.

of Corinth, in the 2nd Century, in *Euseb.* ii. 25. *Irenæus* iii. 1 ; and in *Euseb.* v. 8, and *Tertullian* de Præscr. hæc. c. 36 ; de Baptismo, 4 ; *Marcion* iv. 5 ; *Scorpiac.* 15 ; *Caius* in *Euseb.* ii. 25, and *Origen* in *Euseb.* iii. 1. *Cyprian* ad Antonianum, Ep. 55, and ad Cornelium, Ep. 59. *Lactantius*, Inst. iv. 21 ; De Morte Persecut. c. 2. *Euseb.* H. E. ii. 22. 25 ; iii. 2. *Demonst. Evang.* iii. p. 116. From these authorities it may be concluded that St. Peter came to Rome at the end of his Apostolic career, and there suffered martyrdom by crucifixion ; see also above, *Introduction* to St. Paul’s Epistles to Timothy, p. 424.

ΠΕΤΡΟΥ Α΄.

Ι. ¹ ΠΕΤΡΟΣ, ἀπόστολος Ἰησοῦ Χριστοῦ, ἐκλεκτοῖς παρεπιδήμοις δια- ^a John 7. 35.
σπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ Βιθυνίας, ² ^b κατὰ πρό- Acts 2. 5, 9, 10.
γνωσιν Θεοῦ Πατρὸς, ἐν ἁγιασμῷ Πνεύματος, εἰς ὑπακοήν καὶ ῥαντισμὸν αἵ- James 1. 1.
ματος Ἰησοῦ Χριστοῦ, χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη. b Eph. 1. 4.
ch. 2. 9. & ver. 14.
Rom. 8. 29.
& 16. 26. & 1. 7.
2 Thess. 2. 13.
Heb. 12. 24. 2 Pet. 1. 2.

CH. I. 1. Πέτρος, ἀπόστολος] *Peter, an Apostle of Jesus Christ, to the elect sojourners of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia.*

Concerning the authorship and design of this Epistle see the Introduction.

They, to whom St. Peter writes, are addressed as *elect*;

The Jews gloried in being the *elect* people of God (see Deut. iv. 37; vii. 6. Ps. cv. 6. 43); and St. Peter assures them that by becoming *Christians*, they do not cease to be God's favoured people, but are a *chosen generation* in Christ. (See ii. 9.)

He also declares that they are *at home* in Christ's Church, although they are *sojourners* and *strangers* in the world (*παρεπίδημος* = *παροικος*, *Hesych.*), being removed far away from Jerusalem and Judaea, as their fathers were, by their exile in Babylon, from which place St. Peter is now writing; and although they are scattered abroad in many *heathen* lands.

Upon this their condition as *pilgrims* in this world he grounds an admonition to them as *strangers* and *sojourners* (ii. 11; cp. Heb. xi. 13) to abstain from fleshly lusts, having their conversation, or intercourse, honest *among the Gentiles*, among whom they are commingled in their *Dispersions*, and to set their affections on their heavenly inheritance, their "promised land" above. Cp. Phil. iii. 20. Heb. xiii. 14.

He addresses them *all* as *elect*, according to the *foreknowledge* of God; and thus he teaches, that *all* members of the visible Church, who profess the Faith, and partake in the Sacraments, of Christ, are to be regarded by men as *elect*, and *foreknown* by God in Christ. Vocation presupposes election; and wherever we see men called, we are to presume them to be *elect*.

In the same manner St. Paul addresses the Ephesian Christians, as chosen in Christ by God the Father, before the foundation of the world, and as *predestined* to the adoption of sons in the *Beloved*, according to the gracious purpose of God's will in Him. See on Eph. i. 3—5, and the *Introduction* to the Epistle to the Romans, p. 195.

But though the members of the Visible Church are *elect*, and are addressed by the Apostles as such, they are *not* yet *finally assured* of salvation; but they are exhorted by St. Peter "to give diligence to make their calling and *election* sure." (2 Pet. i. 10.)

— Πόντου] of Pontus; placed first among the Asiatic regions here specified; whence this First Epistle of St. Peter is cited by some ancient Fathers as addressed "*ad Ponticos*." Tertullian, Scorp. c. 12. Cyprian, Lib. Test. iii. 36, 37.

— Πόντου, Γαλατίας, κ.τ.λ.] of Pontus, Galatia, Cappadocia, Asia, and Bithynia. The Jewish Christians to whom St. Peter writes in his two Epistles (as is affirmed by the ancient Expositors, Euseb. iii. 4, Didymus in loc., Hieron. Cat. Scr. i., Oecumenius, and others) are specially those of the *Asiatic dispersion* (see here and 2 Pet. iii. 1); and he enumerates them in the *order* in which they would occur to the mind of a writer addressing them from the *east*. (See below on v. 13.) This consideration confirms the opinion, that *Babylon*, from which this Epistle is dated (v. 13), is not any city *west* of Asia Minor, as Rome, but the literal, *Assyrian, Babylon*. See *Introduction*, p. 37.

This observation is illustrated and confirmed by a passage in the writings of St. Peter's brother Apostle, St. John. St. John, writing his Revelation from *Patmos* to the Christian Churches of Asia, specifies them in their geographical order, from *West* to *East* (see Rev. i. 11; ii. 1; iii. 14, inclusive). Here they are reckoned by St. Peter in the opposite order, i. e. from *East* to *West*. St. John was writing from the *West* of Asia, namely, from *Patmos*; St. Peter is writing from the *East*, namely, from *Babylon*. Hence the difference.

St. Peter, on the Day of Pentecost, at Jerusalem, had preached to the various *Dispersions* of Jews who had come up to Jerusalem to that Feast. (Acts ii. 9—14.) Those several Dispersions are thus enumerated in the Acts of the Apostles:—

- (1) *Parthians, Medes, &c.*, i. e. the *Babylonish* Dispersion.
- (2) *Cappadocia, Pontus, Asia*; i. e. the *Asiatic* Dispersion.
- (3) *Egypt*, and the parts of *Libya* toward Cyrene; i. e. the *Alexandrine* Dispersion.

- (4) *Strangers of Rome*; those especially which had been carried thither by Pompey the Great.

See above, note on Acts ii. 9—11.

St. Peter, as a wise master-builder, is now consolidating the work which, by the aid of the Holy Ghost, he had begun at Jerusalem on the day of Pentecost. He does this as follows:—

- (1) He went in *person* to Babylon (v. 13), and edited the Assyrian Dispersion of *Parthians, Medes, and Elamites*, and dwellers in *Mesopotamia*.

- (2) From Babylon, he wrote this Epistle to the *Asiatic* Dispersion of the *strangers scattered abroad* in *Pontus, Galatia, Cappadocia, and Asia*, i. e. Proconsular Asia. See above on Acts xvi. 6; xix. 10; and below on Rev. i. 4.

- (3) He afterwards sent St. Mark, *Marcus his son* (v. 13), to reach to the *Egyptian*, or *Alexandrine*, Dispersion. See above, *Introduction* to St. Mark's Gospel, p. 112.

- (4) Finally, he himself strengthened the faith of the *Roman* Dispersion, by visiting Rome, and dying as a martyr there.

Thus St. Peter completed the work which he had begun on the day of Pentecost. Thus this Fisher of men (Luke v. 10) drew the net of the Gospel through the sea of the world to the shore of eternal life, and enclosed therein a large multitude, and finished the labour, symbolized by the miraculous draught of fishes, after the Resurrection of Christ. See above on John xxi. 1—14; and *Introduction* to this Epistle, pp. 36—40.

2. ἐν ἁγιασμῷ Πνεύματος] by the sanctification of the Holy Spirit. See next note.

— εἰς ὑπακοήν καὶ ῥαντισμὸν αἵματος] unto hearkening to the Gospel, and joyful acceptance of it (see Rom. i. 5; xv. 18; and below, vv. 14. 22), and unto the sprinkling of the blood of Jesus Christ. St. Peter had begun with a recital of privileges; here is a declaration of duty. Ye are *elect*, according to the *foreknowledge* of God the Father, Whose paternal love is the source of all good to men; but ye are *elect*, not to any presumptuous self-assurance, much less to any recklessness of living; but ye are *elect* to *hearkening* unto His word; ye are *elect* to *obedience*; or, as St. Paul expresses it (Eph. i. 3—5), ye are *elect* and *predestined* to *holiness* in love, to the praise and glory of His grace;

c John 3. 3, 5.

1 Cor. 15. 20.

2 Cor. 1. 3.

James 1. 18.

d Col. 1. 5.

2 Tim. 1. 12.

e John 10. 28, 29.

f 17. 11, 12, 15.

Jude 1, 24. Eph. 2. 8.

³ *Εὐλογητὸς ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζωῆς δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν,* ⁴ *εἰς κληρονομίαν ἀφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς,* ⁵ *τοὺς ἐν δυνάμει Θεοῦ φρουρουμένους διὰ*

ye are elect to the *sprinkling of the blood of Jesus Christ*, which was once shed on the cross, and was actually and personally applied to you by the sanctifying operation of the Holy Spirit, and was sprinkled on you, the covenanted people of God; as the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean under the Law, sanctifieth to the purifying of the flesh. See Heb. ix. 12—14, and compare x. 22. Exod. xxiv. 8.

That blood was sprinkled upon you, and was made effectual for your salvation, when you professed your *faith* in Christ, Who *sprinkleth many nations* (Isa. lii. 15), and cleanseth from all sin (1 John i. 7); and when you received the Sacrament of Baptism, which derives its efficacy from Christ's blood; and it is ever and anon sprinkled on you,—at your sincere repentance,—in the administration of the Holy Communion of His body and blood, and saves you, the true Israel of God, from the wrath to come, as the blood of the Paschal Lamb, when *sprinkled* on the lintels and door-posts of the Israelites, procured their deliverance from destruction (see Exod. xii. 22, 23); and it makes atonement with God for your sins, as the *sprinkling of the Blood of the sin-offerings*, which was sprinkled seven times *before the Lord*, i. e. towards the veil (Lev. iv. 4—6); and on the great day of atonement was sprinkled *within* the Veil, upon, and before, the Mercy Seat. Lev. xvi. 14.

For, as St. Paul says to the Ephesians, they have redemption *through His blood, even the forgiveness of sins*, according to the riches of His grace.

These blessings, which flow from the love of God the Father, *through* the mediation of God the Son, are applied personally to each believer *by the sanctification of the Spirit*.—God the Holy Ghost.

Thus, as is observed by *Cassiodorus*, each of the Three Persons of the *ever-Blessed Trinity* is here presented to us by the Apostle, as co-operating in the work of our salvation. Compare the words of St. Paul, 2 Thess. ii. 13, "God from the beginning chose you to salvation through sanctification of the Spirit and belief of the truth, whereunto He called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ," and Eph. ii. 17, 18; and note on 2 Cor. xiii. 14.

The preamble of *St. Paul's* Epistle to the greatest Church of *Asia*, Ephesus, bears a remarkable resemblance, in the exuberant flow, and majestic splendour of its diction, and in the sublime grandeur of its substance, to that of this Epistle of his brother Apostle, *St. Peter*, to the Jewish Christians of the same country. These two Epistles throughout present clear evidence of the unity of teaching of the two Apostles on the doctrines of *Universal Redemption, Election, and Predestination*. See above on Eph. i. 1—8, and the *Introduction* to this Epistle of St. Peter, p. 43, and below, *Introduction* to the second Epistle.

—*χαρις—πληθυνθεῖν*] *Grace to you and Peace be multiplied.*

This salutation of the *Apostle from Babylon* recalls to the mind the greeting sent forth from the same City to all its provinces, by the *two Kings* of the two successive Dynasties,—the Assyrian and Medo-Persian,—under the influence of the Prophet Daniel, and other faithful men of the first Dispersion. They proclaimed in their royal Epistles the *supremacy* of the One true God, the God of Israel. "Nebuchadnezzar the king to all people . . . *to you Peace be multiplied*" (*εἰρήνη ὑμῶν πληθυνθεῖν*, Dan. iv. 1). Darius the king wrote to all people, "*to you Peace be multiplied*." (Dan. vi. 25.)

Daniel and the three children turned the hearts of Nebuchadnezzar and Darius, and moved them to declare the glory of the true God in Letters written "to all people." The Apostle St. Peter now carries on the work of the ancient Prophets, and writes an Epistle from Babylon, by which he builds up the Christian Sion in all ages of the world (cp. 2 Pet. i. 1, 2, and below on v. 13), and proclaims to all, "Peace be multiplied unto you!"

On this *Oriental* salutation, very suitable to be used in an Epistle from the East, see *Schoettgen* here.

Grace is put before *Peace*, because *Peace* is the fruit of *Grace*.

3. *εὐλογητός*] *Blessed be God, Who is also the Father of our Lord Jesus Christ, and Who of His great mercy has begotten us again to a living hope, through the Resurrection of Jesus Christ from the dead.*

God the Father is the Fountain of all Blessing; and all

Blessing descends *through* God the Son; and is applied *by* God the Holy Ghost; and so St. Paul teaches, Eph. i. 3—17; cp. note above, 2 Cor. xiii. 14.

St. Peter presents to us the three several ways in which we are sons of God. He is our Father—

(1) *By Creation.* (See v. 2.)

(2) *By our New Birth* in Baptism, when the Blood of Christ was sprinkled on us, and we were delivered from death. (See v. 2.)

(3) And now we, who have been already born again into a life of *Grace*, are born again into a living hope of future and *everlasting Glory*, by the *Resurrection of Christ*.

By *that Resurrection*, we, who are in Christ, our Representative and Head, were publicly declared by God to be pardoned and accepted; for *He rose again* for our *Justification*. (See on Rom. iv. 25.) We are already the sons of God, and "we know that, when He appears, we shall be like Him." (1 John iii. 2.) We have been baptized into His death,—that is, into conformity to it, and to a participation in its benefits; and if we have become *concrete*, or *born together* (*σύνφυτοι*), with Him by the likeness of His Death, we shall also be born together with Him in the likeness of His Resurrection. See above on Rom. vi. 5. Cp. *Bp. Andrewes*, ii. pp. 198. 266. 322; and *Bp. Pearson* on the Creed, Art. i. p. 50; and on the analogies between *Birth*, and *Baptism*, and *Resurrection*, see below, Rev. xx. 5.

—*εἰς ἐλπίδα (ζωῆς)* to a living hope; to a hope that *liveth*; and which, as *living*, and *bearing fruit*, is contrasted with the state of *death* in which we once were, "*having no hope*, and being without God in the world" (Eph. ii. 12), "*and having fellowship with the unfruitful works of darkness*" (Eph. v. 11).

This is the hope which springs forth from the *Grave*, by the *Resurrection of Christ* our "First-fruits" (1 Cor. xv. 20), Who "*was dead and is alive and liveth for evermore*" (Rev. i. 18).

This hope therefore never dies, as earthly hopes do; and, it is not like the hope of those among your fathers, who looked only for an *earthly Canaan* (*Theophyl.*), but the hope of the true Israel is a hope which is ever growing, till it is consummated in everlasting fruition in the heavenly Jerusalem; and by "*this hope we are saved*" (Rom. viii. 24).

3, 4.] On these two verses see the exposition of *Bp. Andrewes*, Sermons, vol. ii. pp. 364—382.

4. *εἰς κληρονομίαν ἀφθαρτον*] to an inheritance incorruptible, *undefiled, unfading*; the first of these epithets concerns the inner being of the inheritance; the second, its *unalloyed* being; the third, the *continuance* of its beauty. The Heavenly Inheritance is perfect in every one of these three respects; but all *earthly* inheritances are imperfect in them all. Cp. *Bp. Andrewes*, ii. p. 378.

The *inheritance* of the earthly Canaan was an object of earnest desire to your fathers; and they were settled in the allotments of their *κληρονομία* by Joshua; but you, though scattered abroad, have a better inheritance than they, an inheritance typified by theirs, and one in which the true Joshua will settle you for ever.

Didymus (the master of St. Jerome) in his note on this passage says, "Since the inheritance which the Apostle here propounds to our desires is in *heaven*, and is *eternal*, surely they (the Millenarians), who put before us the hope of an *earthly* Jerusalem for a *thousand years*, propose to us what is unsatisfying and vain."

—*τετηρημένην*] reserved in heaven for you, or unto you.

The Inheritance is *reserved*; therefore do not look for it now; but wait patiently, and strive earnestly for it; and it is reserved in *heaven*, and therefore it is *safe* from all changes and chances of *earth* (cp. 2 Tim. iv. 8). God Himself is your portion. Here is another contrast to the hopes of those who have their portion in *this life*. Ps. xvii. 14. Cp. *Bp. Sanderson's* Sermons, i. p. 379.

Εἰς has *ἡμᾶς* here; but *ὅμᾶς* is in A, B, C, G, K, and is received by *Griesb., Scholz, Lach., Tisch., Alford*.

5. *τοὺς ἐν δυνάμει Θεοῦ φρουρουμένους*] you who are being guarded by the power of God; as sheep are safely guarded in a fold against the wolf; or, as citizens are securely garrisoned in a fortress against the enemy, so ye are protected from your ghostly Enemy by the power of God, in the Fold and City of His Church. "The name of the Lord is a *strong tower*: the righteous runneth into it, and is *safe*" (Prov. xviii. 10). *Salvation* will God appoint for walls and bulwarks (Isaiah xvi. 1). And ye are

πίστεως εἰς σωτηρίαν, ἐτοιμὴν ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ ^{6 f} ἐν ᾧ ἀγαλ- ^{f Rom. 12. 12.}
 λιάσθε, ὀλίγον ἄρτι, εἰ δέον ἐστὶ, λυπηθέντες ἐν ποικίλοις πειρασμοῖς, ^{7 g} ἵνα τὸ ^{g 2 Cor. 4. 17.}
 δοκίμιον ὑμῶν τῆς πίστεως, πολὺ τιμιώτερον χρυσίου τοῦ ἀπολλυμένου, διὰ ^{ch. 5. 10.}
 πυρὸς δὲ δοκιμαζομένου, εὑρεθῇ εἰς ἔπαινον καὶ δόξαν καὶ τιμὴν, ἐν ἀποκαλύψει ^{Wisdom. 3. 5.}
^{g Prov. 17. 2.}
^{Isa. 48. 10.}
^{1 Cor. 3. 13.}
^{James 1. 3.}
^{ch. 4. 12.}

guarded, not as prisoners to be brought out *eis* δαίμον, to execution, but ye are guarded for salvation; ye are caught and kept in the Net of the Church, but ye are there *ωραρόμενοι*, caught and kept alive, and in order to live for ever (see on Luke v. 10). And ye are kept through faith; if ye hold fast the beginning of your confidence unto the end. (Heb. iii. 14.)

Faith is a second cause of your preservation; because it applies the first cause, which is the power of God. Cp. 1 John v. 4, and *Abp. Leighton* here.

⁶ ἐν ᾧ ἀγαλλιάσθε in which ye exult; though now for a little while, if need be—for ye are not chastened by God without need, but for your profit—and He doth not afflict willingly, nor grieve the children of men (Lam. iii. 33. Heb. xii. 10),—ye were grieved in manifold temptations.

Ye exult in the last season (cp. *Ecumen.*), because ye do not live in the present season, but ye look forward, and dwell by faith on the glory that shall be revealed in you hereafter (cp. v. 8), and ye compare its greatness with the light afflictions of this transitory time (Rom. viii. 18), which lead you on to, and qualify you for, a far more exceeding and eternal weight of glory (2 Cor. iv. 17), and ye “rejoice and are exceeding glad,” even in persecution, because “great is your reward in heaven” (Matt. v. 10). “Blessed are ye that weep now, for ye shall laugh” (Luke vi. 21).

—ποικίλοις πειρασμοῖς] by divers temptations, see James i. 2. By this phrase and by many others in the beginning of this Epistle, St. Peter connects his own Epistle with that of his brother Apostle, St. James. See *Introduction* to it, p. 12.

Some of these parallelisms between the two Epistles may be cited here.

1 Pet. i.	James i.
v. 6, ποικίλοις πειρασμοῖς.	v. 2, πειρασμοῖς ποικίλοις.
v. 7, τὸ δοκίμιον τῆς πίστεως.	v. 3, τὸ δοκίμιον τῆς πίστεως.
v. 12, παρακίνηται.	v. 25, παρακίνηται.

These are the only two passages in the Epistles of the N. T. where the word παρακίνηται occurs.

1 Pet. i. 17, πατέρα ἐπικαλεῖσθε τὸν ἀπροσπολήπτως κρινόντα . . . Compare James ii. 1, against προσωπολήψια.

v. 7, τὸ ὄνομα τὸ ἐπικληθέν.

And against the practice of judging, as an invasion of the office of God, see James iv. 11; v. 9.

v. 23, ἀναγεννημένοι διὰ λόγου ζῶντος . . . James i. 18, ἀπεκύνθη ἡμᾶς λόγῳ ἀληθείας.

v. 24, πᾶσα σὰρξ ὡς χόρτος . . . ἐξηράνθη χόρτος, καὶ τὸ ἄνθος αὐτοῦ ἐξέτεσε.

James i. 10, ὡς ἄνθος χόρτου παρελεύσεται . . . ὁ ἥλιος ἐξήρανε τὸν χόρτον καὶ τὸ ἄνθος αὐτοῦ ἐξέτεσε . . .

Cp. also 1 Pet. ii.	James iv.
ii. 12	iii. 13.
iv. 8	v. 20.
iv. 12	i. 2.
v. 5	iv. 6.
v. 6	iv. 10.
v. 9	iv. 7.

St. Peter does not mention St. James by name; indeed the writers of Holy Scripture seem purposely to have abstained from lauding one another with personal eulogies. St. Peter's reference to St. Paul in his second Epistle (iii. 15), is an exception, produced by special considerations which render it more remarkable. See the note on that passage.

But St. Peter, in this Epistle, adopts much of the substance, and often the words, of St. James; and thus he shows his reverence for that Apostle, and commends his Epistle to the thankful acceptance and pious meditation of the Church; and gives a precept and example of unity to all Christians, and especially to Christian Ministers.

This remark may be extended to the allusions which St. Peter makes to St. Paul's Epistles.

Cp. i. 5	Gal. iii. 23.
ii. 21	Rom. iv. 24.
iii. 1	Col. iii. 8.
ii. 6	Rom. ix. 33.
ii. 13, 14	Rom. xiii. 1—4.

Cp. ii. 16 (see note)	Gal. v. 13.
ii. 18	Eph. vi. 5.
ii. 21	Phil. ii. 25.
iii. 1	Eph. v. 22.
iii. 3	1 Tim. ii. 9.
iii. 8, 9	Rom. xii. 10.
iii. 22	Rom. viii. 34.
iv. 1, 2	Eph. i. 21, 22.
iv. 10, 11	Rom. vi. 7.
v. 1	Rom. xii. 6—8.
v. 8	Rom. viii. 18.
v. 14	1 Thess. v. 6.
	Rom. xvi. 16.
	1 Cor. xvi. 20.
	1 Thess. v. 26.

This silent interweaving of one Apostolic Epistle with another, and of one Gospel with another (see *Introduction* to the Four Gospels, p. xlv), may serve to remind the Christian reader, that all the Books of the New Testament form one harmonious whole. They are like the coat of Christ, woven throughout, without seam (John xix. 23). Although written by the instrumentality of different men, they come from the same Divine Author,—the Holy Ghost.

7. ἵνα τὸ δοκίμιον in order that the trial of your faith, being much more precious than gold, which is perishing (even in the using; cp. John vi. 27. Col. ii. 22), but is tried by fire, and is purified by it, and passes through the fire, and endures (cp. Job xxiii. 10. Prov. xvii. 3), may be found to redound to praise, and honour, and glory of God, the Giver of all the graces, by which you endure trial; and to your own praise and honour, and glory, and endless felicity in the day of the revelation of Jesus Christ the Judge of all.

A, C have πολυτιμώτερον here, and so *Griesb., Scholz, Tisch., Lach., Alf.* That form is, indeed, in harmony with the style of St. Peter, who loves composite words. But B (see *Mat.*), G, K, and *Vulg.*, and the major part of the cursive MSS., and *Clement, Origen*, and the other Fathers, have πολλὸν τιμιώτερον, and see the passage quoted below from *S. Polycarp's* Martyrdom.

Observe, it is the trial itself, δοκίμιον, which is said here to be more precious. Compare James i. 3, “the trial (δοκίμιον) of your faith by temptations worketh patience.” Δοκίμιον is the test or touchstone by which a thing is tried (see the examples in *Welstein*, p. 682). Hence it describes afflictions and calamities which are the trials of virtue; as here.

Some Interpreters suppose δοκίμιον here to mean the thing proved and purged by trial; the smelted ore of faith, tested and cleansed by the fire of affliction. But this seems to be rather a strained exposition. Δοκίμιον is the trial; it is not the residuum after suffering, but it is the suffering itself, which tries and proves (δοκιμαζει) the faith. St. Peter's words seem to be formed on those of the Psalmist, “Precious (τιμιος) in the sight of the Lord is the death of His Saints” (Ps. cxvi. 15). The Apostle appears to allude here to that passage, and to adopt the word τιμιος from it. Our very sufferings, which are our trials, even they are precious in God's sight, Who knows to what they lead. The trial, says *Bp. Andrewes* (v. p. 443), of our faith is more precious than gold, as in Abraham, or when He trieth our patience, as in Job; for while we live in this world, we are made a spectacle to men and angels (1 Cor. iv. 9).

Do not therefore imagine, that even your present trials are not glorious. They make you like to Christ, they are seen and prized by God. He putteth all your tears into His bottle, they are all noted in His book (Ps. lvi. 8, 10), and will one day redound to your everlasting glory.

St. Peter acted in the spirit of this declaration when he departed from the presence of the Jewish Council, rejoicing that he was counted worthy to suffer for Christ's sake (Acts v. 41). For Christ had said, “Blessed are ye when men shall persecute you, Rejoice, and be exceeding glad” (Matt. v. 11, 12). And in a like spirit, Paul and Silas in prison, at midnight, sang praises to God (Acts xvi. 25), and St. Paul glories in tribulations (Rom. v. 3), and is exceeding joyful in them (2 Cor. vii. 4), and takes pleasure in persecutions for Christ (2 Cor. xii. 10). And St. Peter himself bids them rejoice, in that they are partakers of Christ's sufferings,—and if any one suffer as a Christian, let him glorify God (1 Pet. iv. 13—16).

In a like spirit of Evangelical piety, one of St. Peter's successors at Antioch, the Martyr *S. Ignatius*, calls his chains, his

h John 20. 29.
2 Cor. 5. 7.
Heb. 11. 1, 27.
1 Gen. 49. 10.
Dan. 2. 44. & 9. 24.
Hag. 2. 8.
Zech. 6. 12.
Matt. 13. 17.
Luke 10. 24.
k Ps. 22. 7.
Isa. 53. 3, &c. Dan. 9. 24. Luke 24. 26.

Ἰησοῦ Χριστοῦ ὃν οὐκ ἰδόντες, ἀγαπᾶτε εἰς ὃν, ἄρτι μὴ ὁρῶντες, πιστεύοντες δὲ, ἀγαλλιᾶσθε χαρᾷ ἀνεκκλήτῃ καὶ δεδοξασμένῃ, κομιζόμεναι τὸ τέλος τῆς πίστεως ὑμῶν, σωτηρίαν ψυχῶν ἡ περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηρεύνησαν προφῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες, ἐρευνῶντες εἰς τὴν ἥ ποιοῦν καιρὸν ἐδήλου τὸ ἐν αὐτοῖς Πνεῦμα Χριστοῦ, προμαρτυ-

"spiritual pearls" (*Ignat. Ephes. ii.*), and *S. Cyprian*, speaking of the dress of Virgins, says, that when Christian women suffer Martyrdom with faith and courage, then their sufferings are like "pretiosa monilia," *costly bracelets*. The garb of suffering for Christ is a robe of beauty, precious in God's sight; far more lovely than any gilded attire; and therefore the *instruments of torture* by which the Martyrs suffered death (such as the sword of St. James the Great, and the fuller's club of St. James the Less, and the sword of St. Paul, the cross of St. Peter, and the lance of St. Thomas, and the gridiron of St. Laurence), are associated with them for ever in their pictures as the noblest badges of their glory. Cp. note below, v. 8.

This passage seems to be imitated by *Hermas*, "*Aurea pars vos estis; sicut enim per ignem aurum probatur, et utile fit, sic et vos probamini; qui igitur permanserint et probati fuerint, ab eis purgabuntur; et sicut aurum emendatur, et remittit sordem suam, sic et vos abiectionis omnem tristitiam (ὀλίγων λυπηθέντες) et emendabimini in structuram turris.*" *Hermas*, Pastor, lib. i. Visio iv. p. 440, ed. Dressel.

See also *Martyr. Polycarp.* c. 15, and c. 18, where there is a description of the body of the holy Martyr in the flames, "like gold or silver tried in the furnace;" and after his decease his bones are gathered up as τιμιώτερα λίθων πολυτελῶν καὶ δοκιμώτερα ὀπέρ χρυσόν.

The words of St. Peter are appropriately inserted by the Church of England in her Office for the Visitation of the Sick.

8. ὃν οὐκ ἰδόντες, ἀγαπᾶτε] *Whom though ye saw Him not on earth, as I have done, ye love, as I do, John xxi. 15—17.*

Elz. has εἰδότες with A, G, K, but ἰδόντες is in B, C, and several cursives, and in the *Syriac*, *Æthiopic*, and *Arabic* Versions; and St. Peter seems to refer to our Lord's saying, "Blessed are they who have not seen, and yet have believed" (*John xx. 29*), which he himself heard; and *S. Polycarp* thus quotes this passage in his Epistle to the Philippians (cap. i.), εἰς ὃν, οὐκ ἰδόντες (where the old translation has *videntes*) πιστεύετε, πιστεύοντες δὲ ἀγαλλιᾶσθε χαρᾷ ἀνεκκλήτῃ καὶ δεδοξασμένῃ, εἰς ἣν πολλοὶ ἐπιθυμοῦσιν εἰσελθεῖν, εἰδότες ὅτι χάρις ἔσται σεσοσμένοι, οὐκ ἐξ ἔργων, ἀλλὰ θελήματι Θεοῦ διὰ Ἰησοῦ Χριστοῦ. Cp. Eph. ii. 8, 9.

It is worthy of remark that this Apostolic father, *S. Polycarp*, a disciple of St. John, and a Bishop of a Church in Asia, Smyrna, blends together two passages from two Apostolic Epistles to the Christians in Asia,—namely, from this Epistle of St. Peter, and from St. Paul's Epistle to the Ephesians. On *S. Polycarp's* references to this Epistle, see further below on v. 13.

S. Irenæus (iv. 9. 2) also, in the West, refers to this passage, "*Petrus ait in Epistolâ suâ, Quem non videntes diligitis.*" And again (v. 7), "*Quem, quòd non videritis, diligitis; in quem, nunc quoque, non videntes, creditis, credentes autem exultabitis gaudio inenarrabili.*"

—χαρᾷ—δεδοξασμένῃ] *with joy unspeakable and glorified; with joy unutterable,—so great is it; and with joy even now invested with glory; such as shone in the face of the first Martyr St. Stephen, at his passion (Acts vi. 15), and such as shone in the raiment and countenance of our Lord Himself, which St. Peter saw, when Christ was conversing with Moses and Elias concerning His Death. See on Luke ix. 31.*

St. Peter throughout this Epistle represents the *present sufferings* of the Christian as occasions for joy; he seems to write the Epistle with a vivid recollection of the glory which he saw at the *Transfiguration*, which revealed the splendour of Christ made perfect by *sufferings*, and of all Christians who suffer for Him; and which is reflected upon them, even in *this life*, by lively Faith in Him. Therefore, he adds, that even now they are receiving the end of their faith, the salvation of their souls. Even whilst they are sowing in tears, they see, with the eye of Faith, the future harvest of joy; even now they reap it with the hand of Hope.

He now proceeds to describe the blessedness of that Harvest of salvation through Christ; and proves its felicity by two arguments,

- (1) that this salvation was the object of the earnest inquiries, and longing desire, of all the *Ancient Prophets*; and,
- (2) that the *Angels* of heaven themselves desire to stoop down and look into it.

Be sure therefore, that the Gospel of Christ is not, as some of your Jewish fellow-countrymen allege, a *novelty*. No, the Hebrew Prophets inquired after it, and foretold it. And it is a thing of surpassing excellence, because they were employed in ministering to it; and the Angels of heaven are engaged in admiring it. Compare *Abp. Leighton* here.

9. σωτηρίαν ψυχῶν] *the salvation of your souls*. Your enemies imagine, that you *lose* your ψυχὰς (lives) by dying for Christ; but by so doing you *save* them. *Matt. xvi. 25. Mark viii. 35. Luke ix. 24.*

10. περὶ ἧς σωτηρίας] *Concerning which salvation the Prophets, who prophesied concerning the grace of the Gospel which has come to you, did seek and search diligently*. The Prophets of old prophesied, but were not enabled fully to understand and interpret their own prophecies. See below on 2 Pet. i. 20, 21, which text is the best comment on this passage. The Prophets had some intimation of the grace and glory which was to be revealed afterwards in the Gospel, which has been preached to you; and they were informed that they were ministering to you, and not to themselves, those things which are now declared to you by those who have preached the Gospel to you by the Holy Spirit Who spake of old in the Prophets, but has now been sent down from heaven to us. So great are your privileges. Cp. *Matt. xiii. 17.*

11, 12. ἐρευνῶντες] So great is the blessedness of the salvation purchased for you by the sufferings of Christ, and to be obtained by you, treading in the road of suffering, which led Him to glory, that the ancient Prophets searched and inquired diligently, to what season and what kind of season (whether one of distress or joy, *Theophyl.*), the Spirit of Christ that was in them was pointing, when it was testifying beforehand the sufferings that were appointed for Christ (*Winer*, p. 174), and were to be laid upon Christ (εἰς Χριστόν), on whom "God laid the iniquities of us all;" for, "He bare our griefs and carried our sorrows" (*Isa. liii. 4—6*); and the glories (*plural*, both of Him and of us) that would follow after, as fruits and rewards of those sufferings: see *Phil. ii. 8, 9. Rom. xiv. 9. Col. ii. 15. Heb. ii. 9, 10, 14; ix. 7—13*; and cp. the exposition of *Æcumenius, Erasmus, Hottinger, Knapp*, and others.

The Spirit of CHRIST, Who is the everlasting Logos, and declares God's will (*John i. 1. 18*) by the Holy Ghost, spake in the Prophets concerning His sufferings and glory.

"The divine Prophets," says *Ignatius* (ad Magnes. 8), "lived according to Jesus Christ, being inspired by His grace." The Prophets pre-announced the Gospel, and had their hopes fixed on Christ, and waited for Him, and by belief in Him they were saved. They were in the unity of Christ; and were attested by Christ, and were numbered together with us in the Gospel, which is the common hope of all. *S. Ignatius* (ad Phil. 5). Cp. *Justin Martyr*, Apolog. i. p. 49; ii. p. 76; and compare *Didymus* here, who refers to *Matt. xiii. 17. Heb. xi. 26.*

Here therefore is a clear proof of Christ's Pre-existence and Godhead. "The very Truth itself, the Son of God, the Mediator of God and Man, the Man Christ Jesus, spake first by the Prophets, then by Himself, and afterwards by His Apostles," says *S. Augustine*, de Civ. Dei (xi. 2).

St. Peter here asserts the procession of the Holy Ghost from the Son, as well as from the Father. See *Bp. Pearson* on the Creed, Art. viii. pp. 601, 602, and notes; and above, notes on *John xv. 26.*

The Holy Spirit presigned by the Prophets that the Messiah should suffer, and so enter into His glory. (*Luke xxiv. 26.*)

St. Peter himself had once been slow to admit this truth. "That be far from Thee!" he had said to Christ, and had been rebuked by Him for that remonstrance. (*Matt. xvi. 22, 23.*)

But his eyes were now enlightened by the Holy Ghost; and he who had endeavoured to dissuade Christ from suffering, rose up after the day of Pentecost, and declared to all the people at Jerusalem, that "these things which God before had showed by the mouth of all His Prophets that Christ should suffer, He hath so fulfilled" (see *Acts iii. 18*). He now preaches this truth to the world; and he refers to his own illumination by the Holy Ghost sent down from heaven on the day of Pentecost, Who enabled him to interpret the Prophecies of the Old Testament (see below on 2 Pet. i. 20, 21), and to preach those things

ρόμενον τὰ εἰς Χριστὸν παθήματα, καὶ τὰς μετὰ ταῦτα δόξας· ¹² ¹ οἷς ἀπεκαλύφθη, ὅτι οὐχ ἑαυτοῖς, ὑμῖν δὲ διηκόνουν αὐτὰ, ἃ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς ἐν Πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύναι.

¹³ ^m Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν, νήφοντες τελείως ἐλπίζατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ· ¹⁴ ⁿ ὡς τέκνα ὑπακοῆς, μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις· ¹⁵ ^o ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς Ἄγιον, καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε· ¹⁶ ^p διότι γέγραπται, Ἄγιοι ἔσεσθε, ὅτι Ἐγὼ ἅγιός εἰμι.

¹⁷ ^q Καὶ εἰ Πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήπτως κρίνοντα κατὰ τὸ ἐκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε, ¹⁸ ^r εἰ-

Phil. 2. 12. Heb. 11. 13. r 1 Cor. 6. 20. & 7. 25.

which the Prophets were ministering of old, not to themselves, but to the Church, and which they desired to see (Matt. xii. 17); and which the Angels themselves longed to look into.

Thus St. Peter, the Apostle of the Circumcision, vindicates the Gospel of Christ from Jewish allegations that it was a new religion, and that it was contrary to the Law and the Prophets; as his brother Apostle St. Paul has done in the Epistle to the Romans (see *Introduction*, pp. 186—198), and in the Epistle to the Hebrews (see *Introduction*, pp. 366—368).

On the sense of the word παρακύναι, to bend aside, and stoop, and rivet the eyes down upon, see James i. 25; and the citation of this passage by S. Hippolytus, who reads ἐγκύναι, p. 220, Mai, p. 185, Lagarde. And on the wonderful announcement, that the Angels themselves derive heavenly knowledge from the Holy Scriptures, in the hands of the Church, see above on Eph. iii. 10; and cp. 1 Tim. iii. 16.

This high and holy Mystery, which represents the Angels themselves bending over the Word of God enshrined in the Ark of the Church, was symbolized by the figures of the Cherubim of Glory spreading their wings, and bending their faces, and shadowing the Mercy seat, in the Holy of Holies, upon the Ark, in which were kept the Tables of the Law written by God (Exod. xxv. 18—22. Heb. ix. 4, 5); and by the side of which was the Pentateuch. Deut. xxxi. 24—26.

St. Peter's declaration that the Prophets were ministering to us (διηκόνουν), is adopted by S. Hippolytus (de Antichristo, c. 31), addressing the Prophets, τὰ τοῦ Θεοῦ λόγια διηκονήσατε πάσαις γενεαῖς. Cp. his Philosophumena, p. 336, in his imitation of 2 Pet. i. 20, quoted below on that passage.

12. ὑμῖν] So A, B, C, G, and Griesb., Scholz, Lach., Tisch., Alf. Elz. has ἡμῖν.

13. διὸ ἀναζωσάμενοι] Wherefore,—since the salvation purchased for you is so glorious a prize,—gird up the loins of your mind. He keeps up the metaphor of pilgrims, i. 1; see also ii. 11. Gird up the loins of your mind. Keep your affections from trailing on the earth (cp. Phil. iii. 20). And be sober, and hope constantly: run onward, as it were, on the wings of hope, in your Christian course, unto the grace which is being brought to you—it is not of your own earning, but a free gift of God, "to which ye bring nothing but thirst," cp. Rev. xxii. 17—in the revelation of Jesus Christ; cp. 2 Pet. iii. 12, σπεύδοντες τὴν παρουσίαν.

He addresses them as strangers, journeying onward in hope to their home, and exhorts them to gird up the loins of their mind, and to have a clear intellectual view of the glory which is before them, and a resolute endeavour of volition to attain it. On this twofold sense of διάνοια, see Matt. xxii. 37. Eph. ii. 3; iv. 18. Col. i. 21. Heb. viii. 10. 2 Pet. iii. 1. 1 John v. 20.

So S. Polycarp, writing to the Philipppians, c. 2, ἀναζωσάμενοι τὰς ὀσφύας ὑμῶν δουλεύσατε τῷ Θεῷ . . . ἀπολιπόντες τὴν κερὴν ματαιολογίαν, πιστεύσαντες εἰς τὸν ἐγγεραντὰ τὸν Κύριον ὑμῶν Ἰησοῦν Χριστὸν ἐκ νεκρῶν (see v. 21), καὶ δόξα αὐτῷ δόξαν . . . ὃ δὲ ἐγγέλρας αὐτὸν καὶ ἡμᾶς ἐγγερεῖ, ἐὰν πορευόμεθα ἐν ταῖς ἐντολαῖς αὐτοῦ, ἀπεχόμενοι πάσης ἀδικίας.

It is interesting to observe, that S. Polycarp, the disciple of St. John, and Bishop of Smyrna, the great city of Asia, appears to have been familiar with the present Epistle of St. Peter (as Eusebius has observed, iv. 14), the beloved friend and companion of St. John, who governed the Asiatic Churches, and lived and died at Ephesus (Acts iii. 1. 3. 11; viii. 14.) S. Polycarp's testimony to it is more important, because this Epistle is ad-

ressed to the Churches of Asia. He often adopts its words, and incorporates them in his own Epistle (see here and below, ii. 11, 12. 17. 22. 24; iv. 7); as he does also St. Paul's Epistle to the Asiatic Church of Ephesus. Cp. Eph. ii. 8, with Polycarp, Ep. c. 1; Eph. iv. 26, with Polycarp, c. 12; and Eph. v. 1, with Polycarp, c. 2.

— τελείως ἐλπίζατε] hope ye perfectly, without any wavering of doubt, and with perseverance to the end. Observe the aorist, ἐλπίζατε. Their whole life is to be one act of hope. On this use of the aorist, see below, v. 2.

— φερομένην] being borne: present tense. Hope ye on to the grace that is being borne toward you, in and by the Revelation of Jesus Christ. Christ is ever at hand; He is ever bringing grace and glory to you; and ye must ever be hastening on to Him with hope and desire.

14. τέκνα ὑπακοῆς] children of obedience; to whom Obedience is as a mother, communicating her nature to yours; and thus ye are prepared to invoke God as your Father, v. 17; contrast κατὰς τέκνα, 2 Pet. ii. 14.

— μὴ συσχηματιζόμενοι] not conforming yourselves to your former lusts. An allusion probably to St. Paul's precept, Rom. xii. 2, which is further imitated below, ii. 5.

— ἐν τῇ ἀγνοίᾳ ὑμῶν] in your ignorance. See Eph. iv. 14. This word ἀγνοία, ignorance, may seem to intimate that this portion of the Epistle is addressed also to Gentiles. Many of St. Peter's readers were proselytes, and had been Gentiles. But ignorance is also predicated of the Jews. See Matt. xxii. 29; xxiii. 16—24. John ix. 39. Acts iii. 17. Rom. ii. 4; x. 3; xi. 25. 2 Cor. iii. 14. 1 Tim. i. 13. Indeed, all, whether Jew or Gentile, are in a state of ignorance, before they come to Christ. Cp. below on v. 18, and ii. 10.

15. ἀλλὰ] nay, rather.

16. ἔσεσθε] ye shall be. So A, B, C, and Lach., Tisch., Alf. Elz. has γένησθε.

17. καὶ εἰ Πατέρα ἐπικαλεῖσθε] and if—(as ye do in the Lord's Prayer: cp. on Acts xxi. 14, as to its primitive use)—ye call upon Him as Father, Who judgeth without respect of persons according to each man's work, pass ye the time of your sojourning here in fear. "Meditemur timorem Dei; Dominus non acceptat personam judicat mundum: unusquisque secundum quod facit accipiet." S. Barnabas (Ep. 4).

Here is a connected series of arguments and motives to holiness, derived from a consideration,

(1) Of the holy nature of Him Whom we invoke as Father, Whose children we are, Whom therefore we are bound to imitate and to obey.

(2) Of His office as Judge, rewarding every man according to his work; Whom therefore we ought to fear.

(3) Of Christ's office as Redeemer, and of His nature as an all-holy Redeemer, paying the costly price of His own blood to ransom us from a state of unholiness, and purchasing us to Himself with His blood. Therefore we are not our own, but His; and being His, bought by His blood, we owe Him, Who is the Holy One, the service of love and holiness. See above on 1 Cor. vi. 19, 20. Eph. i. 7. 14; and cp. Clem. Rom. i. 7, ἀπερίσωμεν εἰς τὸ αἷμα τοῦ Χριστοῦ, καὶ ἴδωμεν ὡς ἔστι τιμιον τῷ Θεῷ πατρὶ αὐτοῦ, ὅτι διὰ τὴν ἡμετέραν σωτηρίαν ἐκχυσέν. Cp. S. Augustine, Serm. 36.

(4) Of our transitory condition in this life. On the special allusion in παροιμία, sojourning, see below, ii. 11.

(5) Of the gift of the Spirit of holiness.

(6) Of our new birth by the living Word of God.

H

John 1. 29, 36.
Acts 20. 28.
1 Cor. 5. 7.
Heb. 9. 12, 14.
1 John 1. 7.
Rev. 1. 5. & 5. 9.
1 Acts 2. 24.
Rom. 8. 25.
& 16. 25.
Eph. 1. 9. & 3. 9.
Gal. 4. 4.
Col. 1. 26.
2 Tim. 1. 9.
Tit. 1. 2.
Heb. 1. 2.
Rev. 13. 8.
u Acts 2. 33.
Phil. 2. 9.
x Acts 15. 9.
Rom. 12. 10.

δότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου, ¹⁹ ἀλλὰ τιμίῳ αἵματι, ὡς ἁμνοῦ ἁμώμου καὶ ἀσπίλου, Χριστοῦ, ²⁰ προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ' ἐσχάτου τῶν χρόνων δι' ὑμᾶς, ²¹ τοὺς δι' αὐτοῦ πιστεύοντας εἰς Θεὸν, τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν, καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν.

²² Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ καθαρὰς καρδίας ἀλλήλους ἀγαπήσατε ἕκτενῶς ²³ ἀναγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς, ἀλλὰ ἀφθάarton, διὰ Λόγου ζώντος Θεοῦ καὶ

Eph. 4. 3. 1 Tim. 1. 5. Heb. 13. 1. ch. 2. 17. y John 1. 13. & 3. 3, 5. James 1. 18. 1 John 3. 9.

18. ἐλυτρώθητε] *ye were redeemed* by the payment of a price of infinite value, namely, the blood of Christ, Who gave Himself to God as a *λύτρον*, ἀντίλυτρον, or ransom, for the redemption of you and the whole world. See Matt. xx. 28. Mark x. 45. Rom. iii. 24. Eph. i. 7. 14. Heb. ix. 12. 1 Tim. ii. 6.

Know you not that Christ redeemed you, not by silver or gold, but by His precious blood? You have been redeemed by Him, and therefore you owe Him service as your Lord and as your Redeemer. *S. Ambrose*, de Isaac, c. 3.

He is a Lamb without blemish and without spot; "*white, and yet ruddy*," says the spouse in the Canticles (v. 10); white in spotless innocence, red in His bloody death, and He is her well beloved, because He redeemed her thereby. Cp. *Abp. Leighton* here.

— πατροπαραδότου] *delivered by your fathers*—a passage which has been supposed by some to intimate that this Epistle, designed primarily for Jewish Christians, was intended for Gentile Christians also. Cp. ii. 10; iv. 3. Doubtless many of St. Peter's readers had been originally *Gentiles*, and had then become *Jewish Proselytes*, and so passed into the Church. The Proselytes were the "seminarium Ecclesiae." See *Introduction* to the Acts, p. 9. But this statement of the Apostle may also have been designed to declare to the Jewish Christians that all their ἀναστροφή, or conversation, as delivered to them by tradition from their fathers, was *vain* without Christ, Who redeemed them from the curse of the Law (see Gal. iii. 13), and delivered them from the yoke which, as St. Peter himself says (Acts xv. 10), neither they nor their fathers were able to bear. Cp. above on v. 14.

The numerous quotations in this Epistle from the *Hebrew Scriptures* (cp. v. 24), show that it was not addressed to *Gentiles*. Cp. note above, on 1 Thess. i. 9.

19. ἁμώμου] *without blemish*: as the sacrifices offered under the Law were required to be. Levit. iii. 1. 6; xiv. 10; xxi. 18; xxii. 20. Num. vi. 14. He tells them that this Lamb without blemish, the Lamb of God, was anterior to all sacrifices of the Levitical Ritual; that He was fore-ordained before the foundation of the world (cp. Rev. xiii. 8); and that therefore the Gospel is *not a new religion* (as the Jews alleged), but older than the Law; and he declares that they are delivered by the blood of Christ the true Passover (John xix. 36. 1 Cor. v. 7), as their fathers were from the destroying Angel by the blood of the Paschal Lamb. Exod. xii. 13.

Observe the distinction between ἁμώμου and ἀσπίλου. Christ, the true Passover (1 Cor. v. 7), had no blemish of sin in Himself, nor did he contract any stain, or spot of sin, from the world.

20. προεγνωσμένου] *foreknown*. Cp. St. Peter's language on the same subject in his speech in Acts ii. 23.

— ἐσχάτου] So A, B, C. On this *substantive* sense of ἐσχάτου, see Acts i. 8; xiii. 47. *Elz.* has ἐσχάτων.

Christ was manifest in the last times (see Heb. i. 2), in the end of the world (Heb. ix. 26). The Paschal Lamb was slain in the evening. (Exod. xii. 6.)

21.] See the passage of *S. Polycarp* quoted above on v. 13.

On the meaning of πιστοὺς εἰς Θεόν, see on Matt. xviii. 6. James ii. 19.

22. ἀληθέας] *Elz.* has διὰ Πνεύματος, not in A, B, C.

— ἐκτενῶς] *earnestly, intensely*. Let your love for one another be *ἐκτενής*, stretched out continuously and intently, without interruption or relaxation. See below on iv. 8.

23. ἀναγεννημένοι] *having been born again, not of corruptible seed, but of incorruptible, through the Word of God which lieth and endureth for ever*.

Λόγου is not to be coupled with Θεοῦ, but with ζῶντος (so *Didymus*, *Luther*, *Bengel*, *De Wette*, *Huther*, and others), in contrast with σπορᾶς φθαρτῆς, *corruptible seed*; and the participles are thus placed for the sake of *emphasis*, to declare that the Word here mentioned, is not like *man's* word, a thing that dies and disappears, but that it is the Word of God; the Word that *lieth and abideth*. So ii. 4, λίθον ζῶντα, *the stone that lieth*; namely, Christ.

St. Peter reminds them that they had been born again of incorruptible seed, even of God Himself; as St. John says, "they were the sons of God, because they believed on His Name, and had been born, not of blood, nor of the will of man, but of God." (John i. 12, 13.)

God had made them His own children in Christ by virtue—

- (1) Of Christ's eternal Sonship;
- (2) Of His Incarnation; and
- (3) Of their Faith and baptismal Incorporation in Him.

For Christ was sent "that He might bring many sons to God" (Heb. ii. 10); so that Christ says to the Father, "Behold, here am I, and the children which God hath given Me" (Isa. viii. 18); and so "*per Filium filii*," by this Son they are sons. *Bp. Andrewes* (i. p. 298). Thus was Christ born in Sion (Ps. lxxxvii. 4), and He is even born in the Morians' Land; for in every place that receiveth the Word of Him Who is the Incarnate Word of God, there is He born. (See *ibid.* pp. 298, 299.) Cp. 1 John iii. 1.

They are born again of God, διὰ Λόγου ζῶντος, *through the living Word*; that is, through the Word preached, and especially through Christ the Incarnate Word. As *Didymus* here says, "The Word is *living* and abiding; *that* Word which was in the beginning with God, the Word of God." Our first birth is by Adam, our second birth is by Christ.

Some Expositors here *limit* the Word to the Word written or preached.

But though this sense was doubtless in the Apostle's mind when he wrote this passage, yet it seems an error to suppose that this was *all* that was in his mind.

Christ is the Word (John i. 1). "His Name is the Word of God." Rev. xix. 13. By virtue of His Eternal Sonship, and by the condescension of the Word to become flesh, and to pitch His tent in our Nature (John i. 14), and to become our Emmanuel, God manifested in our flesh (1 Tim. iii. 16), and by our faith and baptismal incorporation in Him, *we are born again*. As to our *flesh*, considered in itself, we are but *grass*, and all our *glory is as the flower of grass*. But since our flesh has become the flesh of Him Who is the Word of God, and *Who lieth for ever*, we are partakers of the divine nature (2 Pet. i. 4); and if we endeavour to be holy as He is holy, we shall be partakers of His glory.

On examining carefully the chapter of Isaiah—the fortieth—which St. Peter is quoting here, we see reason for believing that these truths were in St. Peter's mind when he wrote these words; and we shall be confirmed in this opinion by the consideration that one of the main purposes of this Epistle is to show the benefits which result to all mankind from the Eternal Sonship of the Word of God, and from His susception of our Flesh. Isaiah is first pre-announcing the preparatory witness of "the Voice crying in the wilderness," and he contrasts that transitory testimony of the Voice with the permanence of Him Who is the Word; he contrasts the ministry of him who prepared the way of our God with the Eternity of Him Who is the Way (John xiv. 6); he is contrasting the perishable nature of human flesh, which is as grass, and the goodness of it as the flower of the field, with the glory of the Lord—the glory of Him Who is the only-begotten of the Father, full of grace and truth (John i. 14), and with the glory of the salvation which *all flesh* should see revealed in Him. . . Behold your God! v. 9.

He then passes on to describe Him as a Judge, and the Shepherd of His flock (vv. 10, 11).

That portion of Holy Scripture, which is fitly appointed by the Church as the Epistle for St. John Baptist's Day, is a prophecy of the Incarnation of Christ, the Everlasting God, and of His offices to us, and of our blessedness in Him. St. Peter, in citing that prophecy here, doubtless intended that it should serve as a commentary on his own words, and be used to elucidate them; and that his words, on their part, should also illustrate that prophecy. It would seem, therefore, to be a narrow view of his

μένοντος· ²⁴ διότι πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου· ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ἐξέπεσε· ²⁵ τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα.

Τοῦτο δέ ἐστι τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.

II. ¹ ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον, καὶ ὑποκρίσεις, καὶ φθόνους, καὶ πάσας καταλαλίας, ² ὡς ἀρτιγέννητα βρέφη, τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε εἰς σωτηρίαν· ³ εἵπερ ἐγεύσασθε ὅτι χρηστὸς ὁ Κύριος.

meaning, to imagine that he intended here to speak *only* of God's Word as *preached or written*.

It is, unhappily, a characteristic of modern Biblical interpretation, to pare down the rich exuberance and beautiful efflorescence of Holy Scripture, and to lop off and amputate its ramifications of meaning, and—if we may venture so to speak—to reduce them to the bare trunk and stunted pollard of one signification.

In this way, much of the goodness and fruitfulness of Scripture is in danger of being lost to the present generation.

The Apostles and Evangelists proceeded on a very different plan in interpreting the Old Testament, and in expounding our Lord's words. They do not *confine* them to one sense only. Thus St. Matthew applies the prophecy of Isaiah (liii. 4) to Christ's acts of mercy to the body; and St. Peter adapts it to His vicarious and expiatory sufferings for the salvation of their souls. (Cp. Matt. viii. 17. 1 Pet. ii. 24.) Cp. Acts xiii. 33, with Heb. i. 5; v. 6.

St. John quotes our Lord's saying, which the Evangelist himself had recorded (John xvii. 12), "Those whom Thou gavest me I have kept, and none of them is lost," and which was spoken of their faith and adherence to Him; and applies it to the care which Christ took of the safety of His disciples, when He Himself was arrested in the Garden. (John xviii. 9.)

The primitive Interpreters of Holy Scripture pursued a similar method of exposition, and many of our own Divines, who were reared under their discipline, followed in their steps.

Thus Dean Jackson, commenting on this passage, says, "If Christ's flesh and blood be the seed of Immortality, how are we said to be born again by the Word of God, which *liveth and abideth for ever*? Is this Word, by which we are born, the same with that immortal seed of which we are born? It is the same, not in nature but in person. May we not, in that speech of St. Peter, by the Word, understand the word preached unto us by the Ministers who are God's seedsmen? In a *secondary* sense we may, for we are begotten and born again by preaching, as by the instrument or means. Yet born again we are by the *Eternal Word* (that is, by Christ Himself), as by the proper and efficient cause of our new birth. . . . And Christ Himself, Who was put to death for our sins, and raised again for our justification, is the Word which we all do or ought to preach.

"The Son of God manifested in the flesh, was *that Word* which, in St. Peter's language, is *preached by the Gospel*. And if we do not preach *this Word* unto our hearers,—if all our sermons do not tend to one of these two ends, either to instruct our auditors in the articles of their creed concerning Christ, or to prepare their ears and hearts that they may be fit auditors of such instructions, we do not preach the Gospel unto them, we take upon us the name of God's ambassadors, or of the ministers of the Gospel, in vain." (Dean Jackson on the Creed, book vii. ch. xxviii. vol. vii. p. 270.)

See also A Lapidé here, who says, "This sense is a genuine and sublime one; because in our Regeneration, Christ Himself is personally communicated to us, so that the Deity thenceforth dwells in us as in a Temple, and we are made partakers of the Divine Nature, 2 Pet. i. 4." Cp. note above on James i. 18—21.

The Word preached is the preparatory instrument for the conveyance of the divine principle of life, which flowing from God in Christ, is infused into the heart of man by means of the Holy Sacrament. It is the Ministry of the Word which brings men to the Sacraments: as was shown in the example of St. Peter himself, who preached to the Jews of the dispersion on the day of Pentecost, and then in answer to their question, "What shall we do?" he said, "Repent, and be baptized every one of you, in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts ii. 38.)

This order of things is not in any way at variance with what was done in the extraordinary case of Cornelius the first-fruits of the Gentiles, when the Holy Ghost fell on all them which heard the word; and Peter said, "Can any forbid water, that these should not be baptized? and he commanded them to be baptized in the Name of the Lord." (See note above on Acts x. 44—48.)

See also the case of St. Philip and the Ethiopian, who having heard the word, asked, "What doth hinder me to be baptized?" (Acts viii. 36.)

This is what is briefly expressed by St. Paul in the Epistle to the Ephesians; which St. Peter appears to be studiously imitating and confirming in this Epistle (see above, i. 1, 2). Christ loved the Church, and gave Himself for it, that He might sanctify it, having cleansed it by the washing of Water with the Word. Eph. v. 25, 26, where see note.

After μένοντος Elz. has εἰς τὸν αἰῶνα, but this is not in A, B, C, and is rejected by Griesb., Scholz, Lach., Tisch., Alf. ²⁴ πᾶσα σὰρξ] *all flesh is grass*. The life of flesh considered as flesh, is contrasted here with the *spiritual* life imparted to the sons of God, by their adoption into the "Word made flesh," and by their participation in the divine nature, in Him. See above on v. 23. Cp. John i. 12, 14, and 2 Pet. i. 4.

For αὐτῆς Elz. has ἀνθρώπου, but ἀντὶς is the reading of A, B, C, G, K, and is received by Griesb., Scholz, Lach., Tisch., Alf.

The quotation here is almost literally from the *Septuagint*, Isa. xl. 6—8. And this is the case with almost all the quotations from the Old Testament in this Epistle, see

- ii. 6 cp. Isa. xxviii. 16,
- ii. 7 Pa. cxviii. 22,
- ii. 9 Exod. xix. 6,
- iii. 10—12 Pa. xxxiv. 12—16.

²⁵ τὸ δὲ ῥῆμα] But the thing *spoken* by the Lord endureth for ever. (Cp. Matt. iv. 4. Luke i. 37.) Λόγος is the Word, coming forth from God, and energizing by His Divine Power; and hence is applied to the everlasting Son of God.

This entire passage may be compared with, and is best illustrated by, the words of the same Apostle St. Peter, in his speech at Caesarea, see Acts x. 36, where is a similar transition from λόγος to ῥῆμα.

The transition from the Incarnate Word to the spoken or written Word, and *vice versa*, is, as might be anticipated, of not unfrequent occurrence in Holy Writ: see on Heb. iv. 12. James i. 18—23.

Observe, also, that St. Peter here *returns* to the principal Person, Christ, and speaks of Him, who is the *Living Word*, as being also the *Living Stone*, ii. 4.

CH. II. 1. ἀποθέμενοι οὖν] Put away, therefore, all malice and all guile: which ye renounced in your baptism, when ye put on the new man; see Eph. iv. 22. Col. iii. 9, 10, and James i. 2, imitated by Clemens Romanus, i. 13.

On the difference of these words S. Augustine says, "Malitia malo delectatur alieno; invidia bono cruciatur alieno; dolus duplicat cor; adulatio duplicat linguam; detractio vulnerat famam."

² ὡς ἀρτιγέννητα βρέφη] as *new-born babes*. He had been speaking of their baptismal *new birth* from the divine seed of immortality in Christ (i. 23), and he now exhorts them to crave earnestly the *unadulterated rational* (not carnal) milk, as babes yearn for the milk of their mothers' breasts, and to suck it in with eagerness; in order that they may grow thereby to salvation. The words εἰς σωτηρίαν are omitted by Elz., but are in A, B, C, K, and are received by Griesb., Scholz, Lach., Tisch., Alf.

On the word λογικὸν cp. Rom. xii. 1, λογικὴ λατρεία, interpreted by Chrys. as πνευματικὴν, *spiritual*.

By this mention of milk, as contrasted with strong meat, he teaches them a lesson of *humility*. Cp. 1 Cor. iii. 2. Heb. v. 12, 13.

This metaphor from milk, and its *adulteration*, is adopted by an ancient writer quoted by S. Irenaeus (iii. 17), "In Dei lacte gypseum malè miscetur" (cp. Routh, R. S. i. pp. 48. 62). Here is implied a protest against adulterations of the pure nourishment of divine truth, by the admixture of human corruptions, and a precept of vigilance against them. Cp. 2 Cor. ii. 17.

³ εἵπερ ἐγεύσασθε] if indeed—as it is to be supposed that ye did, when ye drank in the milk of the divine Word; see

c Ps. 118. 22.

Eph. 2. 20.

d Isa. 61. 6.

e 66. 21.

Hos. 14. 2.

Mal. 1. 11.

Rom. 12. 1.

Eph. 2. 21, 22.

Phil. 4. 18.

Heb. 3. 6.

e 12. 28. & 13. 15.

Rev. 1. 6. & 5. 10.

e Isa. 28. 16.

Rom. 9. 33.

f Ps. 118. 22.

Isa. 8. 14. Matt. 21. 42. Luke 2. 34. Acts 4. 11. Rom. 9. 33.

⁴ c Πρὸς ὃν προσερχόμενοι, λίθον ζῶντα, ὑπὸ ἀνθρώπων μὲν ἀποδοδοκιμασμένον, παρὰ δὲ Θεῷ ἐκλεκτὸν, ἔντιμον, ⁵ d καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομείσθε, οἶκος πνευματικὸς, ἱεράτευμα ἅγιον, ἀνεγέγκαι πνευματικὰς θυσίας, εὐπροσδέκτους τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ. ⁶ e Διότι περιέχει ἐν τῇ γραφῇ, Ἰδοὺ, τίθημι ἐν Σιών λίθον ἀκρογωνιαίον, ἐκλεκτὸν, ἔντιμον καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ καταισχυνηθῇ. ⁷ f Ἐμῶν οὖν ἡ τιμὴ τοῖς πιστεύουσιν· ἀπειθοῦσι δὲ, λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,

this use of *ἐπερ* Rom. viii. 9. 2 Thess. i. 6—ye tasted that the Lord is gracious. Cp. Ps. xxxiv. 9, LXX.

Observe the *aorist*, *ἐγένεσθε*, pointing to a particular time, viz., their baptism, when they tasted the goodness of the Lord. And on this spiritual application of the word *γενέσθαι*, see note above, on Heb. vi. 4.

Therefore an ancient Bishop, commenting on St. Peter's words, thus addressed those who had been just baptized; "These words are specially applicable to you, who are yet fresh in the infancy of spiritual regeneration. For to you mainly the Divine Oracles speak, by the Apostle St. Peter, *Having laid aside all malice, and all guile, as new-born infants, earnestly desire ye the 'rationabile et innocens lac, ut in illo crescat ad salutem,'* if ye tasted that the Lord is gracious (dulcis). And we are witnesses, that ye have tasted it. . . . Cherish, therefore, this spiritual infancy. The infancy of the strong is humility. The manhood of the weak is pride." *S. Augustine*, Sermon 353.

Hence an argument may be derived for Infant Baptism. These converts of St. Peter are compared to *ἀρτιγέννητα βρέφη, new-born babes*. They had been conceived by nature of unclean seed (Job xiv. 4), in a sinful womb (Ps. li. 5), and there is not an infant of a day old, who needs not the *baptismum lavacri*. "Let them all be baptized, men and infants all." *Bp. Andrewes*, iii. p. 244.

4. λίθον ζῶντα] a stone that liveth, even by Death; and giveth life, making others also to be stones that live, by union with Him, and participation in His life, and death; for He says, "Because I live, ye shall live also" (John xiv. 19).

Thus, by a prophetic protest, Peter disclaims all notion of being what some would represent him to be, the Rock of the Church (see Matt. xvi. 18). He was indeed a true *Petros*, hewn out of the Divine *Petra*, and founded upon it (cp. 1 Cor. iii. 11). He was one of the Apostolic foundations of the heavenly city (Rev. xxi. 14), whose builder and maker is God (Heb. xi. 10).

Tertullian, speaking of the Twelve wells at *Elim*, and the Twelve precious stones on the breast-plate of *Aaron*, and the Twelve stones taken from Jordan by *Joshua*, as typical of the Twelve Apostles, says that Christ gave to Simon the name *Peter*, as a derivative from His own name; because *Christ is the Rock (Petra) and Stone*; and is set for a stone of stumbling and rock of offence. *Tertullian* (c. *Marcion*. iv. 13).

See further, v. 8, and Introduction to this Epistle, and above, notes on Matt. x. 1, 2, and on Matt. xvi. 18.

5. οἰκοδομείσθε] ye are being built. Observe the present indicative. The work of building is still going on, ye are not yet finally established, as are the stones in the heavenly Temple; Rev. xxi. 14. 19. Eph. ii. 22; and cp. the present participle *σῳζομένους*, Acts ii. 47.

—οἶκος πνευματικὸς, ἱεράτευμα ἅγιον] In Christ ye are not only living stones, making a spiritual temple, but ye are also a holy priesthood (see below, v. 9), ministering to God in the oblation of spiritual sacrifices, which are more precious than the carnal victims of the Levitical Temple at Jerusalem, and are acceptable to God in Christ.

These sacrifices are offered by you in prayer and praise, and in the oblation of the Holy Eucharist (see on Heb. xiii. 10. 15), and in the offering of your alms (Heb. xiii. 16), and in the presentation of yourselves, your souls and bodies, as a living sacrifice, holy, acceptable to God, which is your rational worship and service (Rom. xii. 1, 2).

Therefore be not dismayed, because ye are cut off from the service and worship of the literal Temple at Jerusalem, which will soon be destroyed: for ye yourselves are a spiritual Temple, ye are a holy Priesthood, ye offer sacrifice and oblations well pleasing to God through Christ the One Mediator, and Everlasting High Priest. See Heb. xiii. 15. Col. iii. 17.

Some persons (the *Schwenckfeldians* and others of modern days) have perverted this text into an argument, that all Christians are Priests; and that there ought to be no Priests or distinct orders of Ministers in the Christian Church.

But to this allegation it may be replied, that the words, "ye are a holy priesthood," were applied also to the Jews in the Old

Testament (Exod. xix. 6), and yet, "*Korah and his company*" were punished by God for saying that "all the congregation is holy," and for invading the office of the Priesthood (Num. xvi. 3—40). And *Uzziah* the King was smitten for presuming to offer incense (2 Chron. xxvi. 18), and the Apostle St. Jude declares that the sin of the gainsaying of *Korah* may be committed in Christian times (Jude 11).

The special ministration of God's Word and Sacraments is committed to certain persons, who accordingly have, in Scripture, special designations, as being separated for the work whereunto they are called (Acts xiii. 2); and "*Ecclesia non est*," says *S. Jerome* (adv. *Lucif.*) "*quæ non habet Sacerdotes*" (cp. *S. Ignatius*, ad Trall. 3), *χωρὶς τούτων Ἐκκλησία οὐ καλεῖται*. Christ gave not all, but some to be Apostles, and some to be Prophets, for the work of the ministry (Eph. iv. 11, 12). "Are all Apostles? are all Prophets? are all Teachers?" (1 Cor. xii. 29.) No, every one in his own order. And St. James would not have commanded Presbyters to be sent for (James v. 14), and St. Peter would not have enjoined Presbyters to feed the flock committed to their care (1 Pet. v. 1), if every one was a Priest. And if all men are equally Priests, then all men are equally Kings. For the Scripture says that Christ hath made us Kings and Priests (Rev. i. 6), and according to this notion all civil order must be abolished.

But the true exposition is, that all Christians are to be distinguished from the world, as the Jews were distinguished from other Nations, and as Priests are distinguished from those to whom they minister; and that all persons who are Christians, and distinguished as such from those who are not Christians, are to be a holy priesthood, and to consecrate their souls as altars to God, and to offer themselves as living sacrifices to Him. See *Augustine*, Tract. in Joan. 51.

6. περιέχει ἐν τῇ γραφῇ] it is extant in the Scripture: περιέχει is used in a middle sense, as many other verbs in the N. T. (see on Mark xiv. 72. Luke xv. 12), and so περιέχει in *Josephus* (Ant. xi. 4. 7), *καθὼς ἐν αὐτῇ ἐπιστολῇ περιέχει*. *Winer*, p. 225. The verb *ὑπερέχω* in ii. 13, is an example of similar usage, and *καπεδίδου* in ii. 23.

—λίθον] stone. See Ps. cxviii. 22, LXX. Matt. xxi. 42. Cp. *Barnabas* (Epist. 6, p. 10, *Dressel*), who appears to imitate these verses of this Epistle.

Here also is another parallel between this Epistle of St. Peter (ii. 4—8) and St. Peter's speeches as recorded by St. Luke in the Acts. See there, iv. 10—12.

7. ὅμῳ οὖν ἡ τιμὴ] to you therefore, who believe in Him, the worth of this stone is imparted.

The sense is well expressed in the *Syriac Version*, "*Vobis igitur datus est hic honor*," and so the *Vulg.* and *Arabic*, "*Vobis igitur est honor*." That is to say, ye are not put to shame as unbelievers will be (v. 6), but are made sharers in the honour and value (*τιμὴ*) which belongs to this living stone, Christ, which is precious and honourable (*ἅγιος*).

This honour and value are imparted to you, on your profession of faith, in your baptism, by which ye are cemented in Him; and by your steadfast adherence and continuance in belief in Him, you, coming to Him who is the Living Stone, became also living stones. See *Didymus* here.

Ye are not dead stones, like the stones of the material Temple at Jerusalem, which will soon be cast down, and not "one stone be left upon another" (Matt. xxiv. 2. Luke xix. 44). And ye are not diseased stones, like the stones infected with leprosy, which were to be taken out of the wall of the house (Lev. xiv. 40—44). Ye are living, healthful stones, joined together in unity, and compacted and growing in Christ; and being built up in Him ye have been made to be sharers and partakers of His glory, so that by your indification on Him, who is set in *Sion* as the Stone elect, precious, ye become like the jewels and precious stones in the wall of the heavenly Jerusalem (Rev. xxi. 19). Thus His honour and worth (*τιμὴ*) is given to you, who believe; it is given to you by virtue of your faith in Him; for those who honour Him will His Father honour (John xii. 26).

As to the sense of the dative participle, cp. *Winer*, p. 485. —ἀπειθοῦσι δέ] But to those who are disobedient, the stone

οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας, καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου ⁸ οἱ προσκόπτουσι τῷ λόγῳ ἀπειθῶντες, εἰς ὃ καὶ ἐτέθησαν.

⁹ ἡ ὧμεις δὲ γένος ἐκλεκτὸν, βασιλείου ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς ¹⁰ οἱ ποτὲ οὐ λαὸς, νῦν δὲ λαὸς Θεοῦ οἱ οὐκ ἡλεημένοι, νῦν δὲ ἐλεηθέντες.

¹¹ ἡ Ἀγαπητοὶ, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους, ἀπέχεσθε τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς, ¹² τὴν ἀναστροφὴν

which the builders rejected, this became the head of the corner. That is, it was exalted and glorified, notwithstanding their rejection of it; nay, more, even by means of their rejection of it, it became more glorious; for the glory of Christ is due to His suffering, and He cements His Church with His own blood, shed on the cross, and by His Death He lives, and overcame Death, and delivers us from Death, and gives eternal life to all who believe. See Phil. ii. 9. Heb. ii. 14.

— εἰς κεφαλὴν γωνίας] to the head of the corner. See Matt. xxi. 42. 44, and Acts iv. 11. St. Peter's own speech. Cp. Eph. ii. 20.

— καὶ λίθος προσκόμματος] And a Stone of stumbling, and Rock of offence to them who stumble at the word, i. e. at the preaching of the cross (ὁ λόγος τοῦ σταυροῦ), which is to the Jews a stumbling stone. (1 Cor. i. 18.)

8. εἰς ὃ καὶ ἐτέθησαν] to which they were also set, or appointed. Christ is the Stone who is set for the fall, and for the rise, of many in Israel. (Luke ii. 34.) Christ is set for the rise of all who believe in Him; and He is set for the fall of all who disobey Him.

No man is set for disobedience; but all, who are disobedient, are set for a fall; and whosoever falleth on this stone shall be broken, and on whosoever it shall fall, it shall grind him to powder. (Matt. xxi. 44.) Cp. Jude 4, and Didymus here, who says, that their voluntary unbelief was the cause of their appointed fall; and see the remarks above, Introduction to the Epistle to the Romans, p. 194; and Dr. Hammond here.

9. ὑμεῖς δὲ] but ye, who are believers in Christ, are Israelites indeed, and enjoy all the titles and privileges which are promised by God in the Old Testament to His chosen People. (See above, i. 2.) The literal Israel who reject Christ have fulfilled the prophecies, which declared that the elect corner stone (Isa. xxvii. 16) would be also a stone of stumbling, and a rock of offence to some (Isa. viii. 14); and that the stone which the builders, or chief workmen in God's Temple in Jerusalem, refused, should become the Head of the corner. Do not therefore be staggered by that rejection; nor imagine that ye have forfeited any privileges by embracing the Gospel. Ye are now God's people indeed, a chosen generation, a royal priesthood, being members of the mystical body of Him Who is the everlasting Priest and King, and being partakers of the holy unction of His Royalty and Priesthood; ye are a holy nation, a peculiar people, λαὸς εἰς περιποίησιν (from LXX. Exod. xix. 5. Deut. vii. 6. Cp. Isa. xlii. 21. Mal. iii. 17); i. e. literally, a people for a purchasing, or acquisition, τῆς (segullah, peculium), and specially for the purchase effected by the precious blood of Christ.

The peculiar people, or people for the purchase, is the Universal Church which Almighty God has purchased to Himself by the precious blood of His dear Son. Cp. Acts xx. 28; and see above on Titus ii. 14, and Eph. i. 14.

— ἀρετὰς] virtues, God's attributes and works of love and mercy to you in Christ. Cp. 2 Pet. i. 3. St. Peter is adopting the language of Isaiah (xlii. 12), τὰς ἀρετὰς αὐτοῦ ἐν ταῖς ῥήσοις ἀπαγγελοῦσι.

10. οἱ ποτὲ οὐ λαὸς] who were formerly not a people; for ye are scattered in all lands, and have no king or country; but now ye are a people, for ye have a home in the Church, and a King in Christ. St. Peter is appropriating the words of Hosea (ii. 23), where God is pre-announcing His reconciliation with Israel; a circumstance which may serve as an evidence that these words do not show (as some have supposed) that this Epistle was written to Gentiles. See above, i. 14. 18.

— οἱ οὐκ ἡλεημένοι, νῦν δὲ ἐλεηθέντες] Observe the difference of tense in these two participles, the perfect and aorist; the former describing a state, the latter an act. Ye were formerly not ἡλεημένοι, not pitied by God; ye were continuing in that state, one of remoteness from God's mercy; but ἡλεήθητε, ye were made an object of mercy by His act of free grace to you in Christ. Cp. Winer, § 45, p. 307.

11. ἀγαπητοὶ] Beloved, I beseech you as strangers and pilgrims. He had been speaking of their new birth in Christ (i. 23), and had just been describing them as a people redeemed and purchased by God to Himself; redeemed from the captivity of Satan, and purchased by the blood of Christ to Himself, and to the hope of an eternal inheritance in the heavenly Canaan.

The mercies they now enjoy are the antitypes of those vouchsafed to their fathers, the Israelites of old, when they were redeemed out of the house of bondage in Egypt, and saved from the destroying angel by the blood of the Paschal Lamb; and became God's peculiar people, dedicated to Him, and were made inheritors of the land of Promise. Cp. 1 Cor. x. 1—6.

St. Peter had exhorted them to sing praises to God for their deliverance out of darkness into light (ii. 9), as Moses and Miriam sang praises to Him for the salvation of the people out of Egypt, after their passage through the Red Sea (Exod. xv. 1—22), the type of Baptism. And now by a happy connexion he exhorts them to march onward in their journey, as the Israelites did in their pilgrimage through the wilderness; and to abstain from fleshly lusts, which they had renounced in their baptism, and which war against the soul; and to be warned by the fate of their fathers, whose carcasses fell in the wilderness; and to remember the fires of Taberah, and the judgments of Kibroth-hattaavah, the graves of them that lust. Num. xi. 4—34. Ps. cvi. 14. 1 Cor. x. 6.

This address to them as strangers and pilgrims was specially pertinent to the first readers of this Epistle (see above on i. 1 and 17); but is also applicable to all, who have no continuing city here, and seek for a home above. See Heb. xi. 13—15. Cp. Phil. iii. 20. 1 John ii. 16.

— ἀπέχεσθε] abstain ye. The imperative mood. Εἰς. has the infinitive here, ἀπέχεσθαι, and so B, K, and most editors. But the imperative, ἀπέχεσθε, is sanctioned by A, C, G, and many cursives, and the Syriac, Coptic, and Ethiopic Versions; and Didymus, Cyprian, and Leo; and this direct address gives more life and force to the appeal. Compare the similar passage of St. Paul, Rom. xii. 2, and note there; and the like structure in this Epistle, v. 1, παρακαλῶ τοὺς ἐν ὑμῖν πρεσβυτέρους, ποιμνιάτε.

— ἀλλ' ὅτι] quippe quæ — more expressive than which: it implies the reason why we are to abstain from them; viz. because they war against the soul. On this use of ὅτι, see Rom. i. 25. 32; ii. 15; vi. 2. 1 Tim. i. 4; vi. 9.

— στρατεύονται] are warring: he refers to James iv. 1, "lusts warring in your members."

12. τὴν ἀναστροφὴν] having your conversation (social intercourse and behaviour, Gal. i. 13. Eph. iv. 22. James iii. 13) honest among the Gentiles, among whom ye are dispersed and scattered abroad, as a holy leaven to leaven the world, in order that in the very respect in which (ἐν ᾧ, see iii. 16) they speak against you as evil-doers, by calling you disloyal to Rulers, but finding you when tried most loyal to them (see v. 15), they may, from your good works, of which they are spectators (ἐκπνεύοντες, so B, C), glorify God in the day of visitation; that is, in the day when ye are visited by God, the Inspector and Judge of all, and when ye are tried by afflictions (see Luke xix. 44. Isa. x. 3. Jer. vi. 15; viii. 12), and are manifested in your true light by Him, in the eyes of the world, especially of your slanderers and detractors; then in "the time of visitation shall ye shine, for grace and mercy is to His saints and εὐσκόπῃ to His elect." Wisd. iii. 7. 9; iv. 15. Ecclus. ii. 14; xviii. 20.

The day of Visitation may also be understood more generally as describing God's Judicial Visitations, such as the impending War in Judaea, and other Wars, Famines, Earthquakes, Plagues, and Pestilences. Matt. xxiv. 7.

In such trials as those, the faith and love of the Christians were displayed in striking contrast with the Jews and Heathens.

A memorable instance of this may be seen in the history of the Plague at Carthage, in S. Cyprian's Episcopate, as described

g 1 Cor. i. 23.
h Exod. 19. 5, 6.
Deut. 7. 6.
& 14. 2. & 26. 18.
Eph. 1. 14.
& 5. 8.
Col. 1. 13.
Rev. 1. 6. & 5. 10.
i Hos. 1. 10.
& 2. 23.
Rom. 9. 25.
k 1 Chron. 29. 15.
Ps. 39. 12.
& 119. 19.
Rom. 13. 14.
Gal. 5. 16, 24.
Heb. 11. 15.
James 4. 1.
ch. 1. 17.
1 Rom. 12. 17. 2 Cor. 8. 21. Phil. 2. 15. Tit. 2. 8. ch. 3. 16. Matt. 5. 16. Luke 1. 38. & 19. 44.

ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλὴν, ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔργων ἐποπτεύοντες δοξάσωσι τὸν Θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.

m Rom. 13. 1.
Tit. 2. 1.
n Rom. 13. 3, 4.

o Tit. 2. 8.
p John 8. 22.
Rom. 6. 18.
1 Cor. 7. 22.
Gal. 5. 1, 13.
2 Pet. 2. 19.

13 ^m ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν Κύριον, εἴτε βασιλεῖ, ὡς ὑπερέχοντι, 14 ⁿ εἴτε ἡγεμόσιν, ὡς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν κακοποιῶν, ἔπαινον δὲ ἀγαθοποιῶν 15 ^o ὅτι οὕτως ἐστὶ τὸ θέλημα τοῦ Θεοῦ, ἀγαθοποιούντας φιμούν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν 16 ^p ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς δούλοι Θεοῦ.

by his Deacon, Pontius, p. 6. "The majority of our brethren," says Pontius, "took care of every one but *themselves*; by nursing the sick, and watching over them in Christ, they caught the disorder which they healed in others, and breathed their last with joy; some bare in their arms and bosoms the bodies of dead saints; and, having closed the eyes of the dying, and bathed their corpses, and performed the last obsequies, received the same treatment at the hands of their brethren. But," he adds, "the *very reverse* of this was done by the *Gentiles*: those who were sinking into sickness, they drove from them; they fled from their dearest friends; they threw them expiring into the streets, and turned from their unburied corpses with looks of execration."

See also *S. Cyprian's* words in his treatise published on that occasion, *De Mortalitate, sive Peste*, capp. 9, 10, "Mortalitas ista, ut Judeis et Gentilibus et Christi hostibus pestis est, ita Dei servis salutaris excessus est."

The words ἐποπτεῖν and ἐποπτεύειν are applied to spectators of actors in a drama, or of wrestlers in athletic games, or who are admitted to view some sacred Mysteries. See above on 1 Cor. ii. 6, and *Welstein*, p. 687.

The Christians in their sufferings were a *spectacle* (θέατρον) to the world (1 Cor. iv. 9), and the heroism and patience with which they endured them, excited the admiration and elicited the applause of the Heathen; and this applause redounded to the *glory of God*, Who gave them grace to suffer as they did. Thus the Martyrdoms of Christians were instrumental in the conversion of Heathens, and in the Propagation of the Faith.

This passage is quoted by *S. Polycarp*, ad Phil. c. 10, "omnes vobis invicem subjecti estote (1 Pet. v. 5), conversationem vestram irreprehensibilem habentes in gentibus, ut ex bonis operibus vestris et vos laudem accipiat, et Dominus in vobis non blasphemetur."

13. ὑποτάγητε οὖν *be ye subject therefore*. A practical application of the general precept just enunciated.

— ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει *be ye subject, submit yourselves, to every power, to every ordinance appointed by man*.

The ruling Power, to which they are to submit, is called here κτίσις ἀνθρωπίνη, an ordinance of man; because the choice of the particular form of Government in a State, whether it is to be Monarchical or Republican, is commonly determined by men; and the persons who are appointed to govern,—whether by hereditary succession, or election,—are often designated by men.

But the Authority (ἐξουσία) itself, which Rulers have and exercise, when they have once been appointed by men, is not derived from man, but it is from God alone. (See Rom. xiii. 1—3.)

This important proposition, which is plainly set forth in Holy Scripture, by St. Peter here, and by St. Paul (Rom. xiii. 1—4), and which declares the true grounds of all allegiance and obedience to Rulers and all in authority, may be thus illustrated;

Water may be made to assume different forms, in fountains and cascades, and be made to flow in different channels or aqueducts, by the hand of man; but the Element itself, which flows in them, is from God. So again, Marble may be hewn by man's hand into different shapes; under the sculptor's chisel it may become a statue, a frieze, or a sarcophagus; but the Marble itself is from the quarry, it is from the creative hand of God.

So it is with Civil Power. The Form which Power may assume, and the Person who may be appointed to exercise it, may be κτίσις ἀνθρωπίνη, ordinances of man: but the Authority itself (ἐξουσία) is from God.

Consequently, as St. Peter teaches, we are bound to submit to every ordinance of man, in all lawful things, "for the Lord's sake," Whose ministers and vicegerents our Rulers are; and as St. Paul declares, "he that resisteth the Authority, resisteth the ordinance of God, and they that resist, shall receive to themselves damnation." See notes above on Rom. xiii. 1—3.

All the Kingdoms and Governments of the whole earth are Thy ordinance, O Lord (Rom. xiii. 2), albeit an institution of man (1 Pet. ii. 13). *Bp. Andrewes* (Private Devotions, p. 48, ed. 1830). *Cp. Bp. Sanderson*, Præl. vii. 15. *Abp. Bramhall* and *Bp. Horsley* in Christian Institutes, iii. 39. *Abp. Leighton* here,

and *Hooker* (VIII. ii. 6), who says, "Unto kings by human right, honour by very divine right is due."

Submission therefore is to be paid to Authority in all commands that are not contrary to divine law. As to our duty in those cases where the human Governor commands any thing which is forbidden by God, or forbids any thing which God commands, St. Peter's own conduct may be our guide. See above, Acts iv. 19, 20; v. 29.

There is a particular emphasis in the word πάσῃ here, every ordinance of man; because some Jewish Christians, and especially the Gnostics, held and taught that they were exempt from submission to human rule, particularly to heathen rule. See on 1 Tim. ii. 1—3. Titus i. 10; iii. 1, and below, ii. 16, and on 2 Pet. ii. 10, and Jude 16, for corrections of this notion.

St. Paul uses the same word, in order to teach that no one is exempt from the duty of subjection to Rulers. "Let every soul" (πᾶσα ψυχὴ), he says, "be subject to the higher powers." (Rom. xiii. 1.)

St. Peter here teaches the duty of submission to lawful authority. They who call themselves "successors of St. Peter," have set themselves above, and in opposition to, lawful authority, and have often encouraged others to rebel against it. See above, on 2 Thess. ii. 4, and below, on Rev. xiii. 15, 16; xvii. 3. How much misery would the world have been spared, if they who profess to revere the name of St. Peter, and to be successors of St. Peter, had listened to the precepts of St. Peter, and had followed the example of St. Peter!

— βασιλεῖ *the King*—the Roman Cæsar. So βασιλεὺς is used by *Josephus*, B. J. v. 13. 6. Cp. v. 17. The regions to which this Epistle was sent were provinces of Rome.

— ὑπερέχοντι *as being over you*. See on Rom. xiii. 1.

14. ἡγεμόσιν *governors*. In our Lord's Ministry and Country Cæsar was βασιλεὺς (John xix. 15), but Pilate was ἡγεμὼν (Matt. xxvii. 2). He submitted to both. (Matt. xxii. 17. John xix. 11.)

15. ὅτι οὕτως *for so is the will of God, that by well-doing we may stop the mouth* (φίμωσιν, to muzzle, Matt. xxii. 12. 34. Mark i. 25; iv. 39. 1 Tim. v. 18) *of the ignorance of foolish men*. We Christians may be maligned by the heathen, as if we were ill affected to Cæsar; but when we are put to the test, it will be found, that we Christians are loyal subjects, and in fact almost the only loyal subjects of Cæsar; because it is our religion alone which teaches men to regard Cæsar as the Minister of God. Cp. *Æcumen*. here, and see this doctrine eloquently preached by *Tertullian* in his Apology, § 28—37.

This admonition of St. Peter to the Jewish Christians was very seasonable at this time, when the Jews at Jerusalem, and in various parts of Europe and Asia, were preparing to rise in that Rebellion against Rome which ended in the destruction of Jerusalem by the Romans, about five years after this Epistle was written; and which produced its fatal results in the slaughter of many thousands of Jews collected in Jerusalem from all parts, and in the unutterable woe and final dispersion of the Jews.

The Christians were rescued from those calamities by the prophecies and exhortations of Christ and His Apostles, particularly St. Peter and St. Paul.

Christ was crucified by the power of Rome, as He had foretold that He would be (Matt. xx. 19). St. Peter and St. Paul, as they also foreknew, were martyred by Rome; but yet they preached submission to Rome.

16. ὡς ἐλεύθεροι *as free*, and yet,—although free by reason of that liberty, with which Christ has made you free (Gal. v. 1),—not using your liberty as a cloak (or specious pretext) for maliciousness.

He had exhorted them to be subject to every human ordinance for the Lord's sake; and he now obviates the objection of those Christians who—following the example of the Pharisees, and others among the Jews, pleading that they were God's peculiar people (see v. 9), and that, as children of Abraham, and subjects of Jehovah, they ought not to be in bondage to any man (John viii. 33), and especially ought not to submit to any heathen rule, and could not in conscience pay tribute to Cæsar (see Matt. xxii. 17—21)—alleged, that since they had been made free by Christ,

¹⁷ ἅπαντας τιμῆσατε, τὴν ἀδελφότητα ἀγαπᾶτε, τὸν Θεὸν φοβεῖσθε, τὸν βασιλέα τιμᾶτε. ¹⁸ Οἱ οἰκέται ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν, ἀλλὰ καὶ τοῖς σκολιοῖς. ¹⁹ Τοῦτο γὰρ χάρις, εἰ διὰ συνείδησιν Θεοῦ ὑποφέρει τις λύπας πάσχω· ἀδίκως. ²⁰ Ποῖον γὰρ κλέος, εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγαθοποιούμενοι καὶ πασχόντες ὑπομενεῖτε, τοῦτο χάρις παρὰ Θεοῦ. ²¹ Εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ἡμῶν, ὑμῖν ὑπολημπάνων ὑπογραμμὸν ἵνα ἐπακολουθήσητε

q Matt. 22. 21.
Rom. 12. 10.
Eph. 4. 3.
Phil. 2. 3.
Heb. 13. 1.
ch. 1. 22. & 5. 5.
2 Pet. 1. 7.
r Eph. 6. 5.
Col. 3. 22.
1 Tim. 6. 1.
Tit. 2. 9.
s Matt. 5. 10.
2 Cor. 7. 10.
t ch. 3. 14.
& 4. 14, 15.
u Matt. 16. 24.
John 13. 15.
1 Thess. 3. 3. Phil. 2. 5. ch. 3. 17, 18. 1 John 2. 6.

they could not obey any other rule, especially a heathen power, without treachery to Him.

It is well observed by *Bp. Sanderson*, that *St. Paul*, the Apostle of the *Gentiles*, usually treats the question of Christian Liberty in reference to the duty of using it in such a manner as not to give offence to weak brethren; and that *St. Peter*, the Apostle of the *Circumcision*, generally handles it in such a manner as to guard it against being abused into an occasion of insubordination to Authority. The one guards against the danger of scandal; the other inculcates the duty of obedience.

The reason of this was, that *St. Peter* had to do with Jews "who could not brook subjection, and were of all nations under heaven the most impatient of a foreign yoke." "Seditiosissima gens." *Scaliger*. *Bp. Sanderson*, iii. 273. *St. Paul* dealt with mixed communities of Jews and Gentiles, and had a delicate and difficult part to perform, in preventing the one from giving offence to the other, and from rashly judging the other; and in endeavouring to unite them all by the bonds of Love.

St. Peter asserts their freedom, and exhorts them to live as free; but he also warns them against making their freedom a mask for maliciousness, and against falling into the sins of licentiousness and rebellion, under the sacred guise of liberty, and religion; and against forfeiting their freedom, by making themselves slaves of evil passions.

This twofold duty has been well inculcated in a sermon on this text by *Bp. Sanderson*. To do God and ourselves right it is necessary that we should with our utmost strength maintain the doctrine and power of that Liberty wherewith Christ hath endowed His Church, without either usurping the mastery over others, or subjecting ourselves to their servitude, so as to surrender either our judgments or Consciences to be wholly disposed according to the opinions or wills of men, though of never so excellent piety or parts.

But yet, lest while we shun one extreme, we fall into another, as we are very apt to do; and lest, while we seek to preserve our Liberty, we lose it; the Apostle, therefore, in the next clause, putteth in a caveat for that also, *not using your liberty for a cloke of maliciousness*. We must so maintain our Liberty that we abuse it not, as we shall, if, under the pretence of Christian Liberty, we either adventure the doing of some unlawful thing, or omit the performance of any requisite duty. *Bp. Sanderson*, v. p. 289. On the grounds and nature of Christian Liberty, and on the rules for its right use, see also note above, on 1 Cor. iii. 4. 22, 23; vi. 12; ix. 19, and Gal. v. 1 and 13.

As free, and not using your liberty as a cloke of maliciousness, but as servants of God.

It is very observable, that *St. Peter* imitates and adopts here *St. Paul's* language to the Galatians (v. 13).

(1) *St. Peter's* words "*as free*," correspond to *St. Paul's* words, "*brethren, ye are called to liberty*."

(2) *St. Peter's* words, "*and not using your liberty as a cloke of maliciousness*," correspond to *St. Paul's* words, "*only use not your liberty as an occasion to the flesh*."

(3) *St. Peter's* words, "*but as servants of God*," correspond to *St. Paul's*, "*by love serve one another*."

Thus these two Apostles unite in teaching,

(1) The duty of maintaining Christian Liberty.

(2) The need of caution against its abuse.

(3) The Law by which it is to be regulated, and the manner in which it is to be used.

Observe also, that *St. Peter*, the Apostle of the Circumcision, in this Epistle, which is addressed to Jewish Christians of Galatia (i. 1), refers here to that Epistle of *St. Paul*, the Epistle to the Galatians (v. 13), in which *St. Paul* had specially inculcated the duty of maintaining Christian Liberty against the usurpations of Judaizing teachers, who endeavoured to bring them into bondage (Gal. i. 7; v. 1), and in which *St. Paul* had recorded his own public opposition to *St. Peter* at Antioch, when, in a moment of weakness, he connived at those Judaizing teachers who would

have imposed the yoke of the Levitical Law on the Gentile Christians (Gal. ii. 11—21).

Thus *St. Peter* now declares his entire concurrence with *St. Paul* on that matter which had then produced a difference between them; and in which his conduct had exposed him to the rebuke of his brother Apostle. And by the adoption of the language of the Epistle of *St. Paul* to the Galatians, and by incorporating it in his own Epistle to the Jewish Christians of Galatia, he presents a noble example of recovery from error, and of generosity and love of truth. Compare note below, 2 Pet. iii. 15, 16, and Introduction to this Epistle, p. 42.

17. ἅπαντας—τιμᾶτε] Honour all men, Love the brotherhood. On this text see *Bp. Sanderson's* Sermon, i. pp. 54—81.

—τὴν ἀδελφότητα] the brotherhood (see v. 9). So *Clemens R. l. 2*, ἀγὼν ἦν ὑμῖν ὑπὲρ πάσης τῆς ἀδελφότητος εἰς τὸ σώζεσθαι, and so *S. Polycarp* (c. 10), in the old Latin Version, "*fraternitatis amatores*."

Love the brotherhood; sympathizing with them in grief, succouring them in trouble, rejoicing in their graces, as if they were your own. There is the same blood in your veins; the same Head of the whole brotherhood; the same Spirit knitting all together in one. *Cp. Abp. Leighton* on i. 22.

—τὸν βασιλέα τιμᾶτε] Honour the King, even Nero. See above, v. 13.

The union of these two Apostolic precepts arranged in this order, "*Fear God, Honour the King*," shows that Loyalty is to be grounded on Piety; that in order to be good citizens men must begin with being good Christians; that honour to Kings is to be based on the fear of God, by whom Kings rule, and Whose ministers they are. *St. Peter* follows Solomon (Prov. xxiv. 21), φοβοῦ τὸν Θεόν, υἱέ, καὶ βασιλέα.

18. οἱ οἰκέται] ye domestics,—a milder word than slaves. This is the only place in the Apostolic Epistles where the word οἰκέτης occurs in this sense.

This fact may thus be accounted for;

St. Peter is writing specially to Jewish Christians, who would not regard their domestics, especially those of their own nation, in the same light as the Heathen Masters did theirs, namely, as slaves. See Lev. xxv. 39—44, where the Jews are forbidden to reduce any poor man of their own nation to the state of a bondsman, and they might not purchase as bondsmen any of their own nation, but of the Heathen only.

St. Paul, the Apostle of the Gentiles, and writing specially to them, always uses the word δοῦλος (bondsmen, slave) in his precepts concerning household service (1 Cor. vii. 21. Eph. vi. 5—8. Col. iii. 11. 22; iv. 1. 12. 1 Tim. vi. 1. Tit. ii. 9).

Many Jewish Rabbis taught, that a Jew might not serve a Heathen (see *Lightfoot* on 1 Cor. vii. 23. *Cp. John viii. 33*). Therefore this precept of *St. Peter*, the Apostle of the Circumcision, exhorting servants to be subject to their Masters, was a necessary caution to Jewish Christians; and it proves his courage and honesty; he would not ingratiate himself with them by flattery, and by concessions to their national prejudices. *Cp. on Tit. i. 10—12*.

19. τοῦτο γὰρ χάρις] for this is acceptable. Properly, this is an act of grace, freely and cheerfully laid up on your part, as a deposit with God, and favourably accepted by Him, and requited to you with praise and benefit. See v. 20, where κλέος explains it; and cp. 1 Tim. ii. 3. Col. iii. 20. Hence *Æcumen* renders it by ἀρεδοχῇ, and χάρις in Luke vi. 32 is represented in the parallel place of *St. Matt. v. 46* by μισθός.

20. ποῖον γὰρ κλέος] for what glory is it? A passage quoted by *Tertullian*, *Scorpiac*. c. 12, where he calls this an Epistle of *St. Peter ad Ponticos*. See above, i. 1.

—κολαφιζόμενοι] buffeted,—as Christ was (see Matt. xxvi. 67): "*alapa*, poena servorum, eaque subita" (*Bengel*); inflicted on slaves by their masters in outbreaks of passion; cp. note below, v. 24.

—τοῦτο] A, B add γὰρ, and some Cursives, and so *Lach., Tisch., Alford*.

21. ἔπαθεν ὑπὲρ ἡμῶν] He suffered for us; for our benefit, and

v Isa. 53. 9.
2 Cor. 5. 21.
Heb. 4. 15.
& 7. 26, 27.
& 9. 28.
1 John 3. 5.
1 Matt. 27. 39.
John 8. 48, 49.
v Isa. 53. 4, 5.
Matt. 8. 17.
Rom. 6. 2, 11.
& 7. 6.
s Isa. 53. 6.
Ezek. 34. 6, 23.
& 37. 24.
Luke 15. 4. John 10. 11. Heb. 13. 20.

τοῖς ἔχουσιν αὐτοῦ, ²² ὃς ἁμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ, ²³ ὃς λοιδορούμενος οὐκ ἀντελοιδόρει, πάσχω οὐκ ἠπείλει, παρεδίδου δὲ τῷ κρίνοντι δικαίως. ²⁴ ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ἁμαρτίαις ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν οὐ τῷ μώλωπι αὐτοῦ ἰάθητε. ²⁵ Ἦτε γὰρ ὡς πρόβατα πλανώμενα· ἀλλ' ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.

in our behalf. See Rom. v. 7, 8. 1 Cor. i. 13. Matt. xx. 28, and the words of Isaiah, liii. 4, 5, 12, to which St. Peter is referring.

— ἡμῖν ὑπομιμνῶν ὑπογραμμὸν] *leaving to us* (when He went away to heaven) *a copy*, for us to imitate; properly an *exemplar* or *model*, τύπος (2 Thess. iii. 9), to be followed in writing or painting (see *Wetstein*, p. 688), that we *should follow His steps*.

This saying has a peculiar force in the mouth of this blessed Apostle, who had been an eye-witness of our Lord's patient bearing, and meek demeanour, when He was arrested in the Garden of Gethsemane; and when He stood before Caiaphas and the Sanhedrim, on the morning before the Crucifixion; and to whom our Lord, after His Resurrection, in reply to his question, "What shall this man do?" (viz. St. John,) said, "*Follow thou Me*" (John xxi. 22), and who *did follow Him* even to the cross as a Martyr; and having received the charge, "Feed My sheep" (John xxi. 15—18), laid down his life for them, as Christ, the good Shepherd, had laid down His life for the sheep. Cp. 1 John iii. 16, and *Augustine* in Joan. Tract. 84.

This passage is also imitated by S. Polycarp, c. 8, Χριστὸς Ἰησοῦς ἀνήνεγκεν ἡμῶν τὰς ἁμαρτίας τῷ ἰδίῳ σώματι ἐπὶ τὸ ξύλον, ὃς ἁμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ· μιμητὰς οὖν γενόμεθα τῆς ὑπομονῆς αὐτοῦ τοῦτον ἡμῖν τὸν ὑπογραμμὸν ἔθηκε δι' ἑαυτοῦ.

Christ is our example of patience; as *Tertullian* says, He Who is God stooped to be born in the womb of His Mother, and waited patiently, and grew up; and when grown up, was not impatient to be recognized as God. He was baptized by His servant; and repelled the Tempter only by words. When He became a Teacher, He did *not strive nor cry, nor did any one hear His voice in the streets*; He did *not break the bruised reed nor quench the smoking flax*. He scorned no man's company; He shunned no man's table. He conversed with publicans and sinners. He poured out water and washed His disciples' feet. He would not injure the Samaritan village which did not receive Him, when His Disciples desired to call fire from heaven to consume it. He cured the unthankful; He withdrew from those who plotted against Him. He had the Traitor constantly in His company and did not expose him. And when He is betrayed, and is brought to execution, He is *like a sheep which before his shearers is dumb, and a lamb that doth not open its mouth*. He Who was Lord of Angelic Legions did not approve the sword of Peter drawn in His defence. He is spit upon, scourged, mocked. Such long-suffering as His, is an example to all men, but is found in God alone. *Tertullian*, de Patientiâ, c. 3. Cp. *Augustine*, Sermon 114 and 284.

23, 24. ὃς λοιδορούμενος οὐκ ἀντελοιδόρει] *Who being reviled, was not reviling again*. Observe the imperfect tenses here, ἀντελοιδόρει, ἠπείλει, παρεδίδου, *was committing*, i. e. Himself and His cause (see v. 6). *Clem. Alex.* here, and *Winer*, § 64, p. 521.

These imperfect tenses give more significance to the subsequent transition to the aorist in ἀνήνεγκεν, He *Himself* willingly and alone (αὐτὸς) *carried up* our sins by *one* act alone, done *once for all*; namely, by His death on the cross. He was *Himself* without sin; but He bare in Himself the sins of those for whom He offered Himself as a sacrifice. *Severus* (in *Catenâ*, p. 58).

He Who took the Nature of us all, and incorporates us all in Himself, *carried, lifted up*, our sins, collected together, as a weight laid upon Him, in *His own body*, as our proxy, substitute, and vicarious sacrifice, *on to the tree* on which He offered Himself as an expiatory and propitiatory sacrifice to God (Heb. vii. 27); and on which He became *a curse for us*, for it is written, "Cursed is every one that hangeth on a tree." (Gal. iii. 13.) Thus He took away the curse in which we were involved by the sin of our first parents eating the fruit of the forbidden tree; and by His perfect obedience took away the *curse of the Law for disobedience*; for it is written, "Cursed is every one that continueth not in all that is written in the Law to do it." (Gal. iii. 10.)

The *Vulgate* has "pertulit" here, and the *Syriac* still more fully, "bajulavit omnia peccata nostra, eaque sustulit in corpore suo ad crucem."

The Socinian exposition of this passage is, that Christ displayed a noble *example* of patience in our nature, and took away our sins by instructing us in *patience*.

It is true that the Apostle is here representing Christ as our *pattern of patience*. But he compares Him also to *sacrificial victims*, the offerings of the Law, who are described in Scripture as *bearing the sins* of those who offer them, see Lev. x. 17; and whose blood was to be carried into the holy place, because the blood is the life of man. (Lev. xvii. 11—14.)

St. Peter uses the word ἀνήνεγκεν to describe the act of carrying the sins up, i. e. to the cross; as *victims* (to whom the sins were transferred and laid as a burden upon them, Lev. i. 4; iii. 2; iv. 15) were carried up and offered on an altar. See below on iii. 18; and compare Isa. liii. 12. Heb. ix. 28, ὁ Χριστὸς ἀπαξ προσερχθεὶς εἰς τὸ πολλῶν ἀνεγκεῖν ἁμαρτίας.

Christ is here propounded as an example of patience in His act of *bearing* and *carrying*, not in His act of *taking away*, as some Socinians misinterpret the word ἀναφέρειν.

St. Peter goes on to declare that the *effect* of Christ's patience in *taking up our sins* in His own body on the cross was to *liberate* us from the penalty of sin; for St. Peter adds, "by whose stripes ye were *healed*." See *Irenæus*, iii. 16. 9. *Origen* (in Levit. 3), "peccata nostra portavit; vitulum immaculatum, hoc est, carnem incontaminatam obtulit Deo;" so *Cyprian*, Ep. 8, and Ep. 63, "Christus peccata nostra portabat;" and other citations from ancient Christian Fathers on this subject at the end of the treatise of *Grotius*, de Satisf. Christi, pp. 229—267, and his own remarks, pp. 14—16, ed. 1675; and *Bp. Pearson* on the Creed, Art. ii. p. 140, and the note below on 1 John ii. 2; iv. 10.

On the genitives οὗ—αὐτοῦ, see Matt. iii. 12; the αὐτοῦ adds to the emphasis. Cp. *Winer*, p. 134. *He*, and *He alone*, is our Healer.

On the word μώλωψ, *vibex*, *livor*, *wound* or *weal*, especially made by scourging, see *Wetstein*, p. 689.

Here is an Apostolic paradox: ye were *healed* by His wounds. (*Bengel*.)

The μώλωψ is the wound produced by the chastisement of slaves, and the ξύλον is the instrument of the death of slaves. Mark the humility of Him, Who, being Lord of all, stooped to be the servant of all, and to suffer scourging and the cross as a slave; and was especially exemplary to that class which St. Peter is here addressing. Cp. *κολαφιζόμενοι*, v. 20.

24. Ἰνα—(ζήσωμεν) Christ died for our sins, not that we might continue in them, but in order that we might die to them, and live to God. Cp. Rom. vi. 1—12.

25. Ἦτε γὰρ ὡς πρόβατα] *for, ye were as sheep going astray, but have now returned to the Shepherd and Bishop of your souls*: a reference, it would seem (as *Bede* remarks), to our Lord's parable of the *Lost Sheep*. St. Peter had been speaking of Christ, meek and patient as a sheep (vv. 22—24), and tender-hearted and vigilant as a Shepherd, laying down His life for the Sheep; bearing *our sins on His own body on to the tree*, as the good Shepherd in the Parable "came to seek and save the sheep that was lost," and "when he had found it, laid it upon his own shoulders, rejoicing, and said, Rejoice with me, for I have found My sheep that was lost." Luke xv. 5.

The *Lost Sheep* of the house of Israel were now scattered in all countries of the world; but Christ the Good Shepherd, stretching forth His hands upon the cross, and laying down His life for them, had borne them all on His shoulders, and brought them all home to the one fold.

A, B have πλανώμενοι, and so *Lach.*, *Tisch.*, *Alf. Elz.* πλανώμενα (agreeing with πρόβατα, *sheep*), with C, G, K, and most *Cursive*, and *Theoph.*, *Æcumen.* And this reading seems to be confirmed by Ps. cxix. 176. Isa. liii. 6, where the sinners are compared to *sheep that are lost*, as in our Lord's Parable (Luke xv. 6); and compare Matt. xviii. 12. The reading therefore of *Elz.*—the *textus receptus*—seems preferable.

III. ¹ Ὅμοιως, αἱ γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα καὶ εἰ
τινες ἀπειθοῦσι τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ἀναστροφῆς, ἄνευ λόγου, κερ-
δηθῇσονται, ² ἐποπτεύσαντες τὴν ἐν φόβῳ ἀγνὴν ἀναστροφήν ὑμῶν. ³ Ὡς
ἔστω οὐχ ὁ ἔξωθεν ἐμπλοκῆς τριχῶν καὶ περιθέσεως χρυσίων ἢ ἐνδύσεως
ἱματίων κόσμος, ⁴ ἀλλ' ὁ κρυπτός τῆς καρδίας ἄνθρωπος, ἐν τῷ ἀφθάρτῳ τοῦ
πραέος καὶ ἡσυχίου πνεύματος· ὁ ἐστὶν ἐνώπιον τοῦ Θεοῦ πολυτελής. ⁵ Οὕτω
γὰρ ποτὲ καὶ αἱ ἁγίαι γυναῖκες, αἱ ἐλπίζουσαι εἰς Θεὸν, ἐκόσμου ἐαυτάς, ὑπο-
τασσόμεναι τοῖς ἰδίοις ἀνδράσιν ⁶ ὡς Σάρρα ὑπήκουσε τῷ Ἀβραὰμ κύριον
αὐτὸν καλοῦσα· ἧς ἐγενήθητε τέκνα ἀγαθοποιοῦσαι, καὶ μὴ φοβούμεναι μη-
δεμίαν πτόησιν.

⁷ Οἱ ἄνδρες ὅμοιως, συνοικούντες κατὰ γνώσιν ὡς ἀσθενεστέρῳ σκεύει τῷ
γυναικείῳ ἀπονέμοντες τιμὴν, ὡς καὶ συγκληρονόμοι χάριτος ζωῆς, εἰς τὸ μὴ
ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν.

⁸ Τὸ δὲ τέλος, πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὖσπλαγχοι,
ταπεινόφρονες, ⁹ μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ, ἢ λοιδορίαν ἀντὶ λοιδορίας,
τοῦναντίον δὲ εὐλογούντες, εἰδότες ὅτι εἰς τοῦτο ἐκλήθητε, ἵνα εὐλογίαν κληρονο-

a Gen. 3. 16.
1 Cor. 7. 16.
& 14. 34.
Eph. 5. 22.
Col. 3. 18.
Tit. 2. 5.
b Isa. 3. 18.
1 Tim. 2. 9.
Tit. 2. 3.
c Ps. 45. 14.
Rom. 2. 29.
& 7. 22.
2 Cor. 4. 16.

d Gen. 18. 12.

e 1 Cor. 7. 3.
& 12. 23.
Eph. 5. 25, &c.
Col. 3. 19.
f Rom. 12. 16.
& 15. 5.
1 Cor. 1. 10.
Phil. 2. 2. & 3. 16.
g Lev. 19. 18.
Prov. 17. 13.
& 20. 22. & 24. 29.
Matt. 5. 39.
& 25. 34.
Rom. 12. 17.
1 Cor. 6. 7.
1 Thess. 5. 15.
1 Tim. 4. 8.

CH. III. 1. ὁμοίως, αἱ γυναῖκες] In like manner, ye wives, sub-
mitting yourselves to your own husbands, for the Lord's sake
(ii. 13). He had been exhorting subjects to submit to their
Rulers (ii. 14), and servants to their Masters (ii. 18), so do ye:
for so, by your meek and gracious demeanour, ye may win your
own Husbands, if heathen, to the faith in Christ, and save their
souls. See 1 Cor. vii. 16.

3. ἐν ἔσω] of whom, let not that outward adornment of
braiding of hair, and of putting round (the head, neck, wrists,
&c.) of golden ornaments, be the adornment, on which ye pride
yourselves. Cp. *Clemens Alexandr.* (Pæd. iii. 4), who says, the
women that pride themselves in wearing gold, and plaiting their
hair, have not the image of God in the inner man . . . but let
it be the hidden man of the heart.

St. Peter does not here prohibit a decorous apparel, suitable
to the station of the wearer, but he exhorts women to take heed,
first, to the dress of the heart, as being ever in the eye of God, who
readeth the heart. Then they will never err as to the dress of the
body. See *Augustine*, Epist. 73.

— ἐμπλοκῆς τριχῶν] of the weaving of hair in knots, &c.,
κόρυμβοι or σκόρπιοι, by means of the pecten, calamistrum, and
acus crinalis, used for such purposes. Cp. 1 Tim. ii. 9, ἐν
πλέγμασιν, joined with ἡ χρυσῷ, as here. *Juvenal*, vi. 491,
"Altior hic quarè cincinnus? taurea punit Continuo flexi crimen
facinusque capilli . . . pectique comas, et voluit in orbem: Tot
premit ordinibus, tot adhuc compagibus altum Edificat caput;"
and see *Wetstein*, p. 324.

6. Σάρρα] Sarah, "who by faith received strength to conceive
seed, and was delivered of a child, when she was past age, because
she judged Him faithful Who had promised." Heb. xi. 11.
Sarah is also described as speaking by divine inspiration, when
her son Isaac was persecuted by Ishmael. See on Gal. iv. 28, 29.
And the faithful seed are exhorted to look to Abraham and Sarah
that bare them (Isa. li. 2); and her name was changed from Sarai
to Sarah, because God made her a Princess, and a Mother of
Nations (Gen. xvii. 15); and God said to Abraham, "Hearken
unto Sarah's voice; for in Isaac, her son, shall thy seed be called."
(Gen. xxi. 12.)

— κύριον αὐτὸν καλοῦσα] calling him lord, as the Rabbis
observe on Gen. xviii. 12. *Wetstein*; although she was herself
Sarah, a princess.

— ἧς ἐγενήθητε τέκνα] whose (Sarah's) children ye became
(ἐγενήθητε) by doing well, and not being afraid with any trepi-
dation; τρέψιν, terror, panic, alarm, shown by crouching like
a hare, and attempting to fly (πτόειν, πτήσσω, πτάξ). The word
is used in this sense by *Philo*, p. 516 (ἡ ἐκκληξίς πτόησιν ἐμποιεῖ).

On the cognate accusative after φοβούμεναι, see the examples
in *Estius* here, and *Winer*, § 32, p. 201. Cp. Mark iv. 41. Luke
ii. 9. 1 Tim. vi. 12. 2 Tim. iv. 7. Rev. xvii. 6, and below, iv. 14.

Or the words may be translated, "not being affrighted by
any terror," i. e. by any object of terror from without, as in Prov.
iii. 25, οὐ φοβήθη πτόησιν ἐπελθοῦσαν.

This admonition of St. Peter was very necessary for Christian
women, specially those who were married, who were subject to
vexations and persecutions from Heathens, and even from their
own husbands. See *Tertullian* ad Uxor. ii. 4, 5. *Prof. Blunt*,
Early Church, ch. v. p. 98.

VOL. II.—PART IV.

This Apostolic precept, to do good and fear not, was exem-
plified by St. Peter's wife, who had probably seen the Lord
(Matt. viii. 14), and was St. Peter's companion in his Apostolic
journeys (1 Cor. ix. 5), and went before her husband to Martyr-
dom, and was cheered by him in her way, by the consideration
suggested here; namely, by the recollection of the sufferings of
Christ. "Seeing his wife led to death, Peter rejoiced, because she
was being called by God, and returning home; and he, calling her
by name, comforted her, saying, O woman, remember the Lord!"
(*Clemens Alex.* apud Euseb. iii. 30.)

7. συνοικούντες κατὰ γνώσιν] cohabiting (with your wives)
according to knowledge (not in the lust of concupiscence), rendering
honour (τιμὴν, reverent regard and modest forbearance in conjugal
intercourse) to them as to the weaker vessel, as being heirs
together with them of the grace of life, so that your prayers
(that is, the prayers of you and your wife) may not be interrupted.

B, G have the *dativæ συγκληρονόμοις*, and so *Tisch.*, *Alf.*

This is a general precept—as the ancient Expositors observe
—to regulate the use of the marriage bed with reverential regard
to the spiritual welfare of husband and wife, as fellow-heirs of life
eternal; and in such a manner, as may be conducive to mutual
edification, and to conjugal union in holy offices of prayer and
praise to God. Compare St. Paul's precept, 1 Cor. vii. 5, and
Eccles. iii. 5, and *S. Jerome* c. Jovinian. i. 4, and *S. Augustine*
in Ps. cxlvi., and *Æcumenius* here.

On the use of the word σκεῦος, vessel, compare 1 Sam. xxi.
5, and see the note above on 1 Thess. iv. 4. Every man ought
to regard his own body as a vessel sanctified to the Lord (2 Tim.
ii. 21); like those holy vessels for divine service in the Temple
(Heb. ix. 21). He ought also to regard the body of his wife
as an holy vessel, and as one of more delicate and fragile structure
than his own; and to treat it with modest reserve and reverential
tenderness and honourable love.

St. Peter's words here are best illustrated by those of St.
Paul (1 Thess. iv. 3—5. Col. ii. 23), especially as to the word
τιμὴ, honour, which means reverent regard for the body (whether
it be our own body, or that of another), as contrasted with πᾶθη
ἀτιμίας, lusts by which the body is dishonoured. See the
Apostle's words, Rom. i. 24—26.

This Apostolic precept, to render honour to the wife, as the
weaker vessel, is a scriptural warrant for the sentence, against
which some have excepted in the plighting of troth in the office
of Holy Matrimony in the Book of Common Prayer,—"With my
body I thee worship," i. e. I render thee honour. "Habere uxorem
non in servæ loco, neque meretricis, sed ut sororis in Christo,
et coheredis regni cœlorum, viri est Christiani." To render due
honour to the body by keeping it in subjection, and by abstinence
from fornication and uncleanness; and to pay due honour to the
body of the wife, by sobriety, modesty, and love, are conjugal
offices, requisite for the maintenance of due regard for that holy
Ordinance of God, which was instituted by Him in the time of
Man's innocence, and by which is represented and signified the
spiritual Marriage and Unity betwixt Christ and His Church.
(Eph. v. 25—32.)

8. ταπεινόφρονες] lowly-minded. So A, B, C. *Elz.* has
φιλόφρονες.

9. ἵνα εὐλογίαν κληρονομήσητε] in order that ye may inherit

h Ps. 34. 13, &c.
James 1. 26.

1 Ps. 37. 27.
Isa. 1. 16.
3 John 11.
k Ps. 35. 18.
Job 36. 7.
John 9. 31.

1 Isa. 8. 12, 13.
Jer. 1. 8.
Matt. 5. 10.
& 10. 23.
ch. 2. 20. & 4. 14.
m Ps. 119. 46.
Acts 4. 8.
Col. 4. 6.
2 Tim. 2. 25.
n Tit. 2. 8.
ch. 2. 12, 15, 19.

o Rom. 1. 4.
& 5. 6.
2 Cor. 13. 4.
Heb. 9. 15, 28.

μήσητε. ¹⁰ ὁ γὰρ θέλων ζωὴν ἀγαθὴν, καὶ ἰδεῖν ἡμέρας ἀγαθὰς, παυσάτω τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ, καὶ χεῖλη αὐτοῦ τοῦ μὴ λαλήσαι δόλον. ¹¹ Ἐκκλινάτω ἀπὸ κακοῦ, καὶ ποιησάτω ἀγαθόν, ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν. ¹² Ὅτι οἱ ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους, καὶ ὅτα αὐτοῦ εἰς δέησιν αὐτῶν πρόσωπον δὲ Κυρίου ἐπὶ ποιοῦντας κακά. ¹³ Καὶ τίς ὁ κακῶσων ὑμᾶς, ἐὰν τοῦ ἀγαθοῦ ζηλωταὶ γένησθε; ¹⁴ ἄλλ', εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι. Τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε, μηδὲ ταραχθῆτε. ¹⁵ Κύριον δὲ τὸν Χριστὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν. Ἕτοιμοι δὲ αἰεὶ πρὸς ἀπολογία, παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος, ἀλλὰ μετὰ πραΰτητος καὶ φόβου. ¹⁶ συνείδησιν ἔχοντες ἀγαθὴν, ἵνα, ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, καταισχυνθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφὴν. ¹⁷ Κρεῖττον γὰρ ἀγαθοποιῶντας, εἰ θέλοι τὸ θέλημα τοῦ Θεοῦ, πάσχειν, ἢ κακοποιῶντας. ¹⁸ ὅτι καὶ Χριστὸς ἀπαξ περὶ ἁμαρτιῶν ἔπαθε, δίκαιος ὑπὲρ ἀδίκων, ἵνα ἡμᾶς προσαγάγῃ θεῷ· θανατωθεὶς μὲν σαρκὶ, ζωοποιηθεὶς δὲ πνεύ-

blessing, from the lips of your future Judge, saying, "Come, ye blessed of My Father, inherit the kingdom" (Matt. xxv. 34).

10. ὁ γὰρ θέλων [ζωὴν ἀγαθὴν] *For he whose will it is to love life: that is, who sets himself by a deliberate act of volition to love that life which is true life; cp. Matt. xvi. 25, ὅς ἐστιν θέλων ψυχὴν σώσαι*, Luke ix. 24, and see *S. Basil* in *Catenâ* here.

St. Peter thus gives additional emphasis to the Psalmist's words (ἄνθρωπος ὁ θέλων ζωὴν, ἀγαθὴν ἰδεῖν ἡμέρας ἀγαθὰς, Ps. xxxiii. 12), and shows that love itself (ἀγάπη), in the true sense of the word, is not a mere appetite, but requires a sustained effort of the will.

13. τίς ὁ κακῶσων ὑμᾶς, ἐὰν τοῦ ἀγαθοῦ (ζηλωταὶ γένησθε;) *who is he that will harm you, if ye become zealots for that which is good?* Many among the Jews and Jewish Christians had zeal, but not according to knowledge (Rom. x. 2), and were not zealots in a good thing (Gal. iv. 17). Many were called (ζηλωταὶ, zealots, and under plea of zeal for God were guilty of enormities (see on Matt. xxiv. 15). Be ye zealots, says the Apostle, but let it be for that which is good. Such a Zealote was St. Peter's fellow-Apostle, Simon, called the Cananite for his zeal (see on Matt. x. 4); and on his history see Introduction to St. Jude's Epistle.

The oldest uncial MSS., A, B, C, have (ζηλωταὶ here: but *Elz.*, G, K, and many cursive MSS. have μιμηταὶ, imitators, and this reading (which is received by *Tisch.* in his last edition) deserves attention.

If it is the true one, the sense is, *Who is he that will harm you, if ye become imitators of Him that is good?* The word μιμητής is used in six other places of the N. T. (1 Cor. iv. 16; xi. 1. Eph. v. 1. 1 Thess. i. 6; ii. 14. Heb. vi. 12), and in all it is followed by a person who is to be imitated (see on 1 Cor. xi. 1), and a Person is here proposed for imitation, namely, Christ (v. 18; iv. 1). And then He, who is the Good One, is here represented as a Defender of those who imitate Him, against the assaults of any person, man or Devil, who would harm them.

14. τὸν φόβον αὐτῶν μὴ φοβηθῆτε] *Do not ye fear their fear*, that is, the fear with which they would inspire you; but sanctify the Lord of Hosts Himself, and let Him be your fear. Isa. viii. 12, 13. See Ps. lxxiv. 1, "Preserve my life from fear of the enemy," and above, v. 6, and cp. Phil. i. 28.

15. Κύριον δὲ τὸν Χριστὸν (so A, B, C. *Elz.* has Θεόν) ἀγιάσατε] *but sanctify the Lord Christ in your hearts*. Even Moses and Aaron were excluded from the promised land, because they did not sanctify the Lord among the children of Israel at the waters of strife (Deut. xxxii. 51), but claimed to themselves some of that honour which belongs to Him alone. Cp. *Bp. Andrewes*, ii. p. 386, "on sanctifying God's Name."

Christ is to be worshipped as God, in the Temple of our hearts, and all that appertains to Him must be treated with reverential awe. His glory is to be the aim and end of all our actions; His word our law; His grace our strength; His blessed Self the object of our desires.

This precept, "to sanctify the Lord Christ in our hearts," especially when compared with the parallel passage, "Fear ye not their fear, but sanctify the Lord of Hosts Himself, and let Him be your fear" (Isa. viii. 12), is a clear demonstration of the Divine Nature of Christ.

When we say, "Hallowed be Thy Name," in the Lord's Prayer, we pray for the sanctification of the Name of our Lord Christ. Cp. *Clemens Alex.* here.

We may be thankful, therefore, for the testimonies of the most ancient MSS., and of the *Vulgate*, *Syriac*, *Armenian*, *Coptic*, *Sahidic*, and *Arabic* (Erpenian) Versions, which are followed here by *Lachmann*, *Tisch.*, *Alford*, for the restoration of this important reading (Χριστὸν) to the Text.

— ἐτοίμοι αἰεὶ] *being always ready to give an answer, ἀπολογία, an apology*, in the theological sense of the term, viz. *refutation* of objections on the part of Jews and Heathens; and a clear logical statement in behalf of Christianity; in reply to every man who asketh you a reason, or account, of the hope that is in you.

Here (says *Didymus*) is a caution to those who imagine that it is enough for us to lead what is called a moral life, without a sound foundation of Christian faith; and here (he adds) is a special admonition to the Clergy, to be able to solve doubts and remove difficulties which may perplex their people, and to stop the mouth of gainsayers (Tit. i. 11), and render a satisfactory reason of whatever they do, or teach.

On the duty of examining the evidences of Religion, and of being able to render an account of the reason of the hope that is in us, see above, 1 Thess. v. 21. 1 Cor. x. 15.

— ἀλλὰ] *but: not in Elz.*, but in A, B, C. This caution was necessary, and it is made more emphatic by the ἀλλὰ. Be always ready to render to every man a reason or account of the Christian hope that is in you; but (ἀλλὰ) take good heed to do this with meekness, and not with insolence, or presumption.

Some of the interpolated "Acts of the Martyrs,"—for example, those of *S. Cecilia*,—afford a comment on this text. In the Acts of her Martyrdom, as recently published, the Christian Virgin is transformed into a bold virago, venting the language of insult against her Roman Judge sitting on the seat of authority. Very different, doubtless, was the real demeanour of *S. Cecilia* in the hour of trial. Very different was the demeanour of all genuine Martyrs imitating the example of Christ, who, when He was reviled, reviled not again (Isa. liii. 7. 1 Pet. ii. 23); and obeying this precept of St. Peter.

16. συνείδησιν ἀγαθὴν] *a good conscience* (see Acts xxiii. 1. Heb. xiii. 18). A good conscience is one which governs itself by sound Reason, and applies to itself, for its own regulation, the Rule of God's will, especially as revealed in His Word. This is the conscience which produces καλὴν ἀναστροφὴν, good conversation. See *Bp. Sanderson*, iv. pp. 10. 65—90.

— καταλαλοῦσιν ὑ. ὑς κ.] *So Elz.*, with A, C, G, K. B has καταλαλεῖσθε, and so *Tisch.*, *Alf.*

18. ὅτι καὶ Χριστὸς] *because even Christ suffered once on account of sins (περὶ ἁμαρτιῶν, cp. Rom. viii. 3. 2 Cor. v. 21), a just person on behalf of unjust (see above, ii. 24. Rom. v. 6), in order that He might present us to God.*

The Sin-offerings in the Old Testament are styled above sixty times in the LXX τὰ περὶ ἁμαρτιῶν. Therefore the Jews, to whom the Apostle writes, would understand his words here to mean, that Christ suffered to make atonement for sins, by suffering the punishment of sin in the stead of those for whom He offered Himself a sacrifice on the Cross.

— θανατωθεὶς μὲν σαρκὶ] *having been put to death in the flesh*. St. Peter thus guards his readers against the heresy of *Simon Magus*, and the *Docetæ*, who said that Christ's flesh was a phantom; and against that of the *Cerinthians*, and other false teachers, whose errors were propagated in Asia, who alleged that

ματι. ¹⁹ ἐν ᾧ καὶ τοὺς ἐν φυλακῇ πνεύμασι πορευθεὶς ἐκήρυξεν, ²⁰ ἀπειθήσασιν ^{p Eph. 2. 17. ch. 4. 6.}
^{q Gen. 6. 3, 5, 14. & 7. 7. & 8. 18. Matt. 24. 38. Luke 17. 26. Rom. 2. 4. 2 Pet. 2. 5.}

the Christ was only an Aeon or Emanation, which descended on the man Jesus at His Baptism, but departed from Him before His Passion. See *S. Iren.* i. 26, and *Ilrig*, *Hæres.* c. v., and below, preliminary note to 2 Pet. ii., and *Introduction* to the First Epistle of St. John.

18—22.] The important statements contained in these verses will be best considered collectively in one note.

Christ suffered, a just person on behalf of the unjust, in order that He might present and bring us near to God (see Rom. v. 2. Eph. ii. 18; iii. 12), Who before was alienated from us; having been put to death in His human flesh, but quickened in spirit (i. e. in His disembodied human spirit), in which (human spirit) He went and preached even (καὶ) to the spirits (disembodied human spirits) which were then in prison (φυλακῇ), which spirits disobeyed (did not hearken, Rom. xi. 30, 31. Heb. iii. 18) formerly, when the long-suffering of God was waiting (ἀπεξεδέχετο, which is the reading of the best MSS. and Editions. *Elz.* has ἀπαξ ἐδέχετο; compare Rom. viii. 25) in the days of Noe, when the Ark was preparing, into which (eis ἣν) few persons (ὀλίγοι A, B), that is, eight souls, entering, were saved effectually (δυσωθήσαν. As to the accusative cp. Gen. xix. 19, διασωθήναι eis τὸ ὄρος. *Thucyd.* i. 110, ἐς Κυρήνην δισωθήσαν) by means of water, which overwhelmed the rest of the world. And so δὲ ὅσατος may have also a secondary sense, and mean, "through the water," which drowned the disobedient, while Noah had a refuge and means of escape from and through it, in the Ark.

St. Peter is here exhorting his readers to suffer patiently for doing well; and for this purpose he presents to them the example of Christ; first in suffering; then in the fruits of suffering; namely, in the collation of infinite good to others, on earth, under the earth, and in heaven; so filling all things with His power and love; and in the acquisition of eternal sovereignty and glory to His own Humanity in heavenly places, by virtue of His sufferings in His own human body upon earth.

St. Peter's language is best illustrated by that of St. Paul in Phil. ii. 6—11, where, like St. Peter, he is exhorting to humility and patience by a consideration of the condescension, sufferings, and subsequent exaltation of Jesus Christ; "Let this mind be in you, which was also in Christ Jesus, who, when subsisting in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself and became obedient unto death, even to the death of the Cross. Wherefore God also highly exalted Him, and gave Him the name, which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

St. Peter shows, that Christ, Who is God (v. 15), and just, and sinless (i. 19), condescended in His love to suffer for sins; that, in His love for us, He vouchsafed to suffer for us, in order to bring us near to God; that He, Who is perfectly just, and therefore not liable to any punishment, consented to suffer for us, when we were unjust; and that He suffered once, and once only.

Here is our pattern and example.

Here also is our comfort.

His sufferings, which were endured once for all (ἀπαξ), were the means of everlasting blessedness to others, and of eternal glory to Himself.

For, says the Apostle, although He was put to death in the flesh, yet that death itself was the occasion of new honour to Himself; and of great good to others, to whom He went after death.

When He was on the cross He breathed forth His human spirit, and gave up the ghost, and died. (Matt. xxvii. 50. Luke xxiii. 46.)

At His death, His human spirit was severed from His human flesh. His human flesh was taken down from the cross, and was laid by Joseph of Arimathea in a new tomb. (Matt. xxvii. 57—60.)

But His human spirit, being liberated by death from the burden of the flesh, acquired new life by death; it gained new powers of motion; it went forth on a journey (ἐπορεύθη); it travelled on a blessed mission to the region of departed spirits (πνεύματα), and entered the place where they were detained in prison (φυλακῇ).

Christ then went in His human spirit, and preached (ἐκήρυξε) to those spirits in prison, which were disobedient formerly, and did not hearken to the preaching of the Patriarch, when the long-suffering of God was waiting for the space of one hundred and twenty years (Gen. vi. 3), in the days of Noe, when the Ark

was preparing, into which only eight persons entered, and were saved by water; and the rest perished in the flood.

Few indeed were they, who were thus saved in the Ark; but we Christians, adds the Apostle, we are now being saved by Baptism, which was typified by the Flood. We are being saved by Baptism, through the Resurrection of Jesus Christ, whose spirit, having gone into the place of departed spirits, preached to those who had been disobedient formerly in the days of Noah, when the Ark was a preparing, but not yet built, more than 2000 years before the days of Christ, by whom the Church Universal, typified of old by the Ark, has now been built for all nations; and Who, having gone in His spirit to the lower region of departed spirits, has now raised Himself from the Grave, and has become the pledge and first-fruits of our Resurrection (1 Cor. xv. 20), and having reunited His human body to His human spirit, went on another journey, even to the highest regions of heaven, and is at the right hand of God, Angels and Authorities and Powers having been made subject unto Him.

These important statements may be compared with St. Peter's speech on the day of Pentecost, Acts ii. 23—36.

St. Peter, in using the word πνεῦμα, is not here speaking of the Holy Spirit, as has been supposed by some; but he is speaking of the action of Christ's human spirit (πνεῦμα), when it departed from His human flesh at His death on the cross.

The word πνεῦμα, or spirit, is here contrasted with the word σὰρξ, flesh: the former being that higher and nobler part of human nature, by which we are akin to God, and recipients of His Spirit; whereas σὰρξ, flesh, represents that side of our nature by which we appertain to earth. See Matt. xxvi. 41. Mark xiv. 38. John vi. 63. Col. ii. 5. Heb. xii. 9; and note above on 1 Thess. v. 23. And see the passages in which the πνεῦμα, or human spirit of Christ, is mentioned, Mark viii. 12. Luke x. 21; xxiii. 46. John xiii. 21; xix. 30.

This is the meaning assigned to the word πνεῦμα, spirit, here, by ancient Expositors, who cited this text, in refutation of the Apollinarian heresy, which denied the reality of our Lord's human spirit. Thus *S. Athanasius* (c. Apollinar. ii. c. 8) says, "If the soul is only carnal, why does it not die with the body, and why does St. Peter call the souls detained in prison spirits?" And so the Vulgate, Syriac, and Arabic Versions, and many of the best modern interpreters from the times of *Estius*.

And *S. Hilary* says (on Ps. cxxxviii.), "This is the condition of our humanity; after our death our bodies are buried, but our souls descend to their appointed place below (ad inferos). And our Lord Himself, in order that He might fulfil all the laws of a real humanity, did not decline that descent."

Elz. has τῷ before πνεύματι here; but this is not in A, B, C, G, K, and is rejected by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Alf.*

Christ was put to death in His σὰρξ, flesh, the earthly part of our nature; but in His human spirit (ἐσωπορεύθη), He was endued with new powers of vitality by death. During His lifetime on earth He was restrained by the earthly conditions of His flesh: He preached in person to only a few of His own age and country. He delivered them from the captivity of sin and Satan; He proclaimed liberty to the captives; He preached to them deliverance from prison, and an Evangelic Jubilee. (Luke iv. 18.)

But after death He went in His disembodied spirit to the nether world. Death opened to Him a new sphere of missionary enterprise. He went and preached to the spirits in prison—to spirits of a by-gone generation, to spirits which had lived upon earth in the days of the Patriarch Noah, more than two thousand years before.

Thus Satan's malice recoiled upon himself. He had instigated Judas to betray Christ, and the Jews to kill Him. But by Christ's death new life accrued to Christ, and new comfort was ministered to spirits, which were held in prison in the lower world.

Observe here the word *πορεύθεις*, and again in v. 22. It describes an actual journey of Christ. He is here (in v. 19) described as going to the lower world of Spirits, and He is described there (v. 22) as going into heaven. There is a local transition in both passages. Christ made two journeys; one downward in His human spirit to the nether world of disembodied spirits; and another upward in His risen body, reunited to His spirit, to the heavenly world of angels, and to the right hand of God.

Observe also the word καὶ before πνεύμασιν. Christ, who before had preached on earth to men, in bodily presence, now, after His removal from them by death, preached also, or even, to human spirits in the region under the earth, in the time between His Death and Resurrection.

After the Incarnation, no portion of Christ's time has ever been without benefit to mankind. Wherever He goes, whether on earth, or under the earth, or in heaven (cp. Phil. ii. 10), He carries

ποτέ, ὅτε ἀπεξεδέχετο ἡ τοῦ Θεοῦ μακροθυμία, ἐν ἡμέραις Νῶε, κατασκευαζο-

blessings with Him. He fills *all things* with His love. He suffers, and conquers by suffering. He dies, and lives by Death, and brings eternal life to others, and everlasting glory to Himself.

Next, remark the word *ἐκήρυξεν*. Thus placed it cannot be understood in any other sense than *He preached*—preached *the Gospel*. This word *κηρύσσω* is placed thus in about fifteen other passages of the New Testament, and in every one it means *to preach* the Gospel or preach Christ. See Matt. iii. 1; iv. 17; x. 7, 27; xi. 1. Mark i. 7. 38, 39; iii. 14; v. 20; xvi. 20. Luke iv. 44. Rom. x. 14. 1 Cor. ix. 27; xv. 11.

Accordingly, this is the sense assigned to the word *κηρύσσω* here by the ancient Greek Fathers, e.g. *S. Irenæus* (iv. 37. 2, p. 347, *Græce*), "Dominum in ea quæ sunt sub terrâ descendisse evangelizantem adventum suum."

And in another place (iii. 33), *S. Irenæus* speaks of Christ as going down to *Hades*, and says, "Primogenitus enim mortuorum natus Dominus, et in sinum suum recipiens pristinos patres, regeneravit eos in vitam Dei." And a little after, "Hic illos in evangelium vitæ regeneravit."

These phrases are a comment on the text of St. Peter, *He went and preached to the spirits in prison*; as is observed by *Wall* on Infant Baptism, I. ch. iii.

So *Clemens Alex.*, Strom. vi. 6, ὁ Κύριος δι' οὐδὲν ἔτερον ἐς ἔθου κατήλθεν, ἢ διὰ τὸ εὐαγγελίσασθαι. So *S. Cyril Alex.* in John xvi. 16, and his Homil. Paschal. xx. Cp. *A Lapide* here, p. 214.

Also the word *φυλακή* can hardly have any other sense than *prison*. See Matt. v. 25; xiv. 3; xviii. 30; xv. 36, 39, 43, 44. Mark vi. 17, 27. Luke iii. 20; xii. 58; xxi. 12; xxii. 33; xxiii. 19. John iii. 24. Acts v. 19; xii. 4; and in thirteen other places; and 2 Cor. vi. 5; xi. 23. Heb. xi. 36. Rev. ii. 10; xx. 7.

Lastly, in the history of Joseph in *prison*, and in his *deliverance* and exaltation, we have a type of Christ's Burial and Resurrection and Ascension. See *Bp. Pearson* on the Creed, Art. v. p. 475; Art. vi. p. 615; and note above on Acts vii. 1.

The time in which Joseph was ἐν φυλακῇ, in *prison* (see LXX in Gen. xl. 3), was signalized by a remarkable exercise of his prophetic office in the revelation of deliverance from punishment. Cp. Gen. xli. 43. May not that incident, which is recorded with so much circumstantiality in Holy Writ, concerning Joseph, the type of Christ in His Burial, Resurrection, and Ascension, have some reference to the preaching of Christ to the spirits in prison?

On the whole, then, we arrive at this result,—

Christ in His human spirit *preached* to spirits in prison; and having done this, He raised His own body from the dead, and *went* in that body, reunited to His spirit, *into Heaven*, where He is now in His glorified manhood, at the right hand of God, *Angels and Principalities and Powers being made subject unto Him*.

Here is the climax of all. Well, then, may the Apostle proceed to add, *Since then Christ suffered in the flesh*, and thus conferred blessings upon mankind *on earth*, and *under the earth*, and thus entered into His glory in *heaven*, *arm ye yourselves with the same mind*.

Let the same mind be in you which was in Christ Jesus, Who, as St. Paul speaks, first descended into the lower parts of the earth, and then ascended into heaven *that He might fill all things* (Eph. iv. 9, 10), and being God from Eternity, took on Him the form of a slave, and became obedient unto death, even the death of the cross, and thus obtained the Name that is above every name, that at the Name of Jesus every knee should bow, of not only beings in *heaven* and *on earth*, but also *under the earth* (καταχθονίων), "and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. ii. 5—11.)

In like manner, St. John, in the Apocalypse, speaks of beings *under the earth* (ὑποκάτω τῆς γῆς) as joining with those in *earth*, and in *heaven*, in ascribing praise and glory to the Lamb who had been slain. (Rev. v. 12, 13.)

This then is the scope of St. Peter's argument;

He is delivering an exhortation to suffer gladly for well-doing after the example of Christ, God Incarnate, suffering death for man, procuring benefits for all by suffering, and thus entering into His heavenly glory; and by virtue of His Incarnation and Passion, His Resurrection and Ascension, exalting all, who suffer for Him, to bliss eternal.

In this argument the Apostle asserts that our Lord in His human spirit *went and preached to the spirits in prison*, who were formerly disobedient in the days of Noah.

He states the *fact*, but he does not declare the *subject* of the preaching, nor its *result*.

Our duty therefore here is to receive with reverence what is

revealed, and not to aspire "to be wise above what is written." (1 Cor. iv. 6.)

Much consolation and instruction may be derived from what is here revealed.

It is a comfortable thing to know, that the human spirit of Christ was not in any way impaired by death. Hence we receive a blessed assurance, that our own human spirits, on their dissolution from the body, will not lose any of their energies.

It is a joyful thing to know, that Christ's human spirit was quickened by death; thus we learn, that our human spirits, if we die in the Lord, will acquire new life by death. This is also clear from other scriptures, especially from the conveyance of the spirit of Lazarus, on his death, into Abraham's bosom (see on Luke xvi. 22, 23), and from the transition of the spirit of the penitent thief from the cross to Paradise. See on Luke xiii. 43, and Justin Martyr (c. Tryphon. c. 5), where he says that the "souls of the righteous abide in a better place, and the souls of the wicked in a worse place—awaiting the future judgment," which is quite consistent with the assertion of Lactantius (Inst. vii. 21), that "disembodied spirits are in one region," inasmuch as that region has two distinct compartments, between which "a great gulf is fixed."

By this journey of Christ's spirit to the nether world of disembodied spirits, Death has been despoiled of its terrors, and the Grave has become to us a Passage to peace, and a Gate of light and joy.

It is also a comfortable thing to know, that the disembodied spirit of our adorable Redeemer was full of tenderness to men. That love extended even to by-gone generations, whose names are unknown to us. He went and preached—preached to spirits in prison; to those spirits which had been disobedient formerly, when the Ark was a preparing, and which had not entered into the Ark, and which were now in a place of confinement.

So much the Holy Spirit reveals to us by St. Peter. And in this revelation He affords us abundant cause for gratitude to Christ, and for steadfast trust in Him, and for patient suffering for Him, and for a lively hope of a glorious Resurrection and Ascension to Him, and of an eternity of glory with Him.

Let it not, however, be imagined that He here gives any ground for presumption, that, if we do not do well, and are not ready to suffer for Christ, and if we die in disobedience and impenitence, there remains for us any message of comfort after death.

For, be it observed, the circumstances of the persons here mentioned are unique, and can never again be paralleled. Christ, says St. Peter, suffered once for sin. He died once, but He dieth no more. He went in His human spirit after His Death, and before His Resurrection, and He preached to spirits in prison. But He is now risen from the dead; He has now ascended into Heaven.

The incidents of that preaching, therefore, can never recur.

It was fit, that, as the hour of His Crucifixion was marked by an extraordinary miracle of mercy, the rescue of the spirit of the penitent thief confessing Him in that crisis of shame, and by the translation of that spirit to Paradise, so His descent into the nether world should be marked by some special extraordinary overtures of mercy to spirits in prison.

Besides, the circumstances of the spirits in prison, to whom He is here described as preaching, were also unique and unparalleled.

They likewise can never recur.

God has pledged His word, that He will never more send a Flood of waters to drown the earth. (Gen. ix. 11, 15.) Other judgments were local, the Flood was universal.

Besides, though they who lived then, had the benefits of the preaching and example of Noah, and the long-suffering of God waited for one hundred and twenty years while the Ark was a preparing, yet their condition was very different from that of all generations of men since the Death of Christ.

The men of Noah's age had only the example of a single godly family (Gen. vi. 7, 8, 11—13; vii. 1), and, as far as appears, Noah alone and his house had a direct invitation to come into the Ark; and God looked upon the earth, and all flesh had corrupted his way upon the earth (vi. 12), and the result was, that all flesh died (vii. 21), and only eight persons were saved in the Ark. But, after Christ's Resurrection, He gave a commission to His disciples to preach the Gospel to all nations (Matt. xxviii. 19) and to baptize all.

The waters of Baptism are as universal as the waters of the Flood. They are now saving us (v. 21); their saving power never ceases. God will never more send the destroying waters of a

μένης κιβωτοῦ, εἰς ἣν ὀλίγοι, τουτέστιν ὁκτὼ ψυχαὶ, διεσώθησαν δι' ὕδατος·

21 ὁ καὶ ἡμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπου, r Eph. 5. 26.
ch. 1. 3.

Flood; and He will never dry up the saving waters of Baptism. The Ark of Noah was fixed in one place, and in fine it received only eight persons. But the antitype of the Ark, the Christian Church, is universal in time and place. He pours out His Holy Spirit on all flesh (Acts ii. 17), and His Gospel will be preached as a witness every where (Matt. xxiv. 14), and His words will never pass away. (Matt. xxiv. 35.)

Thus the circumstances of the generation of those who perished in the flood, differed widely from those of all generations since the coming of Christ even to the end of the world.

There appear therefore to be special reasons for special mercy to them.

There seem to be also special reasons for a reference here to their case.

Many ancient Heretics, especially the Marcionites and Manichæans, and their predecessors, even in the days of the Apostles, asserted the doctrine of *dualism*, that is, of two opposite principles in the world. They represented the Law as contrary to the Gospel (see *Epiphanius*, *Hæres.* lxvi.; *Bp. Pearson*, *Art.* i. p. 120, note). They said, that the God of the Old Testament was at variance with the God of the New. They alleged that the God of the former was of a stern disposition, different from the God of the Gospel. They introduced two antagonistic deities, and undermined the doctrine of the unity and sovereignty (μοναρχία) of God. This theory of *dualism* was the groundwork of almost all the Gnostic heresies of the Apostolic times.

This theory derived some arguments from the history of the Flood. (Cp. *Aug.* c. *Adv. Legis.* i. 45.)

St. Peter's Epistle was probably written in the East (see v. 13). There the belief in *two opposite principles*, a Good and Evil, was widely disseminated by the religion of Zoroaster, and by the Magi of Persia (see on Isa. xlv. 3—7). There also the Ark rested after the Waters of the Flood.

The author of this Epistle, written in the East, may have heard the objections raised on the history of the Flood, against the Divine Benevolence, and the unity of the Godhead; and he appears to be answering such objections as those, and to be vindicating that history. He shows the harmony of God's dispensations, Patriarchal and Evangelical. He teaches us to behold in the Ark a type of the Church, and in the Flood a type of Baptism. He thus refutes the Manichæan Heresy. He says that God was merciful even to that generation. He speaks of God's long-suffering, waiting for them while the Ark was preparing. He states boldly the objection, that few, only eight souls, were saved in the Ark, and he contrasts the condition of those who were drowned in the Flood with the condition of those who have now offers of salvation in Baptism. He says, that the rest disobeyed, while the Ark was preparing. He uses the aorist tense (ἀπειθήσαντι). He does not say, that when the Ark had been prepared, and when the Ark was shut, and when the Flood came, and it was too late for them to reach it, they all remained impenitent. Perhaps some were penitent at the eleventh hour, like the thief on the cross. Every one will be justly dealt with by God. There are degrees of punishment as there are of reward. (See on Matt. x. 15. Luke xii. 48.) God does not quench the smoking flax (Matt. xii. 20). And St. Peter, by saying that they did not hearken formerly, while the Ark was preparing, almost seems to suggest the inference, that they did hearken now when One, greater than Noah, came in His human spirit, into the abysses of the deep of the lower world; and that a happy change was wrought in the condition of some among them by His coming.

In the words of *S. Hilary* (on Ps. cxix. 82), "When wilt thou comfort me?" The soul (of the faithful) knows, on the witness of the Apostle Peter, that when the Lord went down into Hades, words of comfort were preached even to those who were in prison, and were formerly unbelieving in the day of Noah, and did not enter the Ark, but may probably have had some strong penitential emotions, and have put up some hearty penitential prayers to God, and may have had some earnest desires, and made some eager but fruitless efforts to enter the Ark, when the Flood came and destroyed them. And *S. Cyril* answers an objection to the lateness of Christ's Incarnation, by saying, that many, who would have profited by his preaching, if He had been incarnate in their age, derived benefit from His manifestation to the region of departed souls. See the ancient valuable testimonies recently published by *Dr. Cramer*, *Catena*, pp. 66—70, and cp. *Greg. Nazian.*, *Orat.* Pasch. xlii.; and *Theophylact* here, p. 372, ed. *Bened.*; and *Ecumen.*; and an excellent note by *Estius* on this passage.

The Church of England, in one of her Articles published in the fourth year of King Edward VI., declared that the body of

Christ lay in the grave until His Resurrection; but His *spirit* which He gave up, was with the *spirits detained in prison*, and preached to them, as the place of St. Peter testifieth; and she has wisely appointed this portion of St. Peter's Epistle (1 Pet. iii. 17—22) to be read as the Epistle on *Easter Even*; and thus she on that day suggests to the faithful a profitable and consolatory meditation on the work of mercy and love, in which the disembodied spirit of our adorable Saviour was employed at that solemn time when His human body was lying in the grave.

Such appears to be the most probable interpretation of this very interesting portion of Holy Writ. Expounded in this sense, it harmonizes with the Apostle's argument concerning the blessedness of suffering for doing well in imitation of Christ.

A view of the various expositions of this subject may be seen in *S. Augustine's* Epistle to Euodia, Ep. 164, al. 99. *Bp. Pearson* on the Creed, *Art.* ii. p. 211; and *Art.* v. pp. 425—455. Cp. *Milton*, *Par. Lost*, xi. 723; *Abp. Leighton* here; *Bp. Beveridge*, and especially *Professor Harold Browne* on the Third Article of the Church of England; *Bp. Horsley*, vol. i. serm. xx.; *Bp. Middleton* here; and in the notes of *De Wette*, *Huther*, pp. 129—134, and *Dean Alford* on this passage.

21. δ—ἀντίτυπον—βάπτισμα] which (water) also is now saving us, being an antitype of the water of the Flood; and being ministered to us as Baptism.

"Τύπος est res præfigurans, ἀντίτυπον est res præfigurata." *Raphel*.

Elz. has δ here, in the dative case; but δ, the nominative, which (i. e. water), is the reading of A, B, C, G, K, and is adopted by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Alf.*

The word βάπτισμα, Baptism, is placed emphatically at the end, and stands in contrast with *Circumcision*, which some of St. Peter's Jewish readers were disposed to enforce as necessary to salvation; and the absence of all reference to Circumcision in this Epistle is a silent protest against the Judaizing notions, at which he himself had once been tempted to connive. See *Gal.* ii. 11—17.

St. Peter affirms that Baptism *saveth us*; that is, God therein does His part effectually for the salvation of all who come to Him therein. Compare St. Paul's words in *Titus* iii. 5, where, for a like reason, the aorist tense is used, ἔσωσεν ἡμᾶς, "He saved us by the laver of regeneration, and by the renewing of the Holy Ghost."

Thus St. Peter shows the harmony of God's dealings with mankind. He teaches that the Ark, "in which Noah and his family were saved from perishing by water," is a type of the Church of Christ, in which all who are "stedfast in faith, joyful through hope, and rooted in charity, pass the waves of this troublesome world, till they finally come to the land of everlasting life;" and that in their double character the waters of the Flood were symbolical of the water of Baptism, *salvific* to all who obey God and enter the Ark which He has built for them, and abide therein; and *destructive* to them who disobey Him; and thus they have a double office, as Christ Himself and all His dispensations have. See *Luke* ii. 34. 2 *Cor.* ii. 16. *Rev.* ix. 14—20.

The mystery of salvation, says *Justin Martyr*, was manifest in the Flood. The righteous Noah, the eighth person, a preacher of righteousness, in whom the new generation arose, as it were, from the dead, after the Flood, seems to have had a figurative relation to the eighth day, the day of the Resurrection of Christ (see above on *Luke* xxiv. 1, and below on 2 *Pet.* ii. 5), the first-begotten of every creature and the Origin of the new race born again of Him through Water and Faith. See *Justin Martyr* c. *Tryphon*. c. 138. *S. Aug.* c. *Adv. Legis.* i. 45. Cp. *Jerome* c. *Jovinian.* ii. p. 214; *adv. Lucif.* p. 303.

At the *Creation*, the Holy Spirit moved on the face of the waters, and all things were created out of the Water by the Word of God. (*Gen.* i. 6. 9. 2 *Pet.* iii. 5, 6.)

At the *Deluge* Noah and his family were saved by water, in which the world was drowned; and a new generation arose in Noah and his family, to people the world after its Baptism by Water.

At the *new Creation* of mankind in Christ, Who is the Second Adam, the Holy Ghost came down from heaven to sanctify Water in the Baptism of Christ, Who had been conceived by the Holy Ghost. Thus the Holy Ghost, the "Author of the first *genesis* or birth, was also the Giver of *Palingenesia* or *New Birth*" (see *Tertullian*, de *Baptismo*, c. 3; *Bp. Andreev*, iii. 250); and He has sealed that New Birth to us by the *Resurrection* of Christ our Head from the Grave, which is represented to us in Baptism, "wherein Justification and a title to eternal life

a Ps. 110. 1.
Rom. 8. 34, 38.
Eph. 1. 20.
Col. 3. 1.
a Rom. 6. 2, 7.
b Rom. 14. 7.
2 Cor. 5. 15.
Eph. 4. 21.
Gal. 2. 20.
1 Thess. 5. 10.
Heb. 9. 14.
c Ezek. 44. 6.
& 45. 9.
Acts 17. 30.
Eph. 4. 17.
d Isa. 8. 18.
Acts 13. 46.
ch. 3. 16.

ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεὸν, δι' ἀναστάσεως Ἰησοῦ Χριστοῦ,
22 ὅς ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ, πορευθεὶς εἰς οὐρανὸν, ὑποταγέντων αὐτῷ ἀγ-
γέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

IV. 1 Ἄ Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν σαρκὶ, καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν
ὀπλίσασθε, ὅτι ὁ παθὼν ἐν σαρκὶ πέπαυται ἁμαρτίας, 2 εἰς τὸ μηκέτι ἀν-
θρώπων ἐπιθυμίαις, ἀλλὰ θελήματι Θεοῦ, τὸν ἐπίλοιπον ἐν σαρκὶ βιώσαι χρόνον.

3 Ἀρκετὸς γὰρ ἡμῖν ὁ παρεληλυθὼς χρόνος, τὸ βούλημα τῶν ἐθνῶν κατ-
ειργάσθαι, πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις,
πότοις, καὶ ἀθεμίτοις εἰδωλολατρείαις· 4 ἐν ᾧ ξενίζονται μὴ συντρεχόντων

are exhibited to us, as the Death and Burial of Christ are sym-
bolically undergone by us" (*Dr. Barrow*, v. p. 70); wherein we
are born anew and grafted into the Body of Christ, and our life
is hid with Him in God. (Col. iii. 3.)

Thus "Baptism represents to us our profession, which is to
follow the example of our Saviour Christ, and to be made like
unto Him, that as He died and rose again for us, so we who are
baptized and buried with Christ in His death, should be dead to
sin and live unto righteousness," "continually mortifying all our
evil and corrupt affections, and daily proceeding in all virtue and
godliness of living," in order that we who are "baptized into His
death may pass through the grave and gate of death to our joyful
Resurrection, through His merits who died, and was buried and
rose again for us, Jesus Christ our Lord."

— οὐ σαρκὸς ἀπόθεσις ῥύπον] *not the putting away the filth
of the flesh.* St. Peter contrasts the Christian Baptism (βάπτισμα)
with the Jewish washings (βαπτισμοί), "What is the use of that
baptism which only cleans the flesh? Be ye baptized in your
souls," says *Justin Martyr* to the Jew Tryphon, capp. 14 and
18.

— ἐπερώτημα] *an interrogatory.* The baptism which saveth
us is not, as legal purifications were, a cleansing of the flesh from
outward impurity, but it is ἐπερώτημα, an interrogative trial
of a good conscience towards God. *Hooker*, V. lxiii.

St. Peter lays stress here on the ἐπερώτημα, or questioning,
rather than on the answering, because to save is the act of God,
and it is God Who originates the work of the Baptismal covenant
by His interrogation, "Dost thou believe?" "Wilt thou
obey?"

But St. Peter also marks man's part as necessary, by saying
that it is the interrogation of a good conscience, εἰς Θεὸν, towards
God, Who reads the heart; this it is which saveth, i. e. which is
the instrument in God's hand for saving man.

The interrogatory examinations and trials of the Faith and
Obedience of Catechumens before the Administration of the Sacra-
ment of Baptism are described in the primitive records of the
Church. See the address of St. Philip to the Eunuch, Acts viii.
37. *Justin Martyr*, writing in the second century, says (Apol. i.
c. 61), "As many persons as believe that the things which we
preach are true, and who promise to live accordingly . . . are
brought to a place where is water, and are made regenerate by
the same way of Regeneration as we ourselves are regenerate, and
are baptized in water in the name of the Father of all, and of
Jesus Christ our Saviour, and of the Holy Ghost." *Tertullian*,
in the same century, describes the baptismal interrogatories and
vow of Renunciation, Faith, and Obedience; De Spectac. c. 4, De
Coronâ Milit. c. 3, and De Resurrectione Carnis, c. 48, where he
says, "Anima non lavatione sed responsione sancitur." Cp.
Cyprian, Epist. 70. 76. 85. *S. Hippolytus*, Theophan. c. 10.
Origen, Exhortatio ad Martyr. c. 12, and *Vales*. in Euseb. vii. 8,
and *Euseb.* vii. 9, where *Dionysius*, Bp. of Alexandria, in the
third century, speaks of a person who was present at the baptism
of some who were lately baptized and heard the questions and
answers, τῶν ἐπερωτήσεων καὶ ἀποκρίσεων. It is of these
baptismal ἐπερωτήσεις that St. Peter is here speaking.

The reading of the Vulgate is "interrogatio bonæ conscientiæ
in Deum," and the Greek Expositors interpret the word ἐπερώτημα
by ἐξέτασις or ἐκζητήσις (*Theophyl.* p. 373), and by ἀρραβὼν,
ἐνέχυρον, and ἀπόδειξις, a pledge or stipulation (*Ecclm.*). Cp.
Estius and *Grotius* here, and *Bingham*, Antiquities, xi. chap. vii.,
and *Dr. Waterland* on Justification, p. 440, who says, "St. Peter
assures us that Baptism saves: that is, it gives a just title to
salvation, which is the same as to say that it conveys justification.
But then it must be understood, not of the outward washing, but
of the inward lively faith stipulated in it and by it; Baptism
concurs with Faith, and Faith with Baptism, and the Holy Spirit
with both; and so the merits of Christ are savingly applied.
Faith alone will not ordinarily serve in this case, but it must be a
contracting faith on man's part; contracting in form correspond-

ing to the federal promises and engagements on God's part;
therefore *Tertullian* rightly styles Baptism obsecratio fidei,
testatio fidei, sponsio salutis, fidei pactio, and the like." See note
above, on Heb. x. 21.

De Wette also and *Huther* understand the word ἐπερώτημα
in this sense, and so Professor *Blunt* (*Early Church*, pp. 36, 37),
who observes that "it is certain that there was a public form of
Baptism of the most primitive, even of an Apostolic date," for
which he cites this passage, and Heb. vi. 1, 2; cp. Rom. x. 10;
and thence we may recognize the scriptural and primitive character
of the Interrogatories and Vows of Renunciation, Faith, and
Obedience in the Office for the Administration of Baptism in the
Book of Common Prayer of the United Church of England and
Ireland. Cp. *Palmer's* Origines Liturgicæ, chap. v. sect. ii. —iv.

For a reply to the Anabaptist objection that interrogatories
ought not to be addressed to Infants who cannot answer them
with their own mouths, see *Hooker*, V. lxiv.

22. ὑποταγέντων αὐτῷ ἀγγέλων] *Angels being subjected to
Him.* A protest against the heresies of the Apostolic age which
subordinated Christ to Angels. See on Col. ii. 8, and *Tertullian*
(Præscr. Hæc. 33), speaking of Simon Magus, "Simonianæ
magiæ disciplina Angelis serviens, utique et ipsa inter idololatrias
deputabatur, et à Petro Apostolo in ipso Simone damnabatur." On
St. Peter's encounter with Simon Magus, see above, Intro-
duction, p. 37, and to the Second Epistle; and Acts viii. 9, 10.

CH. IV. 1. ὑπὲρ ἡμῶν] for us: not in B, C, but in A, G, K,
and most cursive MSS., and in the Syriac and Coptic Versions,
and many Greek Fathers.

— ὀπλίσασθε] *arm ye yourselves*—as soldiers, against the
lusts, which war against the soul; ii. 11.

1, 2. ὅτι ὁ παθὼν ἐν σαρκὶ] *because he that suffered*, as Christ
suffered, in the flesh, hath rested (πέπαυται) from sin, as Christ
rested in the grave on the sabbath of His burial; he who has thus
suffered, rises again from the grave of sin by a spiritual Resurrec-
tion; not to live any longer in subservency to the lusts of man,
but to the will of God. See below, on Rev. xx. 6.

He that has been crucified with Christ in his flesh (Rom. vi.
6; viii. 2. Gal. vi. 14), that is, he that is crucified and dead to
carnal lusts (Gal. ii. 19, 20), has been buried with Christ unto
death, and has "put off the body of sin in the flesh," in baptism,
and has found in this baptismal burial a spiritual rest or sabbath
from sin; and as Christ was raised from the dead on the first
day of the week, so he rises again to God, in order to serve in
newness of life. He is dead unto sin, and "his life is hid with
Christ in God." Col. iii. 3. See above on i. 21, and *Gerhard*
and *Calvin* here.

3. χρόνος] *Els.* adds τοῦ βίου,—not in A, B, C.

— βούλημα] *desire.* So A, B, C. *Els.* has θέλημα, *will*.
On the difference between θέλω and βούλομαι see 1 Thess. ii. 18.
Philem. 13, 14. There is a force in the contrast here. Formerly
they were subservient to the desire (βούλημα) of the Heathen,
but now they are obedient to the will (θέλημα) of God. See ii.
15; iii. 17; iv. 2. 19.

— κατεργάσθαι] *to have wrought.* So A, B, C, a reading
much preferable to that of *Els.*, κατεργάσασθαι.

— οἰνοφλυγίαις] "temulentis;" *swillings of wine*: from
οἶνος and φλύω, φλύω, to swell, as it were, with boiling heat
(φλέγω, φλόξ). See *Wetstein*, p. 693.

4. ξενίζονται] *they are surprised*, as by some strange appa-
rition. Cp. Acts xvii. 20, ξενίζοντα εἰσφέρει: below, v. 12. The
word is used in this sense by *Polybius*, *Plutarch*, *Philo*, and
Josephus; see the passages in *Wetstein*, pp. 566 and 594. Com-
pare the use of ξενισμός, surprise, in *Ignatius* ad Ephes. c. 19,
and *Dr. Jacobson's* note. The servant of God seems like a
strange prodigy to the world. Even the Heathen writers of the
post-apostolic age could thus speak, "Rari quippe boni, numero
vix sunt totidem quot Thebarum portæ . . . Nunc si depositum
non inficietur amicus, . . . Prodigiosa fides, et Tuscis digna

ὕμῳν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, βλασφημοῦντες· ⁵ οἱ ἀποδώσουσι ἑαυτοὺς ὡς ἡμεῖς ποιεῖν, καὶ ἡμεῖς ὡς οὗτοι ποιεῖν· ⁶ εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγελίσθη, ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκί, ζῶσι δὲ κατὰ Θεὸν πνεύματι.

⁷ Πάντων δὲ τὸ τέλος ἡγῆσθε σωφρονήσατε ὅν, καὶ νήψατε εἰς προσευχάς· ⁸ Ὡς πρὸ πάντων δὲ τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες, ὅτι ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν· ⁹ φιλόξενοι εἰς ἀλλήλους, ἄνευ γογγυσμοῦ· ¹⁰ Ἐκαστος καθὼς ἔλαβε χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακονοῦντες, ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος Θεοῦ· ¹¹ Εἴ τις λαλεῖ, ὡς λόγια Θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ

Luke 12. 42. Rom. 12. 6. 1 Cor. 4. 1, 2. & 12. 4. Eph. 4. 11. 1 Rom. 12. 6—8.

libellis, . . . Egregium sanctumque virum si cerno, bimbri Hoc monstrum puero, vel mirandis sub aratro Piscibus inventis, et fetæ comparo mulæ." *Juvenal*, xiii. 24. 60—66.

— *μη συντρέχοντων ὕμῳν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν*] because you do not run together, like foul streams flowing together into one and the same sink, or sewer (*sentina*), of licentiousness.

A strong and expressive metaphor; especially in countries where after violent rains the gutters are suddenly swollen and pour their contents together with violence into a common sewer. Such is the Apostolic picture of vicious companies rushing together in a filthy confluence for reckless indulgence and effusion in sin. Cp. *Juvenal*, iii. 63, "Jam pridem Syrus in Tiberim defluxit Orontes," &c., and *G. Dyer's* description of the Ruins of Rome, *vv.* 62—66.

⁶ *κρίναι* (*ἀντας καὶ νεκροὺς*) to judge the quick (i. e. those who will be alive at His second coming) and the dead; and thus to judge all. See above, on 1 Thess. iv. 17. 1 Cor. xv. 51.

⁸ *νεκροὺς*] dead in sins. See Eph. ii. 1. Col. ii. 13. Rev. iii. 1. "Animæ mortuis," *Aug.* Epist. 164. *Clemens Alexand.* and *Cassiodorus* here. No valid objection to this interpretation of *νεκροὺς* is to be found in the allegation, that in the preceding verse *νεκροὺς* means men *physically* dead. Precisely the same transition from one meaning of *νεκροὺς* to another, is found in our Lord's saying, "Let the dead bury their dead," Matt. viii. 22, and cp. John v. 25—29, where see the notes.

The argument of the Apostle is clear; They who revile you with blasphemous words for not running together with them in their godless and riotous excesses, will be required to render an account (of this their reviling and blasphemy) to Him who is ready to judge the quick and the dead. For (γὰρ) the Gospel was preached even to men dead in sin (as ye yourselves sometimes were, *vv.* 2, 3), for this purpose, in order that they might be judged or condemned (viliated by the world, as you are) according to men, in the flesh; but should live to God in the Spirit.

Therefore, since your godly life in the spirit is the end and design of the preaching of the Gospel of God, and since the mockery you encounter, and the condemnation you endure from ungodly men in the flesh, were consequences contemplated by Him, even in the publication of the Gospel—which is man's moral probation, an odour of life to some, and an odour of death to others (2 Cor. ii. 16)—it is certain that they who revile and condemn you for accepting the Gospel of God will have to render an account to Him who is the judge of quick and dead.

— *ἵνα*] in order that they may be judged, condemned indeed according to men (that is, according to human judgments and in human respects), in the flesh (see on this use of *κατὰ*, 1 Cor. iii. 3; xv. 32. 2 Cor. vii. 9. *Winer*, p. 358), but should live according to God, that is, in God's eye, with a view to God and by His power and love, in life eternal, in the spirit.

On this use of *ἵνα*, in order that, see John ix. 39; xii. 38. 1 Cor. xi. 19. *Winer*, p. 406.

Christ was condemned and crucified in the flesh by men, —Pilate, the Chief Priests, and People;—but He was quickened in His spirit even by death (see iii. 18, 19), and He liveth for ever to God (Rom. vi. 10). So, subsequently, St. Peter himself was judged and killed by Nero, according to men in the flesh; but by death he gained new life in the spirit; his death was gain to him, for it was his passage to life eternal.

This may be predicated of all those who suffer for Christ in the flesh; they live by dying; they are judged and condemned by the world, but they receive power to "sit on thrones," and to "judge the world;" see below, on Rev. xx. 4—6.

In a certain sense also, this act of judging the righteous by worldly trials may be called an act of the judicial power of God, who uses even evil men to try and judge the good in this world, for their probation, and for His glory. See below, v. 17.

This is the condition of all, who were once dead in spirit, and alive in carnal respects, but who have been raised from the

death of sin by Him who is the Life. Their lot is to be condemned by worldly judgments, to suffer in carnal respects; but their privilege and reward it is, to live in the spirit the life of God here, and to dwell with Him in life eternal hereafter. *S. Augustine* (Epist. 164. 21) thus expounds these words; "For this cause the Gospel was preached to the unbelieving, in order that when they had believed they might be judged in divers tribulations, and even in the death of the flesh, but might live according to God in the spirit, in which spirit they were dead, as long as they continued in sin."

⁸ *ἐκτενῆ*] intense; stretching itself forward to the end without interruption; an epithet applied to Prayer, made continuously, Acts xii. 5; and also to Love, above, i. 22.

There is always to be a habit of prayer in the soul, and a habit of love in the heart—it is to reach continuously from the beginning of life to the end; although there may not always be an opportunity of exercising it in the outward acts specified in the foregoing precepts.

— *ἀγάπη καλύπτει*] Love covereth a multitude of sins. A general expression, describing the virtue of Love, which renders the merits of Christ applicable to the covering of the sins of others and also our own. See note on James v. 20, and Matt. xxv. 36—46, where Love to men in Christ is represented as the future test at the day of Judgment.

St. Peter's words are quoted by *Clemens Rom.* i. 49. *Tertullian*, *Scorp.* c. 6, and *Augustine* (in *Joann.* Epist., Tract. i.), who says that Love alone covers sins, because Love is the fulfilling of the Law, and is the opposite of all sins; and he often applies this argument in extenuation of the error of S. Cyprian, in the matter of heretical baptism. See *Aug.* de Baptismo, ii. c. 1; iv. c. 6; vi. 2: c. Gaudet. ii. 8.

St. Peter had spoken of Love, stretching itself out without interruption; and the passage of St. James (v. 20), considered together with the context here, where St. Peter is presenting Christ as their example, may suggest a belief, that he is comparing the act of Love to that of the Cherubim stretching out their wings on the Mercy Seat, and forming a part of the Mercy Seat (Exod. xxv. 18—20), the emblem of Christ's propitiatory covering of sins (see on Rom. iii. 21—25).

It is observable that the LXX use the words *ἐκτείνειν τὰς πτέρυγας* to describe the act of the Cherubim stretching out their wings, which touched one another, and reached continuously from one wall of the Holy of Holies to the other. Exod. xxv. 20; xxxvii. 9. Cp. 2 Chron. iii. 7—13; v. 7, 8.

The office of Love may also be compared to the act of the Patriarch's two dutiful sons, stretching out the garment on their shoulders, with their eyes averted from him, and covering the nakedness of their father. Gen. ix. 23.

Elz. has ἡ ἀγάπη καλύπτει, charity will cover; but the reading in the text is that which has the preponderance of authority, and is adopted by *Lach.*, *Tisch.*, *Alford.* Cp. Prov. x. 12, LXX.

¹⁰ *χάρισμα*] a gift, of the Holy Ghost; see 1 Cor. i. 7. St. Peter appears to be studiously imitating and enforcing here St. Paul's admonition, Rom. xii. 6—8.

¹¹ *εἴ τις λαλεῖ, ὡς λόγια Θεοῦ*] if any one speaks, in teaching, let him speak as do the oracles of God. The words *λόγια Θεοῦ* are used without any definite article, to designate the Holy Scriptures of God, as being sufficiently definite in themselves, and having the distinctness of a proper name. See *Winer*, § 19. Rom. iii. 2. Cp. 2 Tim. iii. 15, 16. Gal. i. 8.

Hence the Holy Scriptures are called simply τὰ λόγια by *S. Polycarp*, ad Phil. c. 7.

This precept of St. Peter deserves the consideration of those who claim to be his successors, and profess great reverence for his authority, and yet derogate from the dignity of the oracles of God, and set up oracles of their own, in place of the Scriptures, and against them. See on 2 Tim. iv. 3. Rev. xi. 3—10.

The delivery of this precept was very appropriate at a time

ισχύος ἧς χορηγεῖ ὁ Θεός· ἵνα ἐν πᾶσι δοξάζεται ὁ Θεὸς διὰ Ἰησοῦ Χριστοῦ, ᾧ ἔστιν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν.

m Isa. 48. 10.
1 Cor. 3. 13.
ch. 1. 7.
n 2 Cor. 4. 10.
Phil. 3. 10.
Col. 1. 24.
2 Tim. 2. 10.
o Matt. 5. 10, 11.
ch. 2. 20. & 3. 14.

p ch. 2. 20.

q Isa. 10. 12.
Jer. 25. 29.
& 49. 12.
Luke 23. 31.
& 10. 12.
r Prov. 11. 31.

s Ps. 31. 6.
Luke 23. 46.

a Luke 24. 48.
Rom. 8. 17, 18.

b Acts 20. 28.
1 Tim. 3. 3.
Tit. 1. 7.

¹² m Ἀγαπητοὶ, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῶν γινόμενῃ, ὡς ξένου ὑμῖν συμβαίνοντος· ¹³ n ἀλλὰ, καθὼς κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασι, χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρήτε ἀγαλιώμενοι. ¹⁴ o Εἰ ὀνειδίξεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι· ὅτι τὸ τῆς δόξης καὶ τοῦ Θεοῦ Πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται· κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται. ¹⁵ p Μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεὺς, ἢ κλέπτης, ἢ κακοποιὸς, ἢ ὡς ἀλλοτριοεπίσκοπος· ¹⁶ ei δὲ ὡς Χριστιανὸς, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν Θεὸν ἐν τῷ ὀνόματι τούτῳ· ¹⁷ q ὅτι ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ Θεοῦ. Εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ Θεοῦ εὐαγγελίῳ; ¹⁸ r καὶ εἰ ὁ δίκαιος μόλις σώζεται, ὁ ἀσεβὴς καὶ ἀμαρτωλὸς ποῦ φανεῖται; ¹⁹ s Ὡστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ Θεοῦ, ὡς πιστῷ κτιστῇ παρατιθέσθωσαν τὰς ψυχὰς αὐτῶν ἐν ἀγαθοποιΐαις.

V. ¹ a Πρεσβυτέρους τοὺς ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός· ² b ποιμάνετε τὸ ἐν ὑμῖν ποίμνιον τοῦ Θεοῦ ἐπισκοποῦντες μὴ ἀναγ-

when almost the whole Canon of the New Testament was complete. See 2 Pet. iii. 16.

12, 13. ἀγαπητοί] beloved, be not surprised, as by some strange thing (see v. 4), by the fire of persecution kindled for your trial.

Here is a caution against another dangerous error of the Gnostic Teachers, who said, that provided men had *knowledge*, they need not be *martyrs*; and allowed men to comply with the requirements of their persecutors, and to eat meats offered to *idols*, rather than to suffer martyrdom. Cp. Rev. ii. 20, and the *Introduction* to the Second Epistle of St. Peter.

On the contrary, St. Peter, in his Epistles, declares the blessedness of suffering for Christ. This is one of their characteristics, probably derived from the writer's personal view of Christ's *Glory*, when Moses and Elias spake with Him of His *Passion* (Luke ix. 31) in the Transfiguration (Matt. xvii. 2). Cp. *Tertullian*, *Scorp.* 12, who quotes this passage, vv. 12—16.

The glory and happiness of suffering for God in the fire of persecution might also well occur to his mind at *Babylon*, where he is writing, and where he would be cheered by a remembrance of the three faithful children walking unhurt in the *fiery furnace*, with the Son of God. (Dan. iii. 1—25.)

This mention of the near approach of a fiery trial, intimates that this Epistle was written a short time before the Neronian persecution, A.D. 64. See above, *Introduction* to this Epistle, p. 40, and the *Introduction* to St. Paul's Epistles to Timothy, pp. 417. 423, and below, v. 17.

15. μὴ γάρ] Cp. James i. 7.

— ἀλλοτριοεπίσκοπος] one who sets himself up as an overseer and censor of what belongs to others; a judge of other men's servants. Cp. Rom. xiv. 4. James iv. 12. "Alieni speculator," *Tertullian*, *Scorp.* 12.

This word is applicable to those who assume spiritual functions which do not belong to them, and intrude into other men's dioceses; and it may be applied to those who call themselves successors of St. Peter, and yet, in contravention of his precept, claim to be "Episcopi Episcoporum."

16. Χριστιανός] a *Christian*; the name given first to believers at Antioch (Acts xi. 26), of which city St. Peter was Bishop. See note there, and *Euseb.* iii. 36.

— ὀνόματι] name. So A, B, and many Cursives, Versions, and Fathers. *Elz.* has μέρεϊ. Cp. *Polycarp*, Ep. 8, who says, "If we suffer for His name, let us glorify Him."

17. ὅτι ὁ καιρὸς] for it is now the season of the beginning of judgment at the house of God. Here is another proof that this Epistle was written on the eve of Persecution, see vv. 12, 13. The time is now arrived for it: we are ripe for Persecution. Let no one, therefore, be perplexed or cast down, for it is now the season of the beginning of judgment at the house of God. Ye are tried by Him with temporal judgments, in order that ye may not be condemned with the world (1 Cor. xi. 32), but be purified by the furnace of trial, as silver and gold in the fire, i. 7. Observe, he calls it a *season*, καιρός, not χρόνος, and thus suggests the comfortable reflection, that the *tyranny* of the enemy will soon be *overpast*. Ps. lvii. 1.

"When holy men are punished," says *Augustine*, "this also proceeds from the just judgment of God. It is part of His discipline, which no righteous man is permitted to escape in this world. 'He chasteneth whom He loveth, and scourgeth every son whom He receiveth' (Heb. xii. 6). Hence the Apostle Peter, when exhorting the brethren to endure sufferings for the Name of Christ, thus speaks (vv. 15—18); and by these words He shows that the sufferings of the righteous proceed from the judgment of God, which begins with the house of God; whence we may infer, how awful will be the sufferings which are reserved for the *ungodly*: and so St. Paul says, 'we glory in you for your patience and faith in the persecutions and tribulations which ye endure, as a specimen of the just judgment of God'" (2 Thess. i. 4, 5. *S. Augustine*, *Epist. ad Rom.* i. 10).

Judgment must begin at the house of God, who out of His tender care for their well-doing will sooner punish—temporarily I mean—His own children (when they take pride in their own inventions, and soothe themselves in their own devices) than He will His professed enemies, that stand at defiance with Him, and openly fight against Him. These He suffereth many times to go on in their impieties, that He may make use of this oppression for the scourging those of His own household, and in the end get Himself the more glory by their destruction. But then, however judgment may begin at the house of God, most certain it is, that it shall not end there; but reach the house of the wicked oppressor also; and that, not with temporal judgments, as He did correct His own, but, without repentance, evil shall hunt them to their everlasting destruction (Ps. cxl. 11). God delighteth to get Himself honour, and to show the strength of His arm by scattering such proud Pharaohs in the imagination of their hearts (Exod. xiv. 17. Luke i. 52. Rom. ix. 17), when they are arrived at the highest pitch of their designs; then how suddenly do they consume, perish, and come to a fearful end! (Ps. lxxiii. 18.) *Bp. Sanderson*, iii. p. 342. See also above, on Acts ix. 3.

19. παρατιθέσθωσαν] let them commit: our Lord's own word on the cross. Luke xxiii. 46.

CH. V. 1. πρεσβυτέρους] the *Presbyters*: an indication of the organization of the Christian Church under a settled ministry in Asia Minor at this time. Cp. above, Acts xiv. 23, and on James v. 14.

— ὁ συμπρεσβύτερος] your co-presbyter: the Apostle St. John calls himself the *presbyter* (2 John i. 3 John i.), and in the third century *S. Hippolytus* calls his master, *S. Irenæus* (who was Bishop of Lyons), the blessed *Presbyter* (*Philos.* pp. 202. 222). A *Presbyter* is not called a Bishop by ancient Ecclesiastical writers, but a Bishop is often called a *Presbyter*.

2. ποιμάνετε] tend ye the flock that is among you: do not leave your own flock, in order to tend other people's flocks, as ἀλλοτριοεπίσκοποι (iv. 15), but tend the flock that is in you, ἐν ὑμῖν; make that your care. Observe the *Aorist*, which, as *Dean Alford* well observes, gathers together the whole work of teaching, feeding, watching, leading, into one act, occupying the entire life. On the sense of ποιμαίνειν see above, *Introduction*, p. 38, note.

— ἐπισκοποῦντες] overseeing the flock. The πρεσβύτεροι,

καστῶς, ἀλλ' ἐκουσίως· μηδὲ αἰσχροκερδῶς, ἀλλὰ προθύμως· ³ ^cμηδ' ὡς κατακυριεύοντες τῶν κλήρων, ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου· ⁴ ^dκαὶ φανερωθέντος τοῦ Ἀρχιεπισκοπικοῦ κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.

⁵ ^eὉμοίως, νεώτεροι ὑποτάγητε πρεσβυτέροις, πάντες δὲ ἀλλήλοις τὴν ταπεινοφροσύνην ἐγκομβώσασθε· ὅτι ὁ Θεὸς ὑπερῷον ἀντιτάσσεται ταπεινοῖς δὲ δίδωσι χάριν. ⁶ ^fΤαπεινώθητε οὖν ὑπὸ τὴν κραταίαν χεῖρα τοῦ Θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ· ⁷ ^gπᾶσαν τὴν μέμνην ὑμῶν ἐπιρρίψαντες ἐπ' αὐτὸν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.

⁸ ^hΝήψατε, γρηγορήσατε· ὁ ἀντίδικος ὑμῶν, Διάβολος, ὡς λέων ὠρνύμενος περιπατεῖ ζητῶν τίνα καταπίῃ· ⁹ ⁱᾧ ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ ἀντὰ τῶν παθημάτων τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.

¹⁰ ^kὉ δὲ Θεὸς πάσης χάριτος, ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ Ἰησοῦ, ὀλίγον παθόντας, αὐτοὺς καταρτίσει, στηρίξει, σθενώσει,

Luke 12. 22. Phil. 4. 6. 1 Tim. 6. 8. Heb. 13. 5. h Job 1. 7. Luke 21. 16. & 22. 31. 1 Thess. 5. 6. ch. 1. 13. & 4. 7. i Eph. 4. 27. & 6. 11, 13. James 4. 7. k 2 Cor. 4. 17. Heb. 10. 37. & 13. 21. ch. 1. 6.

presbyters, are said *ἐπισκοπεῖν*, to oversee; they are *presbyters* in age, and they are *ἐπισκοποι*, *overseers*, as to office.

Hence, after the death of the Apostles, they who succeeded them in the Apostolic office, not presuming to take the name of *Apostles*, were called *Episcopi*; and thenceforth the name of *Episcopus*,—which in the *Apostolic* age had been often applied, as here, to designate those who had the oversight of a *ποιμνιον* or *flock*,—was reserved for those who had the oversight of *Pastors* as well as of *flocks*; and who are now called *Bishops*. Cp. Acts xx. 17. 28, and see above, Note prefixed to the Third Chapter of St. Paul's first Epistle to Timothy, and notes on 2 Tim. ii. 1, 2.

3. *μηδ' ὡς κατακυριεύοντες τῶν κλήρων*]

There is a slight *paronomasia*, or play upon the words, which gives an edge to this precept.

He had just said, *Ye Presbyters, tend the flock of God that is among you, overseeing it, not of constraint, but willingly* (1 Cor. ix. 16, 17), *not for filthy lucre, but of a ready mind*; and he now warns them not to behave themselves as *lords* over the Churches committed to their charge, which are not the heritages of *man*, but of the *Lord*. See on our Lord's words to St. Peter himself, Matt. xvi. 18, *Μοῦ τὴν ἐκκλησίαν*. Consequently the usurpation of *dominion* and *lordship* over them is an encroachment on the prerogative and inheritance of the Lord Himself.

The word *κλήροι* does not mean here *Clergy* apart from the Laity, nor does it mean *Laity* apart from the Clergy; but it signifies the Clergy and Laity, or People, united together. It designates Christian Churches, which are the *κλήροι* or heritages of God, as the Israelites of old were, and are so entitled by Himself in His Holy Word, Deut. iv. 20, and ix. 29, and see *Grotius* here.

St. Peter happily uses the plural *κλήροι*; for, in Christian times, it is not *one* nation, as it had been of old, which is the chosen people and heritage of God, but *all national Churches, all congregations* of Pastors and People are *heritages* of the Lord: each "Church and each congregation," which every Pastor serves, is, in a mystical sense, as the English Ordinal declares, the "Spouse and Body of Christ." By the word *κλήροι*, therefore, we may understand here the faithful people of Christ, distributed in regular order into various dioceses, parishes, churches, and congregations, like the companies to which our Lord distributed the loaves and fishes by the hands of His Apostles. Mark vi. 40: cp. *A Lapid* here.

St. Peter appears to have written these words in a grateful remembrance of those which had been spoken to him by the Lord Himself; "Simon, son of Jonas, *lovest thou Me?*" . . . "*Feed My sheep*" (John xxi. 16). And he and others were warned against usurping *lordship* over the heritage of the Lord by Christ's language; "On this Rock (i. e., Myself) I will build of *Me* the Church." Let no man therefore treat it as *his own*. It is the Church of *Me*; and of *Me only* (Matt. xvi. 18). I have purchased it with My blood (Acts xx. 28). Let no man *lord* it over what belongs to the Lord.

Here is another caution from St. Peter's mouth, which may be commended to the consideration of those who call themselves his successors. "The Apostle forbiddeth *dominari in cleris*." But they who claim to be his successors are not afraid to "teach that their own judgments are infallible, and to make their definitions an universal Rule of Faith, and to require subjection to their laws and persons, as of necessity to salvation, and to be called 'Dominus Deus noster Papa' " (*Gloss.* in Extrav. Papæ, Johann. xiii. Tit. xiv. 4), &c., all which and much more is professed by

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the Popes, and in their behalf. No modest man can deny that this amounts to as much as St. Peter's *dominari in cleris*, even to the exercising of such lordship over the Lord's heritage, the Christian Church, as will become none but the Lord Himself, whose heritage it is. *Bp. Sanderson*, iii. p. 283.

4. *ἀμαράντινον*] *amaranthine*; literally, woven of the flower called *amaranth*. (*Bengel*.)

5. *ἐγκομβώσασθε*] *clasp ye on humility*; submitting yourselves one to another (cp. Eph. v. 21, *ἀλλήλους* as here) in the fear of God. Clasp it on as a garment (properly, a *servile* garment, *ἐγκόμβωμα*, *Pollux* iv. 119) clasped with a *περόνη*, *fibula*, or with a *knōt* or *belt*; see *Eustath.* on *Homer*, II. κ. 133, and *Suicer* in v. p. 995, and *Welstein* here. *Bp. Pearson*, *Vind. Ignat.* li. cxiv. p. 579, ed. *Churton*; and *Fritz*, *Opuscula*, p. 259.

In illustration of this word we may refer to the reverential action of St. Peter, described John xxi. 7. But, as *Alford* well observes, The action which best illustrates this precept is that of our Blessed Lord Himself girding Himself with a napkin, as a servant, and pouring water into a basin and washing His Apostles' feet, in which St. Peter had a special part. See on John xiii. 4, 5, and our Lord's precept there, v. 14.

8. *Διάβολος*] *the devil*. At the time which St. Peter is announcing, the Devil was, in the strictest sense of the term, a *Devil*, a *Διάβολος*, a *false accuser*. For he devised all manner of calumnies against the primitive Christians, and instigated even their friends to bring them before the heathen tribunals, that they might be put to death. He was then especially "the false accuser of the brethren." Cp. Rev. xii. 10. The Lion goeth about seeking those who may be made the victims of his *διαβολαί*, and be cast "*ad Leonem*." See next note.

— *ὡς λέων ὠρνύμενος*] *as a lion roaring*. This was the first form in which the Devil showed his enmity against the Church of Christ; and he was now about to wreak his fury on the two Apostles, St. Peter and St. Paul.

He was now "*rugiens ut leo*," *roaring as a lion*; but he was afterwards about to change that shape, and appear in a more specious semblance, "*insidians ut draco*," *lurking in ambush as a dragon*. See below on Rev. vi. 3, 4.

Well might he now be compared to a Lion. Many of the first martyrs, e. g. St. Peter's successor at Antioch, S. Ignatius (cp. 2 Tim. iv. 17), were cast to the Lions; and the popular cry at Rome was now soon to be, "*Christianos ad Leonem!*" (*Tertullian*, *Apol.* 40.) The devil went about as a Lion roaring, in the days of the first persecutions of the Church, and he *will go about again roaring as a Lion* in the last age—at the eve of the end. See Rev. xii. 12; xx. 7-9.

— *περιπατεῖ*] *he walketh about*, Job i. 7. Therefore, the Devil is not yet confined to Hell. See above on Matt. viii. 29.

9. *εἰδότες*] *knowing that the same kinds of sufferings are being filled up by the brotherhood that is in every part of the world*. "No temptation hath taken you but such as is common to man." 1 Cor. x. 13. Do not be cast down, as if the sufferings, which ye are called upon to endure, were new, perpetual, or partial. They are only a continuation of the sufferings of Christ (see Col. i. 24), and they will soon be consummated, and they are shared by all your brethren in the Churches of God throughout the world: *therefore resist the Devil*, who is the author of these persecutions; standing fast and solidly grounded in *faith*, by which ye will be more than *conquerors*. Eph. vi. 16. 1 John v. 4.

10. *καταρτίσει—θεμελιώσει*] *will perfect—will stablish*: in

K

θεμελιώσκει¹¹ αὐτῷ ἡ δόξα, καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν.

1 Heb. 13. 22.

¹² Διὰ Σιλουανοῦ ὑμῖν, τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι, δι' ὀλίγων ἔγραψα παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθὴ χάρις τοῦ Θεοῦ εἰς ἡν ἐστήκατε.

m Acts 12. 12, 25.

n Rom. 16. 16.

1 Cor. 16. 20.

2 Cor. 13. 12.

1 Thess. 5. 26.

¹³ Ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτὴ, καὶ Μάρκος ὁ υἱὸς μου.

¹⁴ Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης.

the future tense. So A, B, and Griesb., Lach., Tisch., Alf. Elz. has the aorist optative here, καταρτίζσαι.

This assurance of divine support comes very appropriately from St. Peter, in compliance with Christ's precept to him, "When thou art converted, strengthen thy brethren." Luke xxii. 32. Bengel.

¹² διὰ Σιλουανοῦ] By Silvanus, the faithful brother, as I reckon, or count him to be (Rom. viii. 18), I write to you in few words.

This is said to assure them, and the Churches at large, of the genuineness of the Epistle. It would be brought to them by Silvanus, the faithful brother, who would certify them from whom it came. This practice of the Apostles to send their Epistles to the Churches by the hands of tried and faithful friends, has been of signal use in establishing the Canonical authority of the New Testament. Cp. Eph. vi. 21.

There was something significant in this choice of Silvanus for the purpose here described, especially in connexion with the mention of St. Mark. Silvanus, or Silas, had been chosen by St. Paul at Antioch, about thirteen years before, in the place of St. Mark, who had left him in Pamphylia, and was a near kinsman of St. Barnabas (Col. iv. 10), who was led into an altercation with St. Paul, on account of his refusal to take Mark; and who also had before been led away by the influence of St. Peter at Antioch, in opposition to St. Paul, contending for the Evangelical liberty of the Gentile Christians. See on Acts xv. 37—40. Gal. ii. 12, 13.

Silas, being chosen by St. Paul in place of Mark, accompanied that Apostle in his missionary tour in Syria and Cilicia, and in divers other parts of Asia Minor, especially Phrygia, Lycaonia, and Galatia, to Troas, and into Greece. He would therefore be known, in connexion with the Apostle St. Paul, to those Asiatic Churches which are addressed by St. Peter in the present Epistle, i. 1.

Silas had also been associated with St. Paul in writing the two Epistles to the Thessalonians, which had been published about ten years before the date of the present Epistle, and had, probably, by this time been circulated in Asia.

After the date of these two Epistles to the Thessalonians, the name of Silas, or Silvanus, vanishes for a time from the pages of the New Testament.

It does not occur after that time in the Acts of the Apostles, or in any of St. Paul's other Epistles.

But it re-appears in this present passage (1 Pet. v. 12), at the close of the ministry of St. Peter (see 2 Pet. iii. 1), which coincided in time with the close of the ministry of St. Paul.

It here re-appears in company with the name of St. Mark. Cp. note above, Phil. i. 1. And the name of Silas is here characterized by St. Peter with the honourable appellation "the faithful brother, as I reckon."

Here then we have a happy intimation of the harmony which subsisted among the Apostles and first preachers of Christ.

They were not exempt from human infirmities. The Apostle St. Peter faltered for a time through fear at Antioch, and had then been boldly resisted by St. Paul (see on Gal. ii. 11—14). The Evangelist St. Mark, the son of St. Peter in the faith (v. 13), and the kinsman of St. Barnabas (Col. iv. 10), had also faltered once for a season through fear, and had once forsaken St. Paul. (Acts xiii. 13; xv. 38.) St. Paul and St. Barnabas had formerly striven so sharply at Antioch on St. Mark's account, that they departed asunder for a time (Acts xv. 39), and St. Paul had chosen Silas, or Silvanus, as his companion in the room of St. Mark.

All these infirmities are recorded in the Holy Scriptures. The New Testament does not disguise the frailties of the first preachers of Christianity. Here is an evidence of its truth.

But this is not all. We are left to gather from incidental notices scattered in different parts of the New Testament, that by the grace of God all these frailties and infirmities were corrected and amended; and that they were graciously overruled by God's Providence to the victory of Christian virtue, and to the good of the Church, and to His glory.

As has been already shown in another place, the strife of

St. Paul and St. Barnabas had now been healed, and Mark had been restored to the favour of St. Paul, and he afterwards was chosen to be the writer of a Gospel, under the inspiration of the Holy Ghost, and with the aid of his spiritual father St. Peter, and he became the founder of the Church of Alexandria. See above, Acts xv. 39. Col. iv. 10, and Introduction to St. Mark's Gospel.

St. Peter now employs Silas to be the bearer of his Epistle to the Jewish Christians of Asia. He calls him the faithful brother, and he associates him with St. Mark, whom he calls "his son;" his son in the faith.

A happy combination. Silas had been chosen by St. Paul in lieu of St. Mark, and had preached with him in Asia, and had been associated with him in writing his first Epistle. And St. Paul, in writing to the Galatians, who are addressed in this Epistle of St. Peter (see 1 Pet. i. 1), had recorded his own contention with St. Peter, on account of his conduct toward the Gentile Christians, and had related that his own friend St. Barnabas had been formerly drawn away from him by St. Peter. (Gal. ii. 13.)

But now all differences are at an end. St. Peter, the Apostle of the Circumcision, chooses Silas, St. Paul's friend and fellow-labourer in preaching and writing, to carry this Epistle to the Jewish Christians of Asia, where Silas had formerly preached in company with St. Paul. And by this choice, and by his reference to the Epistles of his "beloved brother Paul," as a part of divinely inspired Scripture (see 2 Pet. iii. 15), he proclaims to the Jewish Christians his own perfect union in Christian faith and in Christian love with the great Apostle of the Gentiles.

Here was a noble example of repentance, and of generous self-sacrifice, and of love for Christ and the Church.

St. Peter avouches to his readers that St. Paul's fellow-labourer among them, Silas, is "their faithful brother." He calls St. Mark his son, who had once faltered in the faith, but who had afterwards preached to them in Asia (see on Col. iv. 10. Phil. 24), and whom St. Paul, writing from Rome to the Churches of Phrygia, mentions as being there among his own tried and trusted friends, and calls him "sister's son to Barnabas."

St. Paul, as well as St. Peter, now also at the close of his career, writes to Timothy about the same time as the date of this Epistle of St. Peter, and bears witness that Mark "is profitable to him for the ministry." (2 Tim. iv. 11.) And St. Peter here joins Mark with Silas, who had once been preferred in his room.

So may all wounds be healed, and all differences cease in the Church of Christ. So may all falterers be recovered, and Christian charity prevail, and God's glory be magnified in all persons and in all things, through Jesus Christ!

— δι' ὀλίγων ἔγραψα] I write in few words: with δι' ὀλίγων, cp. διὰ βραχέων, Heb. xiii. 22. The Epistle is short, relatively to the importance of the subject; and the Apostle might perhaps design to prepare them by these words to receive a second Epistle from him, on the second or polemical portion of the subject which now occupied his thoughts. See Introduction to that Epistle, below, pp. 69—72, and 2 Pet. iii. 1.

— ἔγραψα] I write: ἔγραψα is the epistolary aorist: a graceful mode of expression, by which the writer puts himself in the place of the reader, and looks at the thing written, from the reader's point of view. See Rom. xvi. 1. Eph. vi. 21. Col. iv. 7.

— ἐστήκατε] ye stand. So Elz., Tisch. A, B have στήτε, stand ye, and so Lach., Alf.

¹³ ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτὴ] the co-elect (feminine) which is in Babylon, salueth you. At the beginning of this Epistle St. Peter had written thus, "To the elect strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia." As we have already seen;

(1) They are there called elect;

(2) They are there called strangers of the dispersion, i. e. of the Jewish dispersion, scattered throughout Asia Minor.

(3) They are there enumerated in a particular geographical order, i. e. from East to West.

(4) They are greeted in the name of Christ, with the words, "Grace to you, and Peace be multiplied." (1 Pet. i. 1, 2.)

Εἰρήνη ὑμῖν πᾶσι τοῖς ἐν Χριστῷ Ἰησοῦ. ἀμήν.

Hence we may infer,

That the *co-elect* which is here mentioned at the close of the Epistle, in *Babylon*, is of the same character as those persons who had been designated as *elect* at the beginning of this Epistle. That is to say, this word (συνεκλεκτή) *co-elect* designates a Christian congregation gathered principally from Jews of the *dispersion*, and thus associated, as *co-elect* in Christ, with those whom St. Peter at the beginning of this Epistle had addressed as the *elect* strangers of the dispersion of *Pontus, Galatia, Cappadocia, Asia, and Bithynia*. The preposition *ὄν* is a link which connects the elect at Babylon with the elect in Asia.

Accordingly we find, that in the *Vulgate, Syriac, and Arabic* Versions the word *Church or Congregation* is supplied here, to agree with *συνεκλεκτή*; and so our *English Authorized Version*, "The *Church* that is at Babylon, elected together with you, saluteth you." The word *συνεκλεκτή* is also understood in this sense by most Ancient Expositors.

The word seems to be left purposely elliptical, i. e. without a substantive adjoined. St. Peter would thus leave it to the reader to supply either *ἐκκλησία, Church, or διασπορά, Dispersion*; each of those two words being admissible and suitable, and neither to be excluded.

They to whom he writes are *elect*, and they are also the *dispersion*. The *co-elect* is a dispersion also; yet though she is *dispersed and in Babylon*, yet she is gathered together as a congregation in the Christian Sion, or Church Universal, and is *co-elect* with other *dispersed* brethren who are gathered together in Christ.

— ἐν Βαβυλῶνι] in *Babylon*.

What city is this Babylon?

(1) The reader's first impression is, that it is the Babylon of *Assyria*, the Babylon on the Euphrates.

(2) It is true, that another great City in the *West* was called *figuratively* among Jews by the name of *Babylon*; namely, *Rome*. See on Rev. xvii. 1—10.

(3) It is also true, that some ancient writers supposed Babylon to mean *Rome* here. See *Papias* in *Euseb.* ii. 15, and *Vales.* there.

(4) It is also probable, that this Epistle was written a short time only before St. Peter's death (cp. 2 Pet. iii. 1), and that he died at *Rome* (see *Euseb.* ii. 25).

(5) But these considerations seem to be overbalanced by others of greater weight.

Rome was called *Babylon figuratively*. But tropes are scarcely admissible in dates, especially in Epistles like the present, which is remarkable for its quiet tone. In details of fact, the *literal* meaning seems to be the true one: and if the *literal* meaning will stand, it ought not to be abandoned for a metaphorical one.

(6) The fact, that Rome was sometimes called *Babylon* figuratively, and that St. Peter was martyred at Rome, may probably have induced some in ancient and modern times to suppose, that the Babylon here mentioned is Rome; and may serve to account for that opinion.

(7) The city of Rome is mentioned in other places of the New Testament, and always by the name of Rome (Acts xviii. 2; xix. 21; xxiii. 11; xxviii. 14. Rom. i. 7. 15. 2 Tim. i. 17), except only in a poetical and prophetic book, the Book of Revelation, where a *figurative* name is in its proper place; and there though the word is used six times, yet it is never placed singly as *Babylon*, but always with an epithet, *Babylon the Great* (Rev. xiv. 8; xvi. 19; xvii. 5; xviii. 2. 10. 21).

(8) It has been alleged, indeed, that Babylon was *now deserted*, and that it is not probable that the Apostle St. Peter should have gone thither, and have sojourned there.

This opinion has been supported by high authorities, e. g. by *Bp. Pearson* (de successione Rom. Episcop. i. c. viii. vol. ii. pp. 348—53, ed. *Churton*), who supposed that the Babylon here mentioned is a Babylon in *Egypt*. Cp. *Professor Blunt*, *Early Church*, p. 59, and *Hengstenberg* on Rev. xiv. 8.

But it may be proved, that there were at this time large numbers of Jews resident in the province of Babylon, and not a few in Babylon itself. See *Josephus*, Ant. xv. 2. 2; xv. 3. 1; xvii. 2. 1—3; xviii. 9. 1; and xviii. 9. 7—9. *Philo*, Legat. ad Caium, § 36, p. 587. *Theodoret* (on Isa. xiii.) says that in his age Babylon was inhabited by Jews. *Scaliger* (in *Euseb.* p. 205), observes that from "the days of Salathiel even to the seventieth year after Christ, a Chief of the captivity was elected from the stock of David, and resided at Babylon." Cp. *Barnage*, Annal. Pol. Eccles. A. D. 46, pp. 561—3, and *Dr. Lightfoot's* Sermon on this text, Works, ii. pp. 1144—6, where he says, "Babylon was one of the greatest knots (i. e. centres) of the Jews in the world.

Need I tell you that there were multitudes of Jews in Babylon that returned not with Ezra? That there were in that country three Jewish Universities, and that there were ten tribes scattered in Assyria?" And it has been shown from Jewish usage, that the word *Babylon* need not be limited to the precise site of the ancient ruined city, but may be extended to its neighbourhood. See *Wetstein*, p. 698, and *Vitringa* in Rev. xviii. 2, "Judæi maximè Babylonem occupabant." *Rennet*, Geogr. of Herod. sect. xv., "So great a number of Jews was found in *Babylonia*, as is astonishing; they are spoken of by Josephus as possessing towns and districts in that country about forty years after Christ; they were in great numbers in Babylon itself." *Biscoe* on the Acts, i. p. 88. *Wieseler*, Chronol. p. 557. *Mayerhoff*, p. 128. *Dr. Davidson's* Introduction, iii. pp. 362—366. Cp. *Huther*, Einleitung, p. 23, and on this passage, p. 180, and *Dean Alford*, p. 387.

(9) There does not seem, therefore, to be any cause for discarding the *literal* meaning of the word *Babylon* here. On the contrary, there are strong reasons, why, with many learned and able expositors, we should adhere to it.

If St. Peter had been writing from *Rome* or from any place to the west of Asia, he would not, in his enumeration of the Asiatic districts at the beginning of his Epistle, have mentioned *Pontus* first, the most eastern region of Asia. He would not have begun his enumeration with the most distant western district, and have proceeded, as he does, in a westerly direction, till he ends with *Bithynia*; but he would have reversed the order; he would have begun with *Bithynia* at the west, and would have ended with *Pontus* in the east.

This is what *St. John* does in the Apocalypse in writing from *Patmos* on the west of Asia. He begins with *Ephesus* on the west, and proceeds in an easterly direction, and ends with *Laodicea* in the east. Rev. i. 11; ii. 1; iii. 14.

A similar order is observed by St. Paul, writing from *Rome*. See Col. iv. 13. 16.

There is no exception to this principle in the enumeration in the Acts of the Apostles, ii. 9—11. There the Parthians, and Medes, and Elamites, and dwellers in Mesopotamia are placed first, for special reasons; the writer is not addressing an epistle to them, but he is speaking of the region from which they came to Jerusalem, and he naturally begins with those at a distance from it, and with those who were first expatriated from it. See the note there.

The Geographical order adopted by St. Peter is precisely that which would naturally occur to a person writing from Mesopotamia, and sending forth an Epistle to be read in succession by Christian communities in different regions of Asia. He begins with *Pontus*, because (if we suppose him in Mesopotamia) that region was nearest to him, and his Epistle would reach *Pontus* first, and pass on from it to other regions in order,—*Galatia, Cappadocia, Asia, and Bithynia*.

Therefore the date of the Epistle being *Babylon*, we are led to conclude, that it was written in the literal or eastern Babylon on the Euphrates; and not in the figurative or western Babylon, on the Tiber, *Rome*.

(10) There were also some special reasons for a mission of St. Peter to the east, especially to the Jewish Christians of those parts. He was the Apostle of the Circumcision (Gal. ii. 7). Assuredly it was fit that he, who had a special charge to feed Christ's flock (John xxi. 16), should go and seek the lost sheep of the house of Israel; that is, the remnant of the Two Tribes at Babylon, and the Ten Tribes in Assyria.

Besides, the Jews of those parts who had come to Jerusalem for the great annual festivals, and had heard him preach at Jerusalem on the day of Pentecost after the Ascension of Christ, and many of whom had been baptized by him on that day, and many doubtless had been led from those regions to Jerusalem on other great festivals in succeeding years, were well acquainted with the name and person of the Apostle of the Circumcision.

Among those devout Jews who are enumerated by St. Luke in the Acts as present at the day of Pentecost, the first mentioned are *Parthians, Medes, and Elamites*, and the dwellers in Mesopotamia, that is, those who dwelt in the neighbourhood of *Babylon*. For as is well said by one of the best historians and geographers of Poets, Milton, describing the condition of the East in our Lord's age:—

"There *Babylon*, the wonder of all tongues,

All these the *Parthian* holds."

(*Paradise Regained*, iii. 280.)

See on Acts ii. 9—11. They had come from their own land to Jerusalem, and had been evangelized by St. Peter there. Surely it was very reasonable that St. Peter should go from Jerusalem

to Babylon to confirm those in the faith, who had come from the neighbourhood of Babylon to Jerusalem, and had been received into the Christian Sion there, by the ministry of the word of God preached by the Apostle St. Peter. See above on i. 1.

There were also special reasons why such an Epistle as the present should be written from *Babylon*. Babylon is Babel. It had been the source of confusion of tongues. Its very name means confusion. But now, under the influence of divine grace, the curse of Babel is removed. The Holy Spirit, who came down at Pentecost at Sion, reverses the curse of Babel. At Babel mankind was scattered abroad, with a jargon of tongues. At Pentecost the Holy Ghost comes down in fiery tongues, and preaches the one Gospel in all tongues. He enables the Apostle St. Peter, who received the gift of tongues at Pentecost (1 Pet. i. 12), to preach the one Gospel to the dispersed of Israel in Babylonia and the East. Thus Sion is built up in Babylon; the city of Confusion becomes the city of Peace.

Besides, Babylon had been the enemy and persecutor of Sion. It had carried Judah into captivity. But now it has become subject to Christ. It is His captive. It submits to His mild sway and easy yoke. He has His *elect* there. His Apostle preaches there. This is in perfect unison with all God's dispensations.

The Syrian Antioch was the city of Antiochus, the persecutor of God's people, the type of Antichrist. But in course of time, Antioch became the place where the faithful were first called Christians (see on Acts xi. 26). At Antioch Paul and Barnabas had been ordained to the Apostleship, and had been sent forth to evangelize the Gentile world (Acts xiii. 1, 2). And there St. Peter himself had presided as Bishop of the Church: see above, *Introduction*, p. 41.

Rahab or Egypt had also been the persecutor of God's

people. But in His own time God made a *highway* in Egypt for Christ (Isa. xix. 31), especially by the preaching there of *St. Peter's son* in the faith, *St. Mark*, at Alexandria. *Euseb.* ii. 16.

In like manner, Babylon is now visited by St. Peter, and has heard the Gospel of Christ, and is the place whence this Epistle goes forth to the Churches of Asia and the world. From the city of Nebuchadnezzar and Darius, who wrote to the provinces of the Assyrian Empire, "Peace be multiplied to you," now proceeds the word of the Apostle, "to the elect strangers of Asia; Grace and Peace be multiplied unto you" (See i. 2).

Thus the prophecy is fulfilled; the Egyptian shall serve God with the *Assyrian*, and Israel shall be the third with Egypt and Assyria (Isa. xix. 24); and I will make mention of Rahab and Babylon with them that know me (see Ps. lxxxvii. 4).

Finally, the Apostle of the Circumcision, St. Peter, is thus seen to have carried the Gospel to the eastern limits of the Roman Empire. Thence he goes westward in order to seal his preaching with his blood (see *Tertullian* c. Marcion. iv. 5. *Euseb.* ii. 25; above, *Introduction* to this Epistle, p. 44). He goes from the Eastern Babylon in Assyria, to the Western Babylon in Italy. He goes from Babylon to Rome. He thus gives evidence of God's love to His own people, and having followed Christ to the end, and having finished his course with joy, like the Sun from East to West, he is associated with the Apostle of the Gentiles, his beloved brother St. Paul, in dying a martyr's death in the capital of the Heathen world, and having there gone down in a glorious sunset he will rise to bliss in Christ.

— *Μάρκος ὁ υἱός μου*] *Marcus, my son*. See above on i. 1, and on Acts xv. 39. Col. iv. 10. *Introduction* to the Gospel of St. Mark, p. 111.

14. *φιλήματι ἀγάπης*] *with a kiss of love*. See on 1 Thess. v. 26. Rom. xvi. 16. 1 Cor. xvi. 20. 2 Cor. xiii. 12.

INTRODUCTION

TO

THE SECOND EPISTLE GENERAL OF ST. PETER.

THE First Epistle of St. Peter was written at a time when a persecution of the Church was imminent, as appears from internal evidence; and for this and other reasons already stated, the date to be assigned to that Epistle is probably the year A.D. 64¹.

The Second Epistle is addressed to the same parties as the First, and seems to have been written soon after it²; and was composed at a time when St. Peter was anticipating his death³. St. Peter died A.D. 68⁴.

The date of this Epistle may therefore be placed in A.D. 66, or A.D. 67.

To this conclusion there have been made the following *objections* :—

(1) It is not probable—it is alleged by some persons—that St. Peter would write two Epistles to the same parties at nearly the same time.

(2) Nor is it probable, it is said, that the same Author would write in so *different a style* as that of the Second Epistle, compared with the First, especially if he were writing to the *same parties*, at nearly the *same time*.

The First Epistle, which was generally acknowledged in primitive times to be a genuine work of St. Peter, is composed in a quiet and subdued tone; but the Second is characterized by impassioned vehemence, and poetic exuberance of language. This is more remarkable, because if this Epistle is genuine, it was written by him when he was old, and looking forward to the near approach of death⁵.

This Second Epistle is rarely quoted by primitive writers; even in the third and fourth centuries some doubts were expressed concerning its genuineness⁶; and in later days many Critics deny it to be a work of St. Peter⁷.

Let us consider these objections.

It cannot be doubted, that there is great diversity of feeling and style between this Epistle and that which was generally received as St. Peter's, namely, his First Epistle.

But there were good reasons for this difference.

St. Peter had a twofold work to do; first, to declare the truth, next, to refute error.

¹ See above, *Introduction* to that Epistle, p. 40.

² See below, on iii. 1.

³ See i. 14.

⁴ See *Introductions* to the First Epistle, and to the Epistles of St. Paul to Timothy, pp. 423, 424.

⁵ See 2 Pet. i. 14.

⁶ It is reckoned among the ἀντιλεγόμενα, but γνώριμα τοῖς πολλοῖς, by Eusebius, iii. 25; and in another place he says, τὴν φερομένην αὐτοῦ (of Peter) δευτέραν οὐκ ἐνδιόθηκον μὲν εἶναι παρελήφαμεν· ὅμως δὲ πολλοῖς χρήσιμος φανείσα μετὰ τῶν ἄλλων ἐσπουδάσθη γραφὴν. S. Jerome is more explicit as to his own belief (Scr. Eccl. c. 1): "Simon Petrus duas Epistolas, quæ catholicæ nominantur, quarum secunda à plerisque (by many persons) ejus esse negatur, propter styli cum priore dissonantiam." And Epist. 120, he says, "Duæ Epistolæ, quæ feruntur Petri, stylo inter se discrepant, structurâque verborum; ex quo intelligimus pro necessitate rerum diversum eum usum Interpretibus." And Epist. 50, he says, "Jacobus, Petrus, Joannes,

Judas Apostoli septem Epistolas ediderunt, tam mysticas quàm succinctas, et breves pariter et longas, breves in verbis, longas in sententiis."

As to the statement of S. Jerome's master, Didymus (in Bibl. Patrum Max. iv. 236, or in Gallandi Biblioth. Patr. vi. p. 294), "Non est ignorandum, præsentem Epistolam esse falsam;" if the words are genuine, they mean only, that this Epistle νοθεύεται, i. e. is accounted spurious by some. But these words, ascribed to Didymus, are probably not genuine, but added by a later hand, as Wolf, Pott, Mayerhoff, Guericke, and others suppose. See Guericke, p. 465, and Davidson's Introduction, iii. p. 415.

⁷ The genuineness of this Epistle is questioned by Eichhorn, De Wette, Schott, Neander, Credner, Mayerhoff, Richter, Reuss, and others; but its genuineness is maintained by Michaelis, Pott, Augusti, Storr, Hug, Flatt, Dahl, Windischmann, Heydenreich, Guericke, and others.

He had executed the first of these two tasks in his former Epistle; he performs the second in the latter.

In the first Epistle he had proclaimed the great goodness and infinite love of God the Father to all mankind, in giving His own Son, to redeem the world by His death, and to open the gate of everlasting life to all; and on this basis of Christian doctrine, he had reared a superstructure of moral duty. He had stated the obligations, under which all men lie, by reason of Christ's Incarnation, and their inedification as living stones in Him, Who is the Living Stone; and he had urged the motives which ought to constrain all to imitate Him Who died for all, in order that, being dead to sin, they may live to righteousness, and Who has left us "an example, that we should follow His Steps".

St. Peter had applied these principles, in a practical and didactic manner, to the inculcation of various precepts, concerning civil, social, and domestic duties. As a wise master-builder he had thus completed a solid work of *construction*.

If the Church of Christ had not had any enemies, who would assail her doctrinal foundations, St. Peter might have been content with having executed this work of building up the fabric of Christian Life, grounded on Christian Faith.

But his position was like that of the valiant and wise leader of God's ancient people, Nehemiah, in building up the Holy City after the Babylonish captivity. He and his associates were encountered by Sanballats and Ammonites, who interrupted the work, and endeavoured to overthrow it¹.

They had therefore a double work to do: they must *fight* as well as *build*.

This was also the case with St. Peter; he had likewise a double work to do; first, to build up the Church; and next, to fight against the foes of the faith, who scoffed at the work, and were eager to destroy it².

False Teachers were stirred up by the Evil One to assail the Apostolic builders of the spiritual Sion, and to hinder the work, as Sanballat, Tobiah, and the Ammonites, had conspired to attack and harass Nehemiah and his comrades when building up the fortifications of Jerusalem. As then Nehemiah and his friends carried in one hand an instrument for building, and had in the other hand a weapon for defence³, so it was with St. Peter. In his First Epistle he had raised up the fabric of Christian Faith and Duty. In his Second Epistle he represents that foundation as already laid, and he comes forward to contend against those who would destroy it. In the one Epistle he is a Christian Builder raising up the fabric of truth; in the other he is a Christian Soldier repelling its enemies and assailants.

Here is the solution of the supposed difficulties that have been just stated. Here is an answer to the objections, grounded on the alleged improbability, that two Epistles, of different styles, would be addressed by the same person to the same parties about the same time.

We have a striking parallel here in the Epistles of St. Peter's "beloved brother Paul⁴," as he is called in this Epistle.

St. Paul had recently written two Epistles at about the same time from the same place, Rome, to the inhabitants of the same country; first, the Epistle to the Ephesians; and, secondly, that to the Colossians⁵.

Those two Epistles of St. Paul correspond in a remarkable manner with the two Epistles of St. Peter. They treat of the same doctrines: the Love of God to man in the Incarnation and Death of Christ, and of the Christian privileges and duties growing therefrom.

The Epistle to the Ephesians is of a *constructive* and *didactic* character, and is similar to St. Peter's first Epistle.

The Epistle to the Colossians, with its *polemical protests* and *denunciatory warnings* against those heresies⁷ which impugned the doctrine of the Divinity of Christ, and His Incarnation and Atonement, and the immoral consequences of those heresies, resembles the Second Epistle of St. Peter.

There was great wisdom in this arrangement, adopted by *both* these Apostles, distributing their work *into two parts*, in two Epistles respectively; the one Epistle of each being designed for the *statement of truth*; the second, for the *refutation of error*.

Many there were then in the Christian Church, as there ever have been, and are now, who were imbued with a loving and reverent spirit, and dwelt devoutly on the attributes of their Heavenly

¹ See the passages cited above in the *Introduction* to the First Epistle, p. 43.

² Neh. iv. 7, 8.

³ Especially the Simonians, Ebionites, Cerinthians, and Nicolaitans. See them described more fully in the note below, on 2 Pet. ii. 1.

⁴ Neh. iv. 17.

⁵ 2 Pet. iii. 13.

⁶ See above, *Introduction* to the Epistle to the Colossians, and on Col. iv. 16.

⁷ See Col. ii. 8. 16—23.

Father reconciling the World to Himself by his well-beloved Son ; and who rejoiced to sit, like Mary, in quiet gentleness and meek docility at the feet of Jesus, and to learn their duty from His teaching and example ; and who would shrink with feelings of pain, distress, and horror, as from a withering pestilence, from all heretical cavils, which might seem to cast any disparagement on the glorious Name of their adorable Redeemer, Who of His infinite love and mercy had condescended to take their Nature and to die for them on the Cross.

For such pious and loving minds as these, the two Holy Apostles have provided divine food : St. Peter in his First Epistle, St. Paul in his Epistle to the Ephesians. The former Apostle wrote particularly for the use of Jewish believers, the latter for Gentile Christians. They both taught the same truth, as it is in Christ, in those two Epistles ; they taught it clearly and simply, without any reference to the Heresies by which it was assailed.

But these two Apostles knew, that it is *not enough, to teach the Truth ; it is necessary also to drive away error*. The Christian Builder must be a Christian Soldier. While he works with the trowel, he must be girded with a sword¹. He must build up himself and others upon our most holy faith² ; and he must also contend earnestly for it³.

They saw false Teachers speaking proud and swelling words against the Truth, and vaunting their own knowledge, and undermining the Doctrines of Christ's Divinity, Lordship, Incarnation, and Atonement, and denying the Lord that bought them, and scoffing at the doctrine of a Resurrection and Judgment to come⁴. They beheld the anarchical lawlessness which followed from these heresies, and the impure and dissolute practices⁵, which were the fruits of the teaching of those, who, like Balaam, were seducers of others to works of lust, and who, on the plea of Christian Liberty, destroyed the foundations of Christian Truth, Christian Holiness, and Christian Charity, and turned the grace of God into lasciviousness⁶ ; and they foresaw, that the same errors in doctrine would produce the same evil consequences in succeeding ages of the Church. Therefore each of these two Apostles, having declared severally the true doctrine in one Epistle, proceeds to complete his work, by delivering also an Apostolic protest and caution against error in another Epistle.

This is done by St. Paul in his Epistle to the Colossians, and by St. Peter in his Second Epistle.

Thus these two Apostles, the one the Apostle of the Gentiles, the other of the Jews, are seen united in proclaiming to every age the love of God in Christ ; and in warning the Church against the dangerous and deadly errors of those, who impugn the Doctrine of His Divinity and Humanity, and of the Sacrifice offered, and of the Atonement made, by Him on the Cross.

When these circumstances are considered, it will not seem surprising that the feeling and language of the Second Epistle of St. Peter should be very different from that of the First.

This difference is seen specially in the *second* Chapter of the second Epistle, where the Author is describing the erroneous and strange doctrines of the heretical teachers. That chapter of the second Epistle is very different in tone from the first Epistle ; but it also differs from the two other chapters of the second Epistle⁷.

There are also many points of *resemblance* between those two Chapters and the first Epistle of St. Peter⁸.

The reasons of this difference between the second Chapter of the Second Epistle and the First Epistle may be thus stated. In the first Epistle St. Peter had been like a faithful and affectionate Shepherd, feeding and tending Christ's sheep and lambs ; but in the second Epistle he is like the same Shepherd driving away the wolves, who were ready to tear and devour those sheep and lambs, which Christ had purchased with His own blood⁹, and had specially committed to his care¹⁰.

¹ Neh. iv. 17, 18.

² Jude 20.

³ Jude 3.

⁴ 2 Pet. ii. 1. Cp. Jude 4.

⁵ 2 Pet. ii. 13—15. 17. 19.

⁶ Jude 4. Cp. 2 Pet. ii. 10.

⁷ As is well observed by *Bp. Sherlock*, Dissertation on the Authority of this Epistle, Discourses, vol. iv. p. 130.

⁸ Thus, for example, in the *First* Epistle, St. Peter dwells on the sufferings of Christ and of Christians as the appointed path to glory for Him, and through Him, for them. See i. 7. 11. 21 ; ii. 12 ; iv. 12—14. 16 ; v. 1. 4. 10, 11. So likewise in the Second Epistle, i. 3. 17 ; ii. 10 ; iii. 18. Compare his language on the nature of the Christian calling, in the First Epistle, i. 15 ; ii. 9 ; v. 10, with the language on the same subject in the Second

Epistle, i. 5. The word *ἀναστροφῆς*, of frequent occurrence in the First Epistle (i. 15. 18 ; ii. 12 ; iii. 1, 2. 16), occurs twice in the Second (ii. 7 ; iii. 11). The word *ἐπιθυμία*, used four times in the First Epistle (i. 14 ; ii. 10. 18 ; iii. 3), occurs also four times in the Second (i. 4 ; ii. 11. 18 ; iv. 2, 3). So *ῥῆσος*, used in an equivalent sense to the Latin *sus* in the First Epistle (iii. 1. 5), and in the Second (i. 20 ; ii. 16. 22 ; iii. 3. 16, 17), and the word *ἀνέθεσις* in the First Epistle (iii. 21), and in the Second Epistle (i. 14), and nowhere else in the N. T. These and other parallelisms are noticed by *Windischmann*, Vind. Petrinæ, pp. 18, 19. *Guerike*, p. 466. *Davidson*, iii. pp. 435—440 ; and *Alford*, Proleg. pp. 153. 157.

⁹ Acts xx. 28.

¹⁰ John xxi. 15—17.

The gestures and features of the Shepherd, when, like David, he is killing the bear and the lion¹, or when, like the Shepherd described by Amos, he is taking out "of the mouth of the lion two legs or a piece of an ear"; are very different from the Shepherd's aspect, when watering his flock at the well in the evening, or when with the pastoral crook in his hand he is leading his sheep into green pastures and beside the waters of comfort.

If we consider St. Peter's natural temperament, eager, vehement, impassioned, if we contemplate the fervent and courageous Apostle, such as he was after the Day of Pentecost, and when he opened his mouth in the Sanhedrim at Jerusalem against the Chief Priests and Rulers, and preached to them Jesus of Nazareth, "whom *ye* crucified;" and "this is the Stone set at nought by you builders, which is become the headstone of the corner"; if we remember his ardent love to Christ, a love intensified by remorse²; if we bear in mind the pastoral commission given him by Christ, and the prophecy of Christ, that he would follow his Master in laying down his life for Him³; if we recollect that he did glorify God by following Him in the manner of his death; if we remember the evidences which Christ had given to St. Peter of His tender love to him, by admitting him to the secret retirements of His Transfiguration, and His Agony; if we recollect all the personal proofs that St. Peter had of Christ's gentleness and kindness, and also of His Divine Truth, and Power, and Glory, in His Teaching, His Miracles, His Passion, His Glorious Resurrection, and Ascension into Heaven, and in His sending down the Holy Ghost with the wind and fire from heaven, Whom St. Peter had as a Divine Guest living and dwelling in his heart; surely, we may say without fear of contradiction, that St. Peter would not have been St. Peter, if,—when viewing as he does in his Second Epistle the audacious boasting and outrageous contumelies, and insolent scoffings, and impious blasphemies of the Heretics, "who denied the Lord that bought them," and renewed the indignities of the Crucifixion, and rejected as a cunningly-devised fable the doctrine of the Union of the two Natures of God and Man in the Person of Jesus Christ, Who died for our sins, and rose again for our justification, and derided the promise, and defied the Majesty of His Second Coming to Judgment, and when he saw the sensuality and debauchery in life and manners, which flowed like polluted streams from the impure source of these Heresies,—he had stood quietly by, and looked on with calmness, and had spoken in unimpassioned language, such as he uses in his first Epistle.

The *difference* of style between the two Epistles is a natural consequence of the *difference* of their *matter*; and of the *identity* of their *Author*.

There is the *same* St. Peter in both. And *if* the second Epistle had not been *very different* in tone from the former, if it had been composed in the same equable and tranquil style as the First Epistle, every judicious critic, who has studied the character of St. Peter, and the history of the heresies of the Apostolic age, would have been reluctant to believe that the Second Epistle is from him.

The style of the Second Epistle is precisely that, which might have been anticipated from an enlarged and clear view of the circumstances of the writer. St. Peter, ardent by nature, and inspired by the Holy Ghost, speaks here with the oratorical vehemence and impassioned energy and holy indignation, and with the poetic enthusiasm of an inspired Hebrew Prophet. He becomes like a Jeremiah rebuking the errors and corruptions of the False Prophets⁴, or like an Ezekiel looking through the hole of the wall in the Temple, and seeing the abominations wrought in the Sanctuary, and what the idolatrous priests did in the chambers of their imagery⁵.

The force of the Holy Spirit, stirring within him, vents itself in bold comparisons and imaginative metaphors, and in an impetuous flood of words. Nor was his old age any bar to this poetic outpouring of his soul. What Moses was in his old age, when he sang his last song⁶, what David was in his old age, when he chanted his last Psalm⁷, full of ardour and energy imparted by the Holy Ghost, Who inspired him; such was the aged Apostle, St. Peter, when he wrote his Second Epistle, before his martyrdom for Christ.

There remains another point to be considered.

As has been already observed, the Second Epistle of St. Peter was not universally received in *primitive times* as a genuine work of the Apostle, and as a part of Canonical Scripture. If it was written by St. Peter and is an integral portion of Holy Writ, how is this to be accounted for?

¹ 1 Sam. xvii. 36.

² Acts iv. 8—12.

³ John xiii. 36; xxi. 22.

⁴ Ezek. viii. 1—12.

⁵ Amos iii. 12.

⁶ John xxi. 15—18.

⁷ Jer. v. 31; xiv. 14.

⁸ Deut. xxxii., one of the noblest poems in the Hebrew Scriptures; written when Moses was one hundred and twenty years of age.

⁹ 2 Sam. xxii., and probably Ps. xviii.

Here is a question of great importance, and which concerns some other of the Catholic Epistles¹, and therefore is entitled, on general grounds, to a full and serious consideration.

We, who live now, see all the books of the New Testament collected in one printed Volume. And thus we are prone at first to form erroneous notions with regard to them. But let us divest ourselves of modern prepossessions. Let us imagine ourselves living in the second or third century. The several parts of the New Testament were originally given to the world, singly, as different Volumes, at different times, and in different places. If we had lived then, those books would have reached us one by one, and in Manuscript. Each book was to be examined separately, before it could be received as inspired. A serious question was then at issue. Is this book the work of him whose name it bears? Is it the writing of an Apostle, or no? Is it the Word of God, or not?

Such questions as these were to be asked and answered with respect to each of the Twenty-seven Books which now compose the New Testament. They were to be asked by each particular Church in succession, before a book could be said to be received by the Church Universal, which is formed of all particular Churches throughout the world. Such an examination demanded much caution, and much time was requisite before it could be completed.

However, in course of time, this process *was* performed. *Each* book *was* scrutinized. Each in succession passed through this searching ordeal. *Some* Books of the New Testament were immediately received by *all* Churches. This was the case with the Four Gospels and the Acts of the Apostles, and with thirteen Epistles of St. Paul, and with the *first* Epistle of St. Peter, and with the first Epistle of St. John. No doubts were entertained with respect to any of those books by any Church. They were received at once by all as genuine, and as the Word of God. And thus the New Testament, as we now possess it, was, *as to its main substance*, received in the Apostolic age, and was acknowledged to be the Word of God.

It was received as such, *as to its main substance*. For, doubtless, there were some few other and smaller books, which are now received by us as integral parts of the New Testament, and which were indeed received as genuine and inspired by *some* Churches as soon as they were written; but *other* Churches suspended their judgment concerning them for a time.

One of *those* Books was this Second Epistle of St. Peter.

Some Churches of Christendom, in the second and third centuries, did not know this Epistle, and some reserved their judgment, and entertained *doubts* with regard to its genuineness and inspiration.

Let us consider how this happened.

This Epistle claims to be by St. Peter. It bears his name at the beginning. The Author speaks of an event, the Transfiguration, of which he professes to have been a witness, and at which St. Peter, with only two others of the Apostles, were present². But it was not therefore safe to conclude that it was written by St. Peter. Writings were forged in early times by heretics in the name of *Apostles*, especially in the name of *St. Peter*³. It was therefore incumbent on Christian Churches to be on their guard, and not to receive any book as written by an Apostle, and as dictated by the Holy Spirit, before they were convinced by irrefragable proofs that it was Apostolic and inspired. Little harm would arise from a temporary suspension of judgment. *If* the Epistle *was* what it professed to be, viz., a work of the Apostle St. Peter, then, in due time, it would not fail to be universally received as such. But *if* it was *not* what it claimed to be, then perhaps Heresy might steal into the Church under the venerable guise of an Apostolic name, and the Church might be convicted of reading a forgery as the Word of God; and then the Credibility and Inspiration of those *other* Books, viz., the four Gospels, the Acts of the Apostles, and the thirteen epistles of St. Paul, which *had been already received* by the Church, would be impugned; they too might be exposed to suspicion; and thus the foundations of the faith would be in danger of being overthrown.

It was therefore the *duty* of all Churches to *take time* to consider, before they received any book as the writing of an Apostle. It was their *duty* to *doubt*.

¹ "Among those writings which are controverted (*ἀντιλεγόμενα*), but are recognized by the majority of persons (*ταῖς πολλοῖς*), are the Epistles of James and Jude, and the Second of Peter, and the Second and Third of John." *Eusebius*, iii. 25, where he distinguishes these writings from the *ὁμολογούμενα* on the one side, and the *νόθα* on the other.

² 2 Pet. i. 18.

³ Namely, "the Acts of Peter," and "the Gospel of Peter," and Vol. II.—PART IV.

"the Apocalypse of Peter," and "the Preaching of Peter," and "the Circuits (*περίοδοι*) of Peter," and "the Epistle of Peter to James." See *Eusebius*, iii. 3, and iii. 38, and vi. 12, and *Ephraïmus*, *Hæres.* xxx. § 15, and *Grabe's* *Spicilegium*, i. 55—80, ed. Oxon, 1698, where fragments from these "*Petri Apocrypha*" are collected, and *Cotelærii* *Patres Apostolici*, i. p. 608, ed. Amst. 1724, where the so-called "Epistle of Peter to James" is printed. Cp. *ibid.* p. 755.

Let us now proceed to observe, that there were some special circumstances in the case of *this Second Epistle of St. Peter* which made such doubts in the first instance not unreasonable.

Suppose for argument's sake the Epistle to be genuine. Then this Epistle, it would appear, was published a very short time before St. Peter's death. The Author there speaks of himself as about to *put off his earthly tabernacle*, as *the Lord had showed him*. Suppose this to be the case. Then soon after the publication of it, the Apostle would be no longer at hand, to assure the Churches in person of the genuineness of this Epistle. The testimony of the Author himself could no longer be had concerning the Authorship of the Epistle: he was no longer on earth to give it. That testimony must be collected from other quarters—from his surviving friends, such as St. Mark and others, who were scattered by Persecution into different parts of the world. It would require time to collect their evidence, and to communicate it throughout Christendom; and the Book must wait for reception, till this evidence could be procured.

Hence a *delay* would arise in the reception of the Epistle.

Besides: the Church had already received *one* Epistle of St. Peter—the *first* of the two Epistles. It was universally recognized as genuine and inspired. And when this *second* Epistle came under review, it was found that it *differed in style*—or at least some portion of it, viz., the second chapter of it,—*differed in style* from the first Epistle, known to be by St. Peter. This discrepancy of style caused doubts and demurs in some quarters¹. If the *first* Epistle was St. Peter's (and it was universally acknowledged to be so), could the other, which differed from it in style, be St. Peter's also? And if the second was his, might not some doubts be cast on the genuineness of the first?

Hence also it came to pass, that delays arose, which retarded the general reception of *this* Epistle.

Here we may observe two circumstances, which suggest reasons for thankfulness to Almighty God, watching over Holy Scripture.

Some persons have deduced *objections against* Scripture from the comparative lateness of the general reception of some few and smaller portions of the New Testament—particularly this Second Epistle of St. Peter.

But the fact is—this comparative *lateness* of reception furnishes a strong argument *in favour* of Scripture.

For, whence did this lateness of reception arise? From the wise caution and deliberation of the Church in this important matter. May we not say, it was due to the inspiration of the Holy Spirit Himself, preventing and restraining her from receiving any portion of His own Word without due evidence of its Genuineness and Inspiration? *If* she had acted with less caution, if she had received at once any book which presented itself bearing an Apostolic name, she might have received forgeries, she might have received heretical writings, she might have been deceived by emissaries of the Evil One, disguised as Angels of Light.

She was warned by the Holy Ghost not to *believe every spirit*, but to *try the spirits* whether they are of God². Some are praised in the Apocalypse because they *tried* them that *said they were Apostles*, and *were not*, and *found them liars*³. She would therefore make every Book pass through a period of probation, and a strict and severe ordeal;—she would summon witnesses to give evidence on its authorship; she would collect the suffrages of the Churches with regard to it, before she would pronounce her verdict, and acknowledge any Book to be the work of an Apostle, and receive it as the Word of God.

Shall we murmur or cavil because this was the case? No. Rather we may thank God that it was so. For we here see an additional reason for trust and confidence in His Holy Word. It is precisely this wise caution of the Church, this lingering prudence, or rather let us say, it is the gracious influence of the Holy Spirit Himself, to which we owe the fact, that no Book, which has gone through that probationary scrutiny, and has once been received by the Church Universal as genuine and inspired, has ever been proved to have been erroneously received as such. In two or three cases, as was before observed, the judgment of the Church was delayed, and wisely delayed, for a time, according to the sound maxim,

“*Deliberandum est diu, quod statuendum est semel.*”

But in no case, when once given, has that judgment been reversed. The Canon of Scripture once formed has been stereotyped for ever.

¹ See *S. Jerome's Observations*, Cat. Script. c. 1, and Ep. cxx. c. 11.

² 1 John iv. 1.

³ Rev. ii. 2.

Next, it may be observed, that the circumstances, which delayed the reception of certain books for some time, *corroborate* the evidence in *favour of their reception*, now that they *are received*.

Thus, for example, the difference in diction between the Apocalypse and Gospel of St. John, confirms our belief that writings so different in character *would not have been received* as the works of *one person, and as divinely inspired*, unless the primitive Churches, which received them as such, had been firmly persuaded that they were what they acknowledged them to be.

So again, as to the discrepancy of style that has been noticed between the First Epistle and part of the Second Epistle of St. Peter. This delayed the reception of this Second Epistle. But now that it is received by the Church of Christ, this very discrepancy *strengthens* the argument in *favour* of its reception. For it is evident that the Apostle St. Peter, who was enabled by the Holy Ghost to speak with tongues of various nations, could *write* in different styles: and reasons have been already adduced to show, that, from the difference of the circumstances under which the two Epistles were written, and from the difference of the design of each, and from the peculiar character, temperament, and position of the Author himself, St. Peter could not have done otherwise than adopt, in the Second Epistle, a very different tone from that of the First; and it is also clear, that *another* person, wishing to palm upon the world a forgery in the name of St. Peter, would have taken good care to imitate the style of St. Peter, as seen in his First Epistle, and would also have taken good care *not* to write a chapter so different in diction from the First Epistle of St. Peter, as the second chapter of the Second Epistle is.

But an objection may be urged here.

The circumstances just stated may explain, *why* this Second Epistle was *not* received at once by *all* Churches of Christendom in the first and second centuries. But it may be said; *If* this Epistle is the work of St. Peter, if it is inspired Scripture,—it was so in the first Century. A book cannot *become* Scripture by lapse of time. No number of years can *make* a writing to be Apostolic, which is not Apostolic; no number of years can make a writing to be inspired which was not inspired from the first. Eternity itself cannot change the word of man into the Word of God. And this Epistle, if it is an inspired work of St. Peter, must have been *known* by *some* persons in the first century to be an inspired work of St. Peter; and must have been received by some persons as such.

Was this the case?

Certainly, it was.

Let us remember that the Author claims to be *St. Peter*¹. *If* this Epistle was not written by that Apostle, it is a shameless forgery; and there is good reason to believe, that such a forgery as this could not have escaped detection and exposure.

There *were* doubts concerning the genuineness and inspiration of this Epistle; and in consequence of these very doubts, its claims to be received as a canonical work of St. Peter would be scrutinized more closely. If on the one hand the Epistle was not what it professed to be, then it would certainly have been *rejected*; but if it passed through this scrutiny, and was finally recognized as genuine and canonical, then these doubts only strengthen our belief that it is what it claims to be, a work of the Apostle St. Peter.

What then is the evidence here?

Beginning with Apostolic times, we find that there are numerous passages² in the Epistle of St. Jude, which coincide almost word for word with passages in the Second Epistle attributed to St. Peter.

Either St. Jude's Epistle was written *before* this Epistle, or *after* it.

If it was written *before*, then it is not at all likely, that a forger should have transcribed so many paragraphs from the Epistle of one Apostle, St. Jude, and have ascribed them to another, St. Peter.

If St. Jude's Epistle was written *after* this Epistle, as is most probable³, then this Epistle must have *existed* in *Apostolic times*, and it must have been exposed and rejected as a forgery; and it is certain, that a forgery would not have been copied by the Apostle St. Jude; or rather we may say, the words of a forger would not have been repeated by the Holy Spirit, writing by the Apostle St. Jude.

Next, let us recollect, that the literary remains of the first and second centuries of the Christian Church which have been preserved to us, are very scanty, and that it is probable that this Epistle was quoted in Ecclesiastical writings which do not now survive.

¹ See i. 1, and on i. 17.

² Twelve passages, at least. See below, *Introduction to St. Jude's Epistle*.

³ See the *Introduction* to that Epistle.

This inference may reasonably be derived from *later* writings.

Melito, Bishop of Sardis in the second century, in a recently discovered passage, appears to refer to this Epistle¹. This evidence is the more important, because Melito dwelt in the country to which this Epistle purports to be addressed.

The same may be said of another testimony to which we may now refer.

Firmilian², Bishop of Cappadocia, who wrote in the *third* century, speaks of Epistles by St. Peter. This testimony shows that the Church of Cappadocia had received more than one Epistle by St. Peter. And this evidence is of more value, because both these Epistles which we receive as St. Peter's are addressed to the Churches of Cappadocia and Asia³. Firmilian's Church and its neighbour Churches had received two Epistles from St. Peter. We have no evidence of the existence of any other Epistles by St. Peter than those which we possess. They are addressed to the Churches of *Cappadocia* and *Asia*. Therefore here is a strong presumption that these two Epistles were written by St. Peter.

S. Hippolytus, the scholar of Ignatius, and Bishop of Portus near Rome in the earlier part of the third century, quotes this Epistle as a genuine work of St. Peter⁴.

We have an earlier testimony from Alexandria: Clement, the celebrated Presbyter of that Church and teacher in the catechetical school there, commented on this Epistle⁵; and Origen, his scholar, the famous teacher of that School in the second century⁶, mentions *two* Epistles by St. Peter. This testimony is the more important as coming from that country, in which St. Mark, the son of St. Peter in the faith⁷, had governed the Church.

Origen, indeed, mentions that the authority of this Epistle is questioned by some⁸. Doubtless the Heretics, who are so severely censured in it, would have spared no effort to discredit and disparage it; they would have moved heaven and earth to destroy its Apostolic authority. These very doubts therefore confirm the proof in its favour.

We have seen *why* it was doubted by some—on account of discrepancy of style from the first. The fact of *doubts* existing in some places with respect to it, is a proof that it would *not* be received by them *before* its claims were scrutinized and settled. It would never have been generally received, before all doubts on this subject were cleared up.

And what was the *result* of the inquiry?

Eventually all doubts concerning its genuineness and inspiration *were* cleared up. It was received as an inspired work of St. Peter by *all* the Churches of Christendom. Thus these *doubts* of *some* Churches have served a most important purpose. They have been, under God's Providence, what the doubts of St. Thomas were concerning the Resurrection of Christ. The result of these doubts is, that we need never doubt.

When we arrive at the fourth and fifth century after Christ, we find that at that time this Epistle was universally received throughout Christendom as an inspired writing of St. Peter. It was recognized and cited as such by S. Cyril at Jerusalem, by S. Athanasius at Alexandria, by the Council of Laodicea, by S. Gregory Nazianzen at Constantinople, by S. Epiphanius in Cyprus, by S. Augustine in Africa, by Ruffinus and Philastrius in Italy⁹. These venerable men were in earnest. They understood the importance of the question at issue,—Is this the work of an Apostle, is it the Word of God? They possessed many written documents for determining that question which *we* do not now possess. They all received this Epistle¹⁰. And let us consider,—to what did this reception amount? It amounted to no less than this—that this Epistle was to be read in Christian Churches to Christian congregations as the work of an Apostle; it was to be read as Canonical Scripture, as of equal Authority with the writings of Moses and the Prophets,—as the Word of the Holy Ghost.

¹ See note below, on 2 Pet. iii. 6

² Firmilian ap. Cyprian., Epist. lxxv., "Infamans Petrum et Paulum beatos Apostolos, qui in Epistolis suis hæreticos execrati sunt, et ut eos evitemus monuerunt." The reference is to 2 Pet. ii. 1, and there is no mention of heresies or heretics in the *First* Epistle.

³ 1 Pet. i. 1. 2 Pet. iii. 1.

⁴ See Hippolytus de Consummatione Sæculi, § 10. It is probable that this work is interpolated, but there are also references to this Second Epistle in the recently discovered treatise of S. Hippolytus, pp. 290. 292. 293. 296. 299, in the present Editor's Volume on S. Hippolytus; or pp. 337–339, ed. Miller.

⁵ Euseb. vi. 14.

⁶ Origen in Jesu Nav., hom. 8, "Petrus duabus Epistolarum personat tubis."

⁷ 1 Pet. v. 13.

⁸ ἀμφιβάλλεται, Origen in Euseb. vi. 25.

⁹ The original words of these writers may be seen in the Appendix to the Author's Lectures on the Canon of Scripture, pp. 349–378, 2nd edit. 1851. Cp. Kirchhofer, Quellensammlung, p. 281.

¹⁰ To this may be added the testimony of the Ancient Uncial Manuscripts. In A and C the First Epistle is inscribed Πέτρον Α', and in B it is inscribed πρώτη. These inscriptions show that the copyists of those very early documents knew a *Second* Epistle, and in A and B the *Second* is contained, with the inscription Πέτρον Β'. It is also described as the *Second* Epistle of St. Peter in C, G, K.

How could such a reception have taken place? Only from the concurrent persuasion of all those Fathers and Churches—that this Epistle is indeed the work of St. Peter, and the Word of God.

If, as has been alleged by some in recent times, this Epistle was not known in the age of St. Peter, if it is the production of a later generation, how could this general suffrage have been obtained, and this universal reception have ever been effected? The question was not concerning a various reading, or a single verse, but a whole Epistle, claiming to be from the pen of an Apostle. Suppose now that the Bishops and Clergy of the Churches in all parts of Christendom had been able or willing to palm a forgery upon the people, suppose that they had all conspired to invite them to receive the work of an Impostor as the Word of God, can we imagine that the many thousand Congregations would have connived at such an act of impiety? Would no single voice have been raised to denounce it? And this not in a dark age,—not in mediæval twilight, when ignorance prevailed, and superstitions stole into the Church; but in the meridian splendour of the fourth and fifth centuries,—in the most brilliant age of Ecclesiastical learning, in the age of S. Athanasius, S. Basil, S. Cyril, and the Gregories, and S. Chrysostom, and S. Jerome, and S. Augustine. All these received this Epistle. It was read,—as it is now read,—in all Churches, as the work of St. Peter, and as the Word of God. It never would have been so received, it never would have been so read, unless they had been satisfied by irresistible proofs that it is, what it professes to be, the work of St. Peter, and that it is, what they declared it to be, the Word of God. Their reception of it affords practical demonstration that such proofs were given. We may safely appeal to *their reception* of it as a sufficient reason for *our* reception of it. If such evidence as this does not convince us, no evidence will. There is scarcely a single writing of all Antiquity, sacred or profane, which must not be given up as spurious, if the Second Epistle of St. Peter be not received as a genuine writing of the Apostle, and as a part of Holy Writ.

Let us consider also the nature of this testimony,—the testimony of the Universal Church. The Universal Church is formed of all the Churches of Christendom. The testimony of the Churches of Christendom, regarded merely as *human societies*, guided by reason and experience, is assuredly of great weight. But the Church of Christ Universal is not to be regarded as a mere human association. It is not like a legal Tribunal, or a civil Assembly; it is not like a literary Institution, or a scientific Society. It is the Spouse and Body of Christ, enlightened by the Holy Ghost. It is the seven-branched Golden Candlestick, set in the Tabernacle of this World, to illumine it with the Light of His Holy Word. It is the Guardian and Keeper of Holy Writ. If any Book which the Church Universal propounds to us as Scripture, be not Scripture; if any Book, which she reads as the Word of God, is not the Word of God, but the Work of an Impostor, then, with reverence be it said, Christ's promise to His Church has failed, and the Holy Spirit has not been given to guide her into all truth. But Christ is the Truth. He is the Alpha and Omega. His Word is Yea and Amen. And therefore what He promised, that He performed. He has been, He is, and He ever will be, with His Church. He is the same yesterday, to-day, and for ever. He has sent His Spirit to teach her all things. And therefore the testimony of the Universal Church of Christ, declaring that the Epistles, which we receive as such, are Epistles of St. Peter, and are the Word of God, is not *her* testimony only,—it is the testimony of Christ, Who is present with her. It is the Witness of the Holy Spirit, Who is in her. Therefore that witness is true. And we may rest firmly assured, that the Second Epistle of St. Peter, which has been received by the Universal Church of Christ for fourteen hundred years, is indeed what she affirms it to be, a genuine work of the Apostle, and a part of the Holy Scriptures given by Inspiration of God¹.

¹ After this Introduction had been finished, the Writer was favoured by the kindness of the *Rev. Francis Procter, M.A.*, Author of the History of the Book of Common Prayer,—with access to some papers of the late lamented *Archdn. Hardwick*, in vindication of the Genuineness of this Epistle. The learned Author designed to have written a Treatise on this question, and to have added it to those valuable works which he bequeathed to

the world as *Christian Advocate* in the University of Cambridge. He did not live to execute his design; but enough is preserved to show his strong conviction of the genuineness of this Epistle. An extract from his papers will be found below, p. 79, and some use has been made of them in the Synopsis of the Contents of the Epistle.

Summary of the Contents of the Epistle.

IN addition to what has already been said above on the design of this Epistle, the following brief summary of its contents may be inserted here:—

The doctrines which constitute the groundwork of this Epistle are those of the Eternal Sonship, Divine Majesty, and glorious Re-appearing of Christ our Saviour and Lord.

The opening salutation is addressed to all who are represented by the Apostle as partakers of the same precious faith as that which animated the writer and his Jewish fellow-Christians; and he prays that Grace and Peace may be multiplied to them in the mature knowledge¹ of God and of Jesus our Lord.

He then proceeds to recall to the minds of his readers, in a hortatory form, certain fundamental truths of religion, as already known to them.

1. The divine gift of Regeneration, bestowed upon them by God, and making them partakers of the divine Nature.

2. The consequent obligation on their part to add to their faith virtue, and to virtue knowledge, and other graces, till their Christian life is consummated in Love.

3. The glorious recompense, which is laid up in store for those who cherish these evangelical graces, and “bring forth the good fruit of them in their lives; and this recompense is the entrance, that is richly furnished to them, into the Eternal Kingdom of our Lord and Saviour Jesus Christ².”

St. Peter had dilated on these truths in his First Epistle; and the reference to them here indicates the connexion of this Epistle with the former one, and confirms the arguments for its genuineness.

He warns them that wherever these graces and virtues are *not*, there the doctrine of Christ is not duly known. Whosoever does not grow in grace, and bring forth good fruit, is blind to the true nature of the Gospel, and forgets the purging away of his former sins, and cannot hope for admission into the holy and blessed presence of their Saviour and King.

The Apostle reminds them, that these truths have already been made known to them, and supposes that “they are well grounded and settled in them³,” but he deems it right, while he is spared to them, which will be but for a short time, to stir up their minds by calling these doctrines and truths to their remembrance. Truths like these, he implies, deserve the most earnest attention; and he must be solicitous for their maintenance. For it was no fable, such as misbelievers devise, which we followed, when we made known to you the Power and glorious Re-appearing⁴ of Christ. Our eyes saw some gleams of that glory in His Transfiguration on the Holy Mount, and we heard with our ears the voice from heaven proclaiming Him to be the well-beloved Son of God.

We have, also, other confirmations of these truths in the prophetic Word; to which ye give heed, and in doing so, ye act wisely—however the false Teachers may disparage it⁵—until the day dawn, and the light in all its fulness breaks in upon you.

But with regard to Prophecy, you need some cautions. The true Prophecy must be distinguished from the false: and you must remember, first of all⁶, that true Prophecy is a far higher thing than the utterance of the Prophet’s own knowledge; and though he utters prophecy, it surpasses his powers of interpretation; for they who uttered it, did not utter it as mere men, but as men of God, who were *borne along* by the Holy Ghost⁷.

Besides, as there were *false* prophets among the people of Israel, who were a type of the Christian Church, so there will be false Teachers among *you*. The writer places himself, without any misgiving, among the *true* Prophets, and proceeds to unveil the future. He pre-announces that false Teachers will arise in the Church, and he describes the character of those Teachers, and the evil fruits of their teaching, with the prophetic fire and pathos of an ancient Hebrew Prophet. The chief characteristic of these false Teachers is, that they will “deny the Lord that bought them⁸.” Here is the source of the misery which will overflow from them upon the Church. Starting forth from this destructive heresy, they will seduce many by their licentious doctrines, and will trade and traffic therewith, for love of lucre. Yet the destruction of these destroyers is at hand. They may

¹ ἐκτελέσει, i. 2.

² i. 11.

³ ἐστηρικμένους, v. 12.

⁴ παρουσίαν, v. 16.

⁵ See v. 19.

⁶ v. 20.

⁷ v. 21.

⁸ ii. 1.

boast of angelic intelligence and power, but He who spared not the rebel Angels, will not spare them. He who overwhelmed the world with a flood, will overwhelm them. He who consumed Sodom with fire from heaven for its filthiness, will consume them for their licentiousness. And as certainly as God destroyed the ungodly, will He save you, if you are true to Him. He who saved Noah, He who delivered Lot, will rescue you, and all the righteous with you.

After this warning and encouragement, the Apostle goes on with the prophetic vehemence and indignation of a true seer of God, to complete his description of the impiety and profligacy of the false Teachers. He beholds them as present before him. They follow the flesh in the pollutions of lust. They speak evil of Dominion, and blaspheme Glories¹. And yet they call themselves Christians; they associate with you in your assemblies; and like Balaam, once a true prophet, but tempted to swerve from the right way by love of money and worldly honour, they leave the path of righteousness; and while they boast their superior intelligence, they degrade themselves beneath the brute creatures, whose lusts they imitate, and become like the false prophet, whose madness was rebuked by the ass upon which he rode².

The false Teachers, as described by the writer, bear a striking resemblance to those with whom Simon Peter himself, as we know from the Acts of the Apostles³, and from other sources, had a personal conflict—especially Simon Magus⁴; and this consideration supplies another argument in favour of the genuineness of this Epistle.

Like Balaam, these false Teachers cast a stumbling-block in the way of God's people. They carry away with them many others, especially new converts, who had only just escaped the errors and vices of Heathenism. They allure them with the promise of liberty, being themselves slaves of licentiousness. Their latter end is worse than the beginning; for it were better for them not to have known the way of righteousness, than when they had known it to turn away back from it, like the sow, that has been washed, to her wallowing in the mire⁵.

The Apostle now reverts to those whom he had addressed in his First Epistle⁶. He reminds them again of the warnings uttered by the Prophets, and of the charge delivered to them by the Apostles. They well knew, that errors such as he was denouncing had been reprobated by anticipation. They knew that in the last days would arise scoffers, striking at the root of their Christian hopes, and asking, "Where is the promise of His Coming?" Where is the end of all things? "All things remain as they were from the beginning." He refutes these mockers by pointing to the Sacred History of the Creation, and by affirming, that, as the Heaven and Earth were not from eternity, but were *made by God's Word*; so they would not remain for ever, but would be *destroyed by the same Word*; and as the antediluvian world was destroyed by water, ministered from the internal reservoirs of its own Heavens and Earth, so it will be consumed by fuel and combustion supplied and set on fire by its own Elements. He reminds them that God's ways are not as our ways; that His measure of Time is not like ours; that what is slow to us, is speedy to Him, with Whom a thousand years are as one day. But, in fine, the Day of the Lord will come. The conflagration of the World will be universal. But the faithful will survive it, and will inhabit the new heavens and the new earth, wherein dwelleth righteousness⁷.

On this assurance he grounds a concluding exhortation to earnestness, circumspection, and holiness. God delays His coming in long-suffering, which is salvation: for who otherwise would

¹ See on ii. 10.

² ii. 16.

³ Acts viii. 17—25, and below, on this Epistle, ii. 1.

⁴ This is thus stated by the late *Archdn. Hardwick*, in the Manuscript note already referred to:

"The same Peter (*Symeon* Peter) who professes to have written this Epistle, had himself confronted Simon Magus (Acts viii.) in the province of Samaria, where the soil, half heathen and half Jewish, was peculiarly prepared for such a conflict, and though stories told of their subsequent encounters are in many cases altogether fabulous, especially those recorded in the *Pseudo-Clementines*, the vast importance which the Early Church attributed to Simon Magus, is receiving fresh corroboration from inquiries of the present day.

"If Simon Magus himself was not the patriarch of all the Gnostic heresies, he was at least their first patron and great precursor. He put forth the earliest counterfeit of Christianity, and in the time of Justin Martyr he was worshipped as the first God (*ὁ ὁ πᾶντος θεός*) by nearly all the Samaritans.

"When we find him in the Acts of the Apostles, Simon, not devoid it would seem of religious sensibility, is borne along by the popular excitement; he believes and is baptized (viii. 13). Yet

like the man depicted in the first chapter of our Epistle, he does not add to his faith virtue, nor place knowledge in subordination to moral goodness; he forgets that he was purged from his old sins (2 Pet. i. 9), and his last state is worse than the first (2 Pet. ii. 20).

"We cannot positively affirm indeed from what has been recorded in the Acts, that Simon, immediately after his relapse, proceeded to build up a system of belief, commensurate in every point with the heresy imputed to him by *Irenæus* and *Hippolytus*. But evidence exists to prove, that most, if not all, the ingredients of Simonianism had been projected, and were actively fermenting, in the Apostolic age. The founder of this system wished to be regarded as the highest emanation of the Deity ('sublimissima virtus'). He was consequently a false Christ, and even if it could be shown that he adopted Christian phraseology, he used the Gospel as a kind of magical agent, but neglected its moral power. He respected (so to say) its supernatural gifts and revelations, but threw off its salutary discipline, and did not scruple to prostitute its holy maxims to the basest and most selfish ends. This latter circumstance excited, as we know, the most emphatic reprobation of St. Peter."

⁵ ii. 22.

⁷ iii. 12.

⁶ iii. 1.

be saved? Such also had been the teaching of "his beloved brother, St. Paul," who had been represented by some¹ as a rival and opponent of the writer, and whose writings had been perverted by some, in favour of Antinomian licentiousness², as the rest of the Scriptures had been wrested by the unlearned and unstable, to their own ruin. Be ye therefore on your guard, for ye are forewarned. Do not swerve from your own steadfastness, but grow in grace and the knowledge of our Lord and Saviour Jesus Christ, to Whom be Glory, both now and for ever. *Amen.*

¹ Especially the Simonians and Ebionites.

² See on iii. 16, and above, pp. 1—4.

ΠΕΤΡΟΥ Β΄.

I. ¹ ΣΤΥΜΕΩΝ Πέτρος, δοῦλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ, τοῖς ἰσότημιον ἡμῶν λαχοῦσι πίστιν ἐν δικαιοσύνῃ τοῦ Θεοῦ ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ.

² ἡ χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη ἐν ἐπιγνώσει τοῦ Θεοῦ, καὶ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

³ Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης, διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς ἰδία δόξῃ καὶ ἀρετῇ.

⁴ δι' ὧν τὰ μέγιστα ἡμῖν καὶ τίμια ἐπαγγέλματα δεδωρήται, ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως, ἀποφυγόντες τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς.

⁵ καὶ αὐτὸ τοῦτο δέ, σπουδὴν πᾶσαν παρεισενέγκαντες, ἐπιχορηγήσατε ἐν τῇ

a John 17. 3.
Rom. 1. 7.
1 Pet. 1. 2.
Jude 2.

b Isa. 56. 5.
John 1. 12.
Rom. 8. 15.
2 Cor. 3. 18.
Eph. 4. 24.
Heb. 12. 10.
1 John 3. 2.

CH. I. 1. Συμεών] ἡρῶ (Shimeon), the Aramaic form of *Simon*; used by St. James at Jerusalem, when speaking of Simon Peter. Acts xv. 14. Its use here is an evidence that the Writer is addressing *Jewish Christians*.

— ἐν δικαιοσύνῃ τοῦ Θεοῦ ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ] *in the righteousness of our God and Saviour Jesus Christ*, Ye have obtained faith by the free gift and grace of God. Faith itself is a gift of God, and your faith is equally precious in His sight with our faith. On this use of ἡμῖν, compare Rev. xiii. 11, κέρατα ὅμοια ἁπλῶς. Winer, § 66, p. 549.

Ye obtained "this faith in and by the righteousness of Christ, Who is the Lord our Righteousness" (Jer. xxiii. 6; cp. 1 Cor. i. 30. 2 Cor. iii. 9. Rom. iii. 21—26; v. 20); and by virtue of His Incarnation and your Incorporation in Him, ye receive all grace from God. John i. 16.

The words τοῦ Θεοῦ καὶ Σωτῆρος Ἰησοῦ Χριστοῦ are best rendered, *of our God and Saviour Jesus Christ*. That they may be thus rendered, cannot be doubted (cp. Winer, p. 118, note, and *De Wette* here). And they are rendered thus by *Beza*, *Hemming*, *Gerhard*, *Diellein*, and others here; and by the Greek and Latin Fathers in the similar place of St. Paul, viz. Titus ii. 13, τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, where see the note, and *Wiesinger's* commentary there.

This declaration of the Godhead of Christ was very suitable to the commencement of this Epistle, in which the Author is speaking of the gracious dispensation by which we have become "partakers of the divine nature," v. 4; a participation effected by the Incarnation of the Eternal Word (John i. 14), God manifested in the flesh (1 Tim. iii. 16), "God with us" (Matt. i. 23).

This declaration was also very pertinent here, because this Epistle was designed to refute the errors of those who separated *Jesus* from *Christ*, and denied the Lord that bought them, and rejected the doctrine of His Divinity. See the *Introduction*, and below on ii. 1.

It is observable, that this Epistle ends in the same terms. See note below, iii. 17, 18.

St. Peter's usage of the article (τοῦ) and copula (καὶ) in other places of the Epistle confirms this interpretation. Compare v. 11, τοῦ Κυρίου ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ, and ii. 20, and iii. 18; so that there appears to be good ground for the assertion of *Bp. Middleton*, p. 595, that "this passage is plainly and unequivocally to be understood as an assumption that Jesus Christ is our God and Saviour," and it may be coupled with the testimony of St. Paul to the same effect, in Titus ii. 13.

2. χάρις—πληθυνθείη] *Grace to you and Peace be multiplied*. The same salutation as in the *First Epistle* of St. Peter, and not found, in the same terms, in any other Epistle. See 1 Pet. i. 2.

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— ἐν ἐπιγνώσει] *in the mature knowledge of God and of Jesus our Lord*. St. Peter inculcates this word ἐπι-γνώσις (v. 3. 8; ii. 20) in this Epistle, directed against the falsely called γνῶσις, or knowledge (1 Tim. vi. 20), of the *Gnostic Teachers*.

The same thing is done by his brother Apostle St. Paul, in the Epistle to the *Colossians* (Col. i. 9, 10; ii. 2; iii. 10), an Epistle which, in many respects, is the best commentary on this Epistle of St. Peter. See above, *Introduction*, p. 70.

3. ὥς] *seeing that, forasmuch as*, God has done His part for your salvation, therefore now do ye yours. On this sense of ὥς, see Winer, § 65, p. 543.

— εὐσέβειαν] *godliness*; a word repeated in this Epistle (see vv. 6, 7; iii. 11) in opposition to the ἀσέβεια of the false Teachers; and for similar reasons, reiterated by St. Paul in his Epistle to the Bishop of Ephesus, see 1 Tim. ii. 2; iii. 16; iv. 7, 8; vi. 3. 5, 6, 11; and 2 Tim. iii. 5, where he describes false Teachers as having μόρφωσιν εὐσεβείας, a form of godliness, but denying its power. Cp. Titus i. 1. It occurs only in one other place of the New Testament. Acts iii. 12.

— δεδωρημένης] *having given as a δῶρον, gift*,—active; so δεδωρήται, he hath given as a gift, v. 4. Cp. Rom. iv. 21, ὃ ἐπηγγέλται. Winer, § 39, p. 234.

— ἰδία δόξῃ καὶ ἀρετῇ] *by His own Glory and Virtue*. So A, C, and Lach., Tisch., Alford. — Ἐλς. has διὰ δόξης καὶ ἀρετῆς. Δόξα is the *Glory* of the Godhead in its own Essence and Nature. Ἀρετὴ is the *excellence* of its moral attributes energizing in acts of Power, Wisdom, Justice, and Love. Cp. 1 Pet. ii. 9.

This use of ἱδιος for *suus* is characteristic of St. Peter. See here, ii. 22; iii. 16, 17; and 1 Pet. iii. 1. 5.

This passage is cited as from "the Catholic Epistles," by *Athanasius*, Dialog. de Trin. i. p. 164.

4. θείας κοινωνοὶ φύσεως] *partakers of the Divine Nature*, by the Incarnation of the Eternal Word, and by your filial Adoption and baptismal Incorporation in Him. See John i. 12. This passage appears to be imitated by *S. Hippolytus*, Refut. Hæres. p. 333, γέγονας θεός . . . ὅσα παρακολουθεῖ Θεῷ, ταῦτα παρέχειν ἐπηγγέλται Θεός, ὅτι ἐθεοποιήθης ἀθάνατος γενηθείς . . . σοὺ πτωχεύει Θεός, καὶ σὲ θεὸν ποιήσας εἰς δόξαν αὐτοῦ. *S. Hippolytus* in that treatise, especially at the close, seems to have had this Epistle in his mind, see p. 338, and cp. below, ii. 4; and in his inculcation of the true ἐπι-γνώσις in opposition to the false *gnosis* of heretical teachers; cp. pp. 338, 339, with i. 3. 8; ii. 20.

This passage is cited by *Origen* in *Levit.*, hom. 4, as from a genuine writing of St. Peter. See also below, vv. 16. 19; and so *Athanasius*, c. Arian., orat. ii. 1, p. 323.

5. αὐτὸ τοῦτο δέ] *But for this very reason*. The δέ has an adversative force, as usual, which must not escape notice.

M

πίστει ὑμῶν τὴν ἀρετὴν, ⁶ ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν, ἐν δὲ τῇ γνῶσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονὴν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν, ⁷ ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην. ⁸ Ταῦτα γὰρ ὑμῶν ὑπάρχοντα καὶ πλεονάζοντα, οὐκ ἀργοὺς οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν. ⁹ ὧς γὰρ μὴ πάρεστι ταῦτα, τυφλὸς ἐστὶ, μυωπάζων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἀμαρτιῶν.

c Tit. 3. 14.

d Isa. 59. 10.
Wisd. 1. 17.
1 John 2. 9, 11.

e 1 John 3. 19.

¹⁰ Διὸ μᾶλλον, ἀδελφοί, σπουδάσατε βεβαίαν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιεῖσθαι ταῦτα γὰρ ποιοῦντες οὐ μὴ πταιστέ ποτε. ¹¹ οὕτω γὰρ πλουσίως

The false Teachers may abuse God's grace as a plea and occasion for sin; but (δὲ) do you regard it as a reason and encouragement for holiness. On καὶ—δὲ see 1 John i. 3. As to αὐτὸ τοῦτο, for this very reason, cp. Xenophon, Anab. i. 9. 21. Plato, Protag. 310. See Winer, § 21, p. 129. *Matthias*, § 470. 7. Kühner, § 278. 2.

The abundance of God's grace to us is represented by St. Peter as the reason for our diligent labour in working out our own salvation. God works with us, in us, and for us, in order that we may work for His glory and our own eternal good. Cp. Phil. ii. 12.

For this very reason, of God's bounty to you, do you also do your part, contributing on your side (παρ-εισενέγκαντες) all diligence.

—ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν] contribute, or furnish forth, in your faith, virtue.

Ἐπιχορηγεῖν is, literally, to contribute, or furnish, the requisite resources for the outfit, equipment, and training of a dramatic chorus; and perhaps ἐπὶ may here imply addition. Hence it means to supply means and resources generally. Cp. Gal. iii. 5. 2 Cor. ix. 10. Col. ii. 19, and *Welstein* here.

The preposition ἐν, in, indicates that the Virtues here specified are to be linked one to another, as in a chain. Seven Christian graces are here joined together hand in hand. Faith leads the Chorus, and Love completes it. St. Peter's seven correspond to St. Paul's three. (1 Cor. xiii. 13.) In each Apostolic group Faith leads, and Charity ends.

To adopt another metaphor, suggested here by St. Peter's words. Faith, the gift of God (see v. 1), is the groundwork, on which all Christian virtues are to be built up, so as to be in it as in their original and actuating principle. (*Theophylact*.) Compare the use of ἐν in Eph. ii. 21, 22, ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογούμενη ἀρξὴ εἰς ναὸν ἁγίον ἐν Κυρίῳ, ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ Θεοῦ ἐν Πνεύματι.

God has laid the foundation of faith; but remember, it is your faith (πίστις ὑμῶν), it is to be yours by being moulded into the whole framework of your life. God has laid this foundation, do you supply in addition (ἐπιχορηγήσατε) on your part, the materials requisite for the structure and furniture of the Christian life. Faith is the foundation; that is laid by God. Man must do his part in rearing the superstructure; he must add the successive stages of spiritual masonry, one upon another, till the fabric is complete.

Another figure also, taken from the natural world, seems to have been in the Apostle's mind. The Christian believer must put forth his spiritual energies, till the Tree of Christian Life reaches its full maturity. See note above on Luke xvii. 5, where Christ represents faith as the seminal principle from which all Christian Virtue grows. So here St. Peter.

If this is done, then they will not be either like useless heaps of rubbish, or like barren trees; they will be neither ἀργοὶ nor ἄκαρποι (v. 8; 1 Tim. v. 13. Titus i. 12; iii. 14), but the entrance to the everlasting kingdom will be richly supplied also (ἐπιχορηγήσεται) to them (v. 11); they will be built up in the heavenly City; they will also be like trees planted by the side of the living Water, which flows from the throne of God. Rev. xxi. 19; xxiii. 1. Cp. *Dr. H. More* on the Mystery of Godliness, b. viii. c. 3, pp. 261, 262.

—τὴν ἀρετὴν] supply in your faith virtue, blended with your faith. Let not your faith be a barren speculative faith, but a faith that worketh by love. Gal. v. 6. Titus iii. 8. Supply also in your virtue, knowledge; let your zeal be according to knowledge. (Cp. Rom. x. 2.) And in knowledge join temperance; let not your knowledge be a γνῶσις, which puffeth up, such as that of those who, to gratify the carnal appetite, did not scruple to eat things offered to idols, and professed to have more intelligence than others, whom they condemned as weak brethren. 1 Cor. viii. 1, 2. Cp. Rom. xiv. 20.

7. ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην] and in your brotherly

kindness do ye supply, in addition, love. Ἀγάπη is more expressive and diffusive than φιλαδελφία. It extends not only to the brotherhood (1 Pet. ii. 17), but to all men, even enemies. Therefore Love is the crown of Christian Virtues. As S. Ignatius says (ad Ephes. 14), ἀρχὴ μὲν πίστις, τέλος δὲ ἀγάπη.

Thus the cornucopia of Christian fruits and flowers will be filled up and flow over in plentiful abundance.

8. εἰς τὴν—ἐπίγνωσιν] to the mature knowledge of our Lord Jesus Christ. Knowledge is the fruit of Virtue, see John vii. 17. By Christian obedience and Christian fruitfulness ye will attain to the clear knowledge of our Lord Jesus Christ, v. 8; or as it is expressed by St. Paul in his parallel Epistle, that to the Colossians, "rooted and built up in Him, and established in the faith" (ii. 7), being fruitful in every good work, and growing into the clear knowledge (ἐπίγνωσιν) of God (i. 10).

With this exhortation of St. Peter, compare St. Paul's to the Colossians, "Put on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; and over all put on Charity (Love, ἀγάπην), which is the bond of perfectness; and may the Peace of God rule in your hearts, to which also ye were called." (Col. iii. 12—14.)

9. ὧς γὰρ μὴ πάρεστι ταῦτα] for, whosoever has not these graces, that man, whatever may be his professions of knowledge, is in fact blind; and he is μωπάζων. He is blind, because he is μωπάζων (observe the participle), that is, because, having the inner optic nerve clouded with the films of carnal lusts, he is unable to see those heavenly things which are the true objects of spiritual vision (2 Cor. iv. 18), and which are too bright for his hazy eyesight; and he is dazzled by them, as Saul was by the glory of the light of heaven. Acts xxii. 11. And they are too distant for the range of his feeble ken, so that he cannot descry them, but they are far above out of his sight. (Ps. x. 5.)

On this sense of μωπάζω, to blink, to be purblind, weak-sighted, and short-sighted, see *Aristot.* Probl. 31, who says, that old men's vision differs from that of the μωπάζων in this respect,—that they see things at a distance but not near, and he sees things near and not far off. *Welstein*, p. 700.

The γὰρ, for, in this text brings out the important doctrine, that unholiness is the cause of spiritual blindness; and that, consequently, increase of holiness enlarges the range of spiritual vision. See Rom. i. 22.

—λήθην λαβὼν] receiving forgetfulness, by a deliberate act of his own will. Cp. iii. 5, λαθάνει αὐτοὺς τοῦτο θέλοντας. The opposite to this is ἐκμνησιν λαβὼν, 2 Tim. i. 5.

10. διὸ μᾶλλον] Wherefore, since some have fallen away from their first faith, and have forgotten the vows and privileges of their Baptism, in which they were once enlightened (see Heb. vi. 4; x. 32), and since their eyes are now blinded (v. 9), do ye the rather on this account, taking warning from their downfall, earnestly endeavour to make your calling and election sure.

St. Peter places our calling before our election, for so it is to us. God from the beginning sees us in Christ; and He foresees who will persevere to the end. But we can only infer election from vocation. By Baptism men are visibly declared to be called of God. And from the fact of their being called, and ingrafted into the body of Christ, we may suppose them to be elect.

God has done His part; it remains for us to do ours; namely, so to use His grace, as to make our calling and election sure. See above, 1 Pet. i. 1, and on Rom. viii. 30, and *Introduction* to that Epistle, p. 194.

11. οὕτω γάρ] For thus the entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ will be richly supplied unto you. If you supply your part (see v. 5, ἐπιχορηγήσατε), God will richly supply His, not only in abundance of grace, but of glory also. On this text see *Bp. Bull's* Sermon (vii. vol. i. p. 168), who hence concludes that according to our different degrees of improvement of God's grace here, will be our different degrees of participation in His everlasting glory hereafter. Cp. above, on Matt. x. 15. Luke xix. 17. John xiv. 2. 2 Cor. ix. 6.

ἐπιχορηγηθήσεται ὑμῖν ἡ εἰσόδος εἰς τὴν αἰώνιον βασιλείαν τοῦ Κυρίου ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ.

¹² Διὸ μελλήσω αἰεὶ ὑμᾶς ὑπομνήσκω περὶ τούτων, καίπερ εἰδότας, καὶ ἐστηριγμένους ἐν τῇ παρουσίᾳ ἀληθείας. ¹³ Δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν τούτῳ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει· ¹⁴ εἰδὼς ὅτι ταχυνή ἐστιν ἡ ἀπόθεσις τοῦ σκηνώματός μου, καθὼς καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέ μοι. ¹⁵ Σπουδάσω δὲ καὶ ἐκάστοτε ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἐξοδὸν τὴν τούτων μνήμην ποιεῖσθαι.

¹⁶ Οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπται γενηθέντες τῆς ἐκείνου μεγαλειότητος· ¹⁷ λαβὼν γὰρ παρὰ Θεοῦ Πατρὸς τιμὴν καὶ

ch. 3. 1.
g John 21. 18, 19.
2 Tim. 4. 6.
h Matt. 17. 1—5.
John 1. 14.
1 Cor. 1. 17.
2. 1, 4, 13.
& 4. 20.
1 John 1. 1.
& 4. 14.
1 Matt. 3. 17.
& 17. 5.
Mark 1. 11.
& 9. 7.
Luke 3. 22.
& 9. 35.
Col. 1. 13.

12, 13. μελλήσω] This is the reading of A, B, C, and *Vulg.*, *Copt.*, *Sahidic*, *Armenian* Versions, and several cursives, and is approved by *Mill* and *Bengel*, and received by *Lach.*, *Tisch.*, *Alford*. *Elz.* has οὐκ ἀμελήσω.

The future, μελλήσω, is found in *Matt.* xxiv. 6, μελλήσετε ἀκούειν. The word signifies what is future, and often implies an intention, as (*Matt.* ii. 13) μέλλει Ἡρώδης ζητεῖν τὸ παιδίον. Cp. *Luke* xxii. 23. *Acts* xii. 6; xvi. 27; xx. 13. *Rev.* ii. 10; x. 4. Hence *Heyschius* interprets μελλήσω by σπουδάσω.

The sense is, *I shall be about to remind you always of these things*, by means of this Epistle, which will be read in your ears, in your churches, after my decease; and thus I shall always remind you; and I write with this design, in order that, being soon about to be absent from you, and from this world, I may yet continue for ever to exhort you thereby, although you know these things, and have been established in the truth present with you, and therefore may seem to have less need of admonition from me, when absent from you.

But (δὲ) I deem it right, as long as I am in this mortal tabernacle of the flesh (2 *Cor.* v. 1), to stir you up in reminding you. Cp. iii. 1. I do not profess to teach you any thing new, but I endeavour to stir you up to recollect those things which you already know, and in which you have been already settled. Cp. note above on St. Paul's language, 2 *Cor.* viii. 10.

14, 15. εἰδός] I deem it right to stir you up, as long as I am in this tabernacle, because I know that my time is short, and that speedy is (ἐστίν) the putting off of my tabernacle. Compare St. Peter's similar language in *Acts* ii. 26, ἡ σὰρξ μου κατασκηνώσει ἐν' ἐλπίδι. My departure is at hand, it is now fast approaching; I have no time to lose; As also our Lord Jesus Christ declared to me. Observe the aorist here: St. Peter is showing that the writer is referring to the particular occasion, recorded by St. John, when our Lord revealed this: Christ then said, that "when thou shalt grow old," literally, when thou shalt have begun to be old (ὅταν γηράσῃς, quàm consenueris), "another shall gird thee, and carry thee whither thou wouldest not" (*John* xxi. 18). I have now begun to grow old, and I therefore know that my dissolution is speedy (ταχυνή); cp. ii. 1. *Isa.* lix. 7. *Hab.* i. 6.

St. Peter pre-announces his own death, lest his friends and readers should be perplexed and dismayed by the sufferings of an aged and faithful servant of Christ; and lest they should be tempted thereby to falter in the faith. He therefore tells them that the Lord Jesus Christ had declared to him the manner of his death. But he has not therefore failed in his love to Christ; he is not terrified by the prospect; he describes the martyrdom which awaited him by crucifixion, whereby he would follow Christ (*John* xxi. 19. Cp. *Euseb.* iii. 1), as a putting off of his tabernacle.

He describes that death by a double figure; it is the putting off of a garment, to be reassumed in a more glorious form; it is also the removal of a tabernacle, to be replaced by a glorious temple in the heavenly Sion; as the itinerant tabernacle in the wilderness was succeeded by the fixed Temple in Jerusalem.

In this double figure he imitates his brother Apostle, St. Paul, who had said, "we know that if our earthly house of this tabernacle shall have been dissolved, we have a building of God, a house not made with hands, eternal in the heavens; for in this we groan, earnestly desiring to be clothed upon with our house from heaven: for we, that are in this tabernacle, do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up in life." (2 *Cor.* v. 1—4.)

He speaks of his departure under these terms, as well knowing that by following Christ in putting off the tabernacle of the body of humiliation (see *Phil.* iii. 21), he will follow Him also in putting on that body of glory, which he had seen at the Trans-

figuration in the holy mount. He had then craved leave to make three tabernacles, and to detain Christ there (*Matt.* xvii. 4. *Mark* ix. 5. *Luke* ix. 33), but he had there heard Christ talking of his own departure (ἐξοδος, *Luke* ix. 31), and he had seen that ἐξοδος followed by the glory of the Resurrection and Ascension.

The word ἐξοδος may perhaps be derived by St. Peter from St. Luke's narrative of the Transfiguration (*Luke* ix. 31), and is happily here applied to describe his own ἐξοδος in which he followed his Master according to His precept (*John* xxi. 22), even in the manner of his death. Here is a silent note of the genuineness of this Epistle.

The same word appears to be applied to designate the death both of St. Peter and St. Paul, by *S. Irenæus* (iii. 1), μετὰ τὴν τούτων ἐξοδὸν, Μάρκος, ὁ μαθητὴς καὶ ἑρμηνευτὴς Πέτρου, καὶ αὐτὸς τὰ ὑπὸ Πέτρου κηρυσσόμενα ἐγγράφως ἡμῖν παραδέδωκεν: and perhaps St. Peter's design that his hearers should have it in their power on every occasion,—in every emergency and need, when they would require admonition and comfort,—to exercise the remembrance of these things (cp. *Rom.* i. 9. *Eph.* i. 16), after his own decease (μετὰ τὴν ἐξοδὸν), may have been realized, not only in writing the present Epistle, but in the composition of the Gospel of "Marcus his son" (1 *Pet.* v. 13).

16. οὐ γὰρ σεσοφισμένοις] for we did not follow cunningly devised fables—fables sophistically invented (πλαστοῖς λόγοις, ii. 3), with fraudulent purpose, like those fabricated by others, when we made known to you the power and future coming of our Lord Jesus Christ, but we did this, having been made spectators of His Majesty.

The preposition ἐξ in ἐξακολουθήσαντες indicates that the followers of these fables had gone out of the way of truth.

He contrasts his own preaching with that of those whom he refutes in this Epistle. The Gnostic teachers followed cunningly devised fables. The system of St. Peter's adversary, the Father of the Gnostics, Simon Magus, was grounded on cunningly devised fables; viz., that he himself was the great Power of God (*Acts* viii. 10), and that from him and his paramour, Helena, the Angels were born, who made the world. See *S. Iren.* i. 23. 1. *S. Hippolyt.* Refut. hæres. vi. p. 174. *Epiphani.* hæres. 21. *Philastr.* hæres. c. 29. *Tillemont.* ii. p. 17. *Ittig.* de hæres. pp. 23—34. *Bp. Pearson.* Vind. Ign. ii. 6.

The impious fables of Simon, asserting that he himself was the "sublimissima virtus" of the Deity, the "super omnia Pater," and that he (Simon) was the δύναμις μεγάλη of God (see on *Acts* viii. 10), and that the Son of God was another apparition of himself, dwelling in the man Jesus for a time, are here confuted by St. Peter's declaration concerning the δύναμις and μεγαλειότης of Jesus Christ; and the heavenly witness of the Father to Him in the Mountain of Transfiguration (cp. *Matt.* xvii. 1—6. *Mark* ix. 2—7. *Luke* ix. 29—35. *John* i. 14).

—ἐπόπται] spectators, as of a great Mystery, see above, 1 *Pet.* ii. 12; iii. 2. The three disciples, of whom St. Peter was one, were admitted to the nearest view of the arcana of that great Mystery of Godliness, God manifest in the Flesh. 1 *Tim.* iii. 16.

17. λαβὼν γ. π. Θ. Π. τιμὴν καὶ δόξαν] for, having received from God the Father honour and glory.

Jesus Christ received honour, when the voice from Heaven said, "This is My beloved Son; hear ye Him;" and He received glory, when His face shone like the sun, and His raiment was white as the light (*Matt.* xvii. 2), and St. Peter, James, and John beheld His glory, the glory as of the only Begotten of the Father." *John* i. 14. On the nominative λαβὼν, cp. 2 *Cor.* v. 5, 6; vii. 5. *Winer.* § 45, p. 314, and on ὑπὸ see *ibid.* § 47, p. 330.

Christ then received honour and glory from God the Father. Compare the remarkable resemblance of this passage and *John* i. 14, concerning the same event, of which St. Peter and St. John were eye-witnesses. *J. W. Burgon.*

δόξαν, φωνῆς ἐνεχθείσης αὐτῷ τοιαῦσδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης, Οὗτός ἐστιν ὁ Τίός μου ὁ ἀγαπητός, εἰς δὲ ἐγὼ εὐδόκησα.¹⁸ καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν, σὺν αὐτῷ ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ.

k Ps. 119. 105.
John 5. 35.
2 Cor. 4. 6.
Rev. 22. 16.

¹⁹ καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον ᾧ καλῶς ποιεῖτε προσέχοντες, ὡς λύχνῳ φαίνονται ἐν αὐχμηρῷ τόπῳ, ἕως οὗ ἡμέρα διανύσῃ, καὶ

— οὗτος—εὐδόκησα] *This is my beloved Son, in whom I am well pleased.* This reading (εἰς δὲ εὐδόκησα) does not coincide with that in any of the Gospels, but agrees with the citation in the *Clementine Homilies* (iii. 53); and an argument has thence been derived by some in modern times (e. g. *Mayerhoff*) in behalf of the strange theory, that this Epistle is of Ebionitish origin! But, as *Archdn. Hardwick* has observed, the citation corresponds with the form in which the words appear in *S. Hippolytus*, c. Noët. c. 5.

See also below on iii. 15, where the author speaks of *St. Paul* as his "well-beloved brother," which is conclusive against that theory; inasmuch as *St. Paul* was the special object of hatred to the Ebionites and all other Judaizers, as *Archdn. Hardwick* has remarked (see *Iren.* i. 26. 2); and in the *Pseudo-Clementines* *St. Paul* is represented under the person of *Simon Magus* disputing with *Peter*. *Schaff*, *Hist. of the Apost. Church*, ii. 360, note.

The originality of the reading εἰς δὲ εὐδόκησα may be remarked as an argument for the genuineness of the Epistle. A forger would have copied the reading in *St. Matthew*, xvii. 5.

Observe too, he says, φωνῆς τοιαύσδε (such as this), he does not pretend to give the precise words.

18. σὺν αὐτῷ ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ] *being with Him on the holy mount*; holy, like the place in which God appeared to *Moses* and said, "Put off thy shoes from off thy feet, for the place whereon thou standest is *holy ground*" (*Exod.* iii. 5. *Acts* vii. 33), and so *Joshua* is commanded by the Captain of the Lord's host who appeared to him near *Jericho*, to loose his shoe from his foot, "for the place whereon thou standest is *holy*." *Josh.* v. 15.

This designation of the Mountain of Transfiguration as "*the holy mount*," is an evidence that the history of that event was well known to the Christians of Asia, probably by the dissemination of copies of *St. Matthew's* and *St. Luke's* Gospels, when *St. Peter* wrote this Epistle.

There is a peculiar pertinency in this reference to the Transfiguration here. The *False Teachers* denied the doctrine of Christ's *παρουσία* or *Second Coming* (see iii. 4). The Transfiguration was designed and declared by our Blessed Lord to be a type and earnest of that Future Coming in glory. See the connexion of His declaration concerning His Coming (*παρουσία*) with the Evangelical accounts of the Transfiguration, *Matt.* xvi. 28; xvii. 1, and the parallel places in *St. Mark* and *St. Luke*.

19. καὶ ἔχομεν] and we—observe, we—possess the word of prophecy; a more sure word than even this Voice from heaven which I heard, and than that Vision of the Transfiguration which I saw. Do not therefore suppose that you have not as clear evidence of that Second Coming as I have, who was admitted to see His glory at the Transfiguration.

Our Lord Jesus Christ (says *S. Augustine*), foreseeing that some ungodly men would arise, who would disparage His miracles as if they were the work of sorcery, sent the Prophets to bear witness of Him before His Incarnation, and therefore the word of Prophecy is even more sure than the voice which the three Apostles heard from heaven. *S. Augustine* in *Joan.*, Tract. 35.

And again; *St. Peter* calls the word of Prophecy more sure than the voice which he heard from heaven; he calls it more sure, not more true. And what does he mean by calling it more sure? He means, that it is an evidence by which the hearer is more assured. And why? Because it might be alleged by impious men, that the voice and light from heaven were magical illusions; but no such objection can be made against the word of Prophecy. By the Voice from Heaven the believing are confirmed, and by the Word of Prophecy the unbeliever is convinced. *S. Augustine*, *Serm.* 43.

Besides, the Voice from heaven was a single Voice, heard by only a chosen few, who survived but for a short time; but the Word of Prophecy is the concurrent testimony of many inspired persons in several ages, and has been delivered to the Churches of God; and it receives fresh accomplishments, and gains additional force, in every successive generation; and it "endureth for ever" (*1 Pet.* i. 25); and is ever sounding in the ears of the world.

Further, the Transfiguration was indeed designed to be a type of Christ's future Coming in Glory; but the testimony of

types, which are allusive and analogical, is not so clear as the explicit promise and descriptive language of the sure Word of Prophecy.

Moses and *Elias*, the Representatives of the Law and the Prophets, appeared to *St. Peter* and the two other Apostles on the holy mount. But *St. Peter*, in his speeches to the Jews, as recorded in the Acts of the Apostles, never refers to that personal appearance; but he always grounds his appeal on the writings of *Moses* and the Prophets. The Vision on the holy mount was a strong argument to himself; but the argument from the prophetic word, delivered "by holy men of God, borne along by the Holy Ghost," was βεβαιότερος, surer, to his hearers.

We must come for our light to the word of prophecy; for even they, who had the supernatural light, "were fain to resolve all into this. Witness *St. Peter*: he, and they that were with him, saw Christ's glory and heard the voice from heaven. What then? He had the evidence of both senses; and yet after both these, he says, 'we have the more sure word of prophecy' than both these—a word more sure and more clear than them both." *Bp. Andrewes*, i. p. 255: see also *ibid.* i. 19.

Here is a strong evidence of the genuineness of the present Epistle. A forger, personating *St. Peter*, would have magnified the importance of the supernatural visions vouchsafed specially to him whose character he assumed. He would have exalted those revelations above prophecy. But the Apostle, whose characteristic is humility, is not "elated by the greatness of his revelations;" but wisely and soberly commends the ordinary means of grace, which all Christians, of every age and country, possess in the sacred Scriptures, as of more cogency and value for their assurance and growth in grace, than any extraordinary visions which were vouchsafed personally to himself.

— ᾧ καλῶς ποιεῖτε] to which (word of prophecy) ye do well that ye take heed, as to a lamp shining in a dark place—αὐχμηρῷ τόπῳ, a dry, gloomy, squalid place (*Wetstein*, p. 702)—until the day shall have dawned, and the morning star shall have arisen in your hearts.

The Apostle compares Prophecy to a lamp which guides the footsteps of the wayfaring man in a gloomy, desolate place, where he is not likely to meet any one to direct him on his way; and serves as his guide in the night and the twilight, till the dawn appears, and he no longer needs the lamp: compare note above on the word φωστήρες, *Phil.* ii. 15. Prophecy is such a lamp; it has a preparatory and manuductory office, as *John* the Baptist, the precursor of the Light, had. He was a λύχνος φάινων, a shining lamp; and the Jews did well to rejoice for a season in his light (see on *John* v. 35).

But Prophecy is not the Light. It was sent, as *John* the Baptist was, to bear witness to the Light (*John* i. 7, 8). And the Lamp of Prophecy is only for a season, till He, who is "the True Light," "the Light of the world" (*John* i. 4. 9; viii. 12; xii. 46), shall have risen in your hearts; as *John* was only for a season, till Christ, the Day-spring from on high, had arisen, and was fully revealed and manifested in His works. See above, on *Matt.* xi. 2—13, and *Rev.* xxii. 16, where Christ calls Himself the Morning Star; and He is called ὁ πρὸ ἑσπέρου φωσφόρος by *Hippolyt.*, *Refut. hæc.* p. 337, from *Ps.* cx. 3; and so *Theophylact* here, who says that the φωσφόρος is Χριστοῦ παρουσία.

These words, so interpreted, do not imply, that those persons to whom they were addressed had not received the light of Christ in their hearts; but they intimate, that all the prophecies concerning Christ had not as yet been fulfilled, and therefore the word of prophecy was still in some respects, especially in the predictions delivered by our Lord and His Apostles, in the New Testament, concerning His Second Coming and Future Glory, a lamp shining in a dark place.

If even *St. John* the Baptist was only a Lamp compared with Christ, in His First Coming, how glorious was that Coming! And if all the word of Prophecy, spoken by all the holy men of old, is only a Lamp compared with Christ in His Second Coming, how glorious will that Coming be!

The Christian, therefore, does well to take heed to the word of Prophecy, even till the Great Day shall have dawned on the world, and the Morning Star shall have risen on the hearts of the faithful, to whom He who is "the Morning Star" has pro-

φωσφόρος ἀνατείλη ἐν ταῖς καρδίαις ὑμῶν ²⁰ τοῦτο πρῶτον γινώσκοντες, ὅτι ¹ Rom. 12. 6.
 πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται ²¹ οὐ γὰρ θελήματι ^{m 2 Sam. 23. 2.}
 ἀνθρώπου ἤνέχθη ποτὲ προφητεία, ἀλλὰ ὑπὸ Πνεύματος ἁγίου φερόμενοι ἐλά- ^{2 Tim. 3. 16.}
 λησαν ἅγιοι Θεοῦ ἄνθρωποι. ^{1 Pet. 1. 11.}

mised to "give the morning Star" (see on Rev. ii. 28). Then the Lamp of Prophecy will be eclipsed in the splendour of Christ's presence, as St. Paul has taught us (1 Cor. xiii. 8, 9, 12). It will be obscured by the surpassing Light of the Countenance of God shining on the pure in heart (Matt. v. 8). They will no more need the prophetic word, who are permitted to see the INCARNATE WORD in all His Glory. Compare S. Augustine, in Joann., Tract. 35, sect. 9, and Serm. 126.

The truth of Christ's δύναμις καὶ παρουσία, power and Second Coming, is even now realized by Faith in the hearts of the believers; but it will hereafter be seen with their eyes.

20. τοῦτο πρῶτον] knowing this first of all, that no prophecy of Scripture becomes a matter of its own interpretation; for prophecy was not at any time brought (to the world) by the will of man—like the delusions of the false prophets who prophesied out of their own hearts (Jer. xxiii. 26)—but holy men of God spake, being borne along by the Holy Ghost.

However excellent the uses of Prophecy are—as just declared—yet do not imagine that it can interpret itself. It does not become a thing of its own solution. It cannot interpret itself. Its Interpreter is Time.

The word ἴδιος is used seven times by St. Peter, and always in this sense, its own: see 1 Pet. iii. 1. 5. 2 Pet. ii. 16. 22; iii. 3. 16, 17.

The word ἐπίλυσις is best explained by the use of the verb ἐπίλυω (to interpret, explain) in the Gospel of St. Peter's disciple, St. Mark, iv. 34, τοῖς μαθηταῖς αὐτοῦ ἐπέλυε πάντα. He was explaining all things to His disciples; cp. Gen. xli. 12, where Joseph is said ἐπίλυεν (i. e. to interpret) to each man according to his dream. And this is the sense given to ἐπίλυσις in the Vulg., Syriac, Arabic, and Ethiopic Versions. The passage of Genesis affords an excellent illustration of St. Peter's meaning. The dreams of the chief butler and baker, and of Pharaoh, were from God. So is Prophecy. They could tell their dreams. But Joseph expressly declares, on both occasions, that the interpretation appertains not to himself or to any man, but to God. Gen. xl. 8; xli. 15, 16: cp. Huther, p. 287.

The best comment on this passage is supplied by St. Peter himself, in his First Epistle, i. 10, where he represents the Prophets as making search concerning the salvation to be revealed, and as inquiring what the Spirit of Christ, which was in them, was indicating.

The Prophets were inspired to prophesy, but were not enabled to interpret their own prophecies. See Dan. viii. 26, 27; xii. 8, and Theophylact here, and the excellent remarks of Bp. Sherlock, at the beginning of his Second Discourse on Prophecy, vol. iv. pp. 19—23; and so Knapp, De Wette, Schleusner, and others.

This statement of St. Peter is an answer to the objections of those who, like the Jews, to whom he was writing, had possessed the Prophecies for many generations, and yet expected a Messiah very different from Him Who was foretold by the Prophets, and came and fulfilled the Prophecies.

It also contains a caution against several errors of the false Teachers against whom St. Peter is writing.

The Simonians, Cerinthians, and other Heretics of the Apostolic age, alleged that Moses and the Prophets were not inspired by God, but by Angels, who made the world. See S. Hippolytus, Refut. hæres. p. 178, προφήτας ἀπὸ τῶν κοσμοποιῶν ἀγγέλων εἰρηκεῖν τὰς προφητείας: cp. p. 194. Some of these heretics even said that the Prophets were inspired by the Evil Spirit (see *ibid.*, p. 245, and Tertullian, Præscr. Hæc. c. 48. S. Epiphanius, hæret., c. 21).

St. Peter is also warning his readers against another device of these false Teachers. They grounded their errors on arbitrary private interpretations of the word of prophecy; contravening the public testimony, and received doctrine, of the Universal Church of Christ; see S. Irenæus, i. 23, ed. Stieren, i. 20; i. 26, ed. Grabe, "prophetica curiosius exponere nituntur," and the assertion of Irenæus, "that the Gnostics study to pervert the Scriptures so as to suit their own fables" (i. 8. 1); cp. below, iii. 16.

The Gnostics grounded their impure doctrines upon several passages of the Old Testament, interpreted after their own polluted fancies, as may be seen in Epiphanius; and out of their mystical interpretation of it brought in many damnable heresies. Hence in this Epistle, which is wholly designed as an antidote against the Gnostics, the word γνῶσις is used in opposition to knowledge, to which they pretended; Dr. Hammond, on v. 5.

It is well observed by Neander (Church Hist., sect. iv.), speaking of some of the Gnostics, especially of the writer of the Pseudo-Clementines, that they indulge in violent and tortuous interpretations, with a view to favour their own opinions. And the writer of the Clementines, and advocate of Ebionite opinions, would not allow that in the case of the true prophet there was any state of ecstasy, in which the prophet is borne onward by the might of a higher Spirit, and announces greater things than he himself would understand. And as he could not apply his notion of Prophecy to the Prophets of the Old Testament, he looked on whatever could not be literally understood, as a mark of a spurious and delusive prophetic spirit.

St. Peter therefore contrasts the private Spirit of the false interpreters with the operations of the Holy Spirit, by whom the Prophets spake. The Prophets did not speak their own words, but were illuminated by God. They had gracious intimations from God of the glorious Revelations of the Gospel, but did not understand, nor were they able to interpret, their own Prophecies; as is well said by Ecumenius here, ᾗδεν τὸν καταπεμπόμενον αὐτοῖς προφητικὸν λόγον οὐ μέντοι καὶ τὴν ἐπίλυσιν αὐτοῦ ποιοῦντο. They inquired what the Spirit of Christ, which was in them, did signify. They were like lamps shining in a dark place till the dawn of day.

Since, therefore, the Prophets themselves could not expound their own prophecies, which were not produced by their own will, but were dictated by the Holy Ghost, let no person pretend to explain them by his own private spirit. But for the right interpretation of the words of the Ancient Prophets, let us listen to the words of the Apostles, who received the promised gift of the Holy Spirit who had spoken by the Prophets, and who explained by the Apostles the words which He Himself had uttered by the Prophets. Let St. Peter himself (e. g. in Acts ii. 16. 25. 34), and St. Paul, and St. Matthew, and the other Apostles and Evangelists, be our Interpreters of Ancient Prophecy. Cp. Bp. Andrewes, iii. 133. 275, 276, and Wm. Lowth, Preface to Isaiah, p. 225, ed. 1842.

Prophecy did not come by the will of man, but was dictated by the Holy Spirit of God. The Prophets prophesied, but did not interpret their own prophecies. And no one can interpret prophecy without the aid of the Spirit Who wrote Prophecy. "No one knoweth the things of God, but the Spirit of God" (1 Cor. ii. 11). And the Spirit of God does not reveal Himself in men's private imaginations, setting themselves up in opposition to the Witness of God in the Mystical Body of Christ; but the Spirit of God spake by the Prophets and Apostles to the World; and He dwells in the public assemblies of the Faithful, and makes Himself seen and heard in the general consent and concurrent practice of the Church Universal, to which Christ has promised His abiding presence (Matt. xxviii. 20), and the perpetual indwelling and guidance of His Spirit (John xiv. 16. 26; xvi. 13).

Herein consists the probationary use of Prophecy; viz., to try the faith, and exercise the vigilance and patience, of believers, and to make unbelievers themselves to become witnesses to the truth, and instruments in establishing it. If Prophecy had been ἰδίας ἐπιλύσεως, if its interpretation had been declared at the same time with its delivery, then none of those moral and probationary purposes would have been answered. The fulfilment of prophecy in a manner contrary to all previous expectation, proves the prophecy to be Divine.

On the inspiration and office of the ancient Prophets, see Tertullian, Apol. 18, "viros iustitiâ et innocentia dignos Deum nōsse et ostendere à primordio emisit Deus, Spiritu Divino inundatos."

This passage of St. Peter seems to be imitated by S. Hippolytus (de Antichristo, 2), οὐ γὰρ ἐξ ἰδίας δυνάμεως ἐφθέγγοντο οἱ προφῆται (μὴ πλανῶ), οὐδὲ ἅπερ αὐτοὶ ἐβούλοντο ταῦτα ἐκφύρηναι, ἀλλὰ διὰ τοῦ λόγου ἐσοφίζοντο. See also *ibid.*, c. 31: compare also his description of the Prophets, in his recently recovered work, "Philosophumena, or Refutation of Heresies," p. 337, ἔπειτα δίκαιοι ἄνδρες γεγέννηται φιλοὶ Θεοῦ, οὗτοι προφῆται ἐκλήνται, κ.τ.λ.

On πᾶσα—οὐ = none, see Rom. iii. 20. 1 Cor. i. 29. Eph. v. 5. 1 John ii. 21. Winer, § 26, p. 155.

Before ἅγιοι, Elz. has οἱ; but this is not in the most ancient MSS. Instead of ἅγιοι, B has ἀπὸ, and this is received by Tisch., Alford. On the sense of φερόμενοι, borne along, like a ship by a wind, Acts xxvii. 16, 17, see Wetstein here, and Trench, Synon. p. 25.

a Deut. 13. 1.
Matt. 24. 11.
Acts 20. 29.
1 Cor. 11. 19.
1 Tim. 4. 1. 2 Tim. 3. 1, 5. Jude 4, 18.

II. ¹·'Εγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῶν ἔσονται
ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἵρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα

PRELIMINARY NOTE TO THE SECOND CHAPTER.

In the following Chapter, the writer, enlightened by the Holy Ghost, has a view of the Heresies rising up in the Church, and eagerly propagated by men who *denied the Lord that bought them* with His own blood, shed for them on the Cross. In it he displays the immoral consequences of these Heresies, and the ignominy which they would bring on the Christian name. He speaks in short and abrupt sentences, as one who is hurried on with impassioned vehemence and strong emotions.

The fervid eloquence of the writer in this chapter is precisely what might have been anticipated from the character of *St. Peter*, full of ardent love to Christ, and of earnest zeal for His glory.

It is, therefore, assuredly the part of a poor and purblind Criticism, to reject this Second Epistle, because it is not like in style to the First Epistle of St. Peter. When St. Peter wrote *that* Epistle, he was like a Shepherd feeding the flock of Christ's pasture; but now, in the Second Epistle, he is the same Shepherd, fighting against the wolves who were ready to tear the sheep. He is the same Shepherd in both Epistles; but the feelings by which he is animated are very different; and the language of his lips corresponds with the feelings of his heart. Cp. above, *Introduction*, p. 71.

As a preliminary, for the more profitable study of this Chapter, it is requisite to take a view of the principal Heresies which were springing up in the Apostolic age, and which developed themselves before the close of the first Century.

The Gnostic false Teachers of the Apostolic age, and those who arose immediately after it, whose appearance is predicted by St. Peter, denied the Lord *that bought them* with His blood, shed for them on Calvary, and grieved the Holy Spirit whom they had received in their baptism. St. Peter, the Apostle of the *Circumcision*, had a special commission to refute those heresies. For they were, for the most part, the up-growth of *Judaism*, not able to resist the evidence of Christianity, and desirous to accommodate it to its own prejudices. Their promoters were reluctant to receive the main doctrine of Christianity, that of the *ever-blessed Trinity*, as contravening the Jewish notions of the *Divine Unity*; and they were unwilling to accept the belief in a *suffering and dying Messiah*. Thus they were led to invent certain theories by way of compromise. All the heresies which are here referred to by St. Peter, will, when analyzed, be seen to be logical consequences of those Judaistic prejudices.

They may be ranged under the following heads:

The *Simonians*, or followers of Simon Magus, who may be regarded as the precursors of the *Sabellians*, taught that the *Three Persons* of the Trinity were only three revelations of the Same Divine Person; and they ventured to assert that Simon Magus himself was that person. Thus "*they denied the Lord that bought them.*" See *S. Irenæus*, i. 20 (ed. Grabe); i. 23 (ed. Stieren). *S. Hippolytus*, Ref. hæ. vi. p. 175.

The *Docetæ* of the Apostolic age, who seem to have sprung from the sect of Simon Magus, denied the reality of the *human body* of Jesus Christ, and asserted that He *died only in appearance*. Thus "*they denied the Lord that bought them.*" Compare *S. Iren.* i. 20, Grabe, "*passum in Judæa putatum, cum non esset passus.*" Cp. *Clem. Alex.* Strom. vii. p. 765, and *Bp. Pearson*, Vind. Ignat. ii. 11. *Bp. Bull*, Judic. Eccl. Cathol. cap. ii.; and *Waterland* on the Trinity, ch. vi. vol. v. p. 187. *Tillemont*, ii. p. 23.

The *Nicolaitans*, by their licentious practices, virtually denied the Incarnation of the Son of God; see further below on Rev. ii. 6. 15.

The *Ebionites* of the Apostolic age, who may be called the predecessors of the *Socinians*, denied the *Divinity* of Jesus. They affirmed that He was the son of Joseph and Mary, and born in the ordinary manner of men, and was only a just and holy man. Thus they detracted from the value of the *price paid* by the Son of God on the Cross, and impugned the *sufficiency* of that sacrifice which was offered for the satisfaction of God's Justice, and for the ransom of Mankind from the bondage of Sin and Satan, and for the reconciliation of the World to God; and thus they undermined the doctrine of the *Atonement*, and denied

the Lord that bought them. See *S. Irenæus*, i. 26, Grabe, where '*consimiliter*' is to be read for '*non similiter*,' from *S. Hippolytus*, vi. p. 257.

The *Cerinthians* of Asia, and many others of the Apostolic and sub-apostolic age, such as Carpocrates (*S. Hippolyt.* Phil. p. 255), who followed in their steps, *separated Jesus* from *Christ*. They asserted that *Christ* descended from the Father into the *man Jesus*, the son of Joseph and Mary, at His Baptism, in the form of a dove, and preached during His Ministry, and worked Miracles; but that at the end of His Ministry the Christ flew away from Jesus, and did not suffer death, but that only the *man Jesus* suffered on the cross. See *S. Iren.* i. 25, Grabe. *S. Hippolyt.* Refut. hæ. vi. p. 256. *S. Epiphanius*, hæ. 28. *Tillemont*, ii. p. 26. *Ittig*, p. 53¹.

All the Gnostics, in fine, of whatever denomination they were, *denied* the Nativity, Passion, and Resurrection of Jesus Christ; though not all in the same way. Indeed, according to the excellent summary of their doctrines by *S. Irenæus* (iii. 11), not one of them received the truth, that the "*Word was made flesh.*" Thus it may be truly said, that they "*all denied the Lord that bought them.*" See *S. Irenæus*, cited in the *Introduction* to St. John's First Epistle, and *Bede* here, who says that "*this Epistle was specially directed against the Simonians, Ebionites, and Nicolaitans;*" and *Bp. Bull*, Defens. Fid. Nic. iii. 1, § 6; and cp. *Dr. Waterland* on the Trinity, ch. v. vol. v. pp. 107, 108, where he comments on this text of St. Peter, and shows that the Apostles and Apostolic men agree in censuring with the strongest language of reprobation those who taught heretical doctrines concerning the Divinity, Humanity, and Atonement of Christ. Their dogmas were condemned by the primitive Church as *αἵρεσις ἀπωλείας, heresies of destruction*.

Thus great good has been elicited by the wise Providence of God from the manifold variety of error by which these Gnostic Teachers sought to corrupt the truth in primitive times. By that merciful overruling Providence, and by the Voice of the Holy Spirit in Holy Scripture, and in the Church, condemning their dogmas, and proclaiming the Catholic Faith, these false Teachers themselves have been made subservient to the refutation of similar errors in later times, and to the maintenance of the Truth in Christ.

Therefore, we may thank God for His marvellous wisdom, power, and love, in rendering the pernicious devices of the Evil One ministerial to our everlasting salvation; and we may thence derive a comfortable assurance, that even in times of greatest distress and difficulty, when the storm raised by Satan rages most fiercely, and when the water-floods of Heresy seem ready to overwhelm the Church, the rock on which she is built will stand secure, and the violence of the tempest will prove the strength of her foundation, and "*the rivers of the flood thereof will make glad the City of God.*"

On the History of these heresies in Apostolic times, the reader may consult the excellent work of *Ittig*, de hæresiarch. ævi Apostolici, Lips. 1690. *Buddæi* Eccl. Apostolica, Jenæ, 1729, cap. v. *Bp. Bull*, Judic. Eccl. Cathol. cap. ii. *Dr. Waterland* on the Trinity, ch. vi. *Dr. Burton's* Bampton Lectures, 1829. *Walch's* Ketzer-historie, vol. i. *Neander's* Church History, vol. ii. sect. iv. *Gieseler*, Ch. Hist. § 44; and see below, *Introduction* to the First Epistle of St. John.

1. *ἐγένοντο δὲ ψευδοπροφῆται*] But there arose false prophets also (as well as true) in the people, or ancient Church of God in Israel. On this meaning of *λαός*, see Rom. xv. 10; *Mede's* Works, Disc. xliii. p. 238, on this text.

Do not, therefore, be surprised that there should arise false teachers among you also, even such as will bring in *αἵρεσις ἀπωλείας, heresies of destruction, by the side (παρά) of the true* evangelical Doctrines received from us. On this use of *παρά*, see St. Paul's words, Gal. i. 8, "If any one, or even an Angel from heaven, preaches any thing *παρά, beside*, what we preached to you, and ye received from us, let him be accursed."

The word *παρ-εισάγειν* implies here something of *sidelong* and *surreptitious insinuation* of what is false, as in St. Paul's phrase, speaking of false brethren privily brought in, Gal. ii. 4,

¹ The old Latin Translation of this passage of *S. Irenæus* is preserved in the editions of that Father; but his original Greek may be restored from the recently discovered treatise of his scholar, *S. Hippolytus*, p. 257; and vice versâ, the Greek of *S. Hippolytus* may be

emended from the old Latin Version of *S. Irenæus*, e. g. for *ἀποστῆναι* in *S. Hippolytus*, p. 257, we must read *ἀποστῆναι* from the '*revolvæ*' in *S. Irenæus*, and from *S. Hippolytus* himself, p. 328.

αὐτοὺς δεσπότην ἀρνούμενοι, ἐπάγοντες ἑαυτοῖς ταχυνὴν ἀπώλειαν ² καὶ πολλοὶ
ἐξακολουθήσουσιν αὐτῶν ταῖς ἀσελγείαις, δι' οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφη-

τοὺς παρ-εισάκτους ψευδαδελφούς; and cp. Jude 4, speaking of false teachers who παρ-εἰσέδυσαν, *crept in secretly by the side*.

Παρ-εἰσέδουσιν, they *will* bring in. Observe the *future* tense. Here is a prophecy of what was still to come. Contrast this with St. Jude's word παρ-εἰσέδυσαν in the *past* tense, they *crept* in. What St. Peter describes as future, St. Jude declares as present. Here is an evidence that St. Jude wrote *after* St. Peter. Cp. iii. 2. Jude 17, and *Introduction* to St. Jude's Epistle.

The words ἔσονται—ἀπωλείας are quoted by S. Hippolytus, de Cons. Sæculi, c. 10, p. 98, ed. Lagarde; and Firmilian, Bishop of Cappadocia, early in the third century, refers to this passage as written by St. Peter, Ep. Cyprian. 76, "Petrus et Paulus beatos Apostolos qui in Epistolis suis hæreticos execrati sunt, et ut eos evitemus monuerunt." This is an important testimony—from the country to which the Epistle purports to be addressed (cp. 1 Pet. i. 1 with 2 Pet. iii. 1)—to the *genuineness* of this Epistle.

—ἀλφείας] *heresies*—doctrines adopted by an act of the *private choice* (ἀλφείας), in opposition to the *Will and Word of God*, and at variance with the *public teaching* of the Church.

The word ἀλφείας is often used in the New Testament to signify a *sect* (from *æquor*), see Acts v. 17; xv. 5; xxiv. 5; but it is a word of more general import, as the etymology shows, and its sense in any passage must be determined by the context. Here the Apostle is doubtless condemning *separation* from the Church, but the false *doctrines* of the Separatists is what he has principally in view; and therefore ἀλφείας may be here properly rendered *heresies*.

Indeed, the one involves the other. For, as S. Jerome says (ad Titum, c. iii.), "though there is this difference between schism and heresy, that schism is a separation from the Church, and heresy is perverse doctrine, yet every Schism devises some Heresy, in order that it may appear to have a reason for separation from the Church."

Heresy is so called from the Greek word signifying *choice*; and therefore St. Paul says that a heretic is *self-condemned* (Titus iii. 10), because by the very act of *choosing* he condemns himself. For "we Christians have no licence to *bring* in any thing new, or to *choose* for ourselves. The Apostles of the Lord are our Guides, who did *not choose* any doctrines, and *bring* them in of their own choice, but *received* their teaching from Christ, and *faithfully* delivered it to the World. And therefore, if even an Angel from heaven were *now* to preach to us any thing else, he would be called anathema by us." *Tertullian* (Præscr. hæc. c. 6).

Thus this mention of *Heresy* follows naturally from that of *ἑκείνων*, or *private interpretation*. Indeed, *Heresy*, or the exercise of arbitrary, private, *choice* in matters of *doctrine*, always endeavours to strengthen itself by *private interpretation* of Holy Writ.

The Heresies which were propagated by false teachers, *denying the Lord that bought them*, i. e. denying the doctrine of Christ's true *Divinity* and *Humanity*, and of the *Atonement* made by Christ on the cross (see the preliminary note to this chapter), are called by St. Peter "*heresies of destruction*," because they are opposed to the *Way of Salvation*; and because they as certainly lead to the *destruction* of the souls of men, as the true Faith leads to their *salvation*. Therefore, he adds, that they who bring in these heresies of *destruction*, *by the side* of the true Faith, do in fact *bring upon themselves* swift *destruction*. Here again St. Peter's language coincides with St. Paul's, who says, "that the *end* of those who are enemies of the Cross of Christ is *destruction*." (Phil. iii. 19.)

Let these warnings of the two Apostles be earnestly commended to the consideration of *Socinians*, and others, who deny the Godhead of Christ, and reject the doctrine of the Atonement; and to the attention of those who favour such opinions, or treat them as matters of indifference.

The false Teachers to whom St. Paul here refers, are *Simon Magus* and his disciples, and *Cerinthus* and *Ebion*, and the *Nicolaitans*: see *Œcumen.* and *Theophylact* here, and the preliminary note.

On the use of the *genitive* in ἀλφείας ἀπωλείας, see above on Matt. xxiv. 15, and James i. 25.

—καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι] *denying even the Lord, or Master, Who bought them with His own blood, shed as the price of their redemption from captivity, for the purchase of them to Himself; and of a glorious inheritance for them.* See on 1 Cor. vi. 20; vii. 23. Gal. iii. 13; iv. 5.

Compare the parallel place in St. Jude's Epistle, where he

speaks of these false teachers as *denying the only Master* (δεσπότην) and *Lord Jesus Christ*, where the word Θεὸν (*God*) after δεσπότην, in the edition of Elz. and in the English Version, is not found in the best MSS. (see note there), and it seems that there the Apostle St. Jude calls Christ the *only Master* (δεσπότην), and thus leads us to the interpretation of this place of St. Peter.

St. Peter could hardly have written these words, "*denying the Lord that bought them*," without some reflection on his own conduct in the High Priest's courtyard at Jerusalem, when, notwithstanding his Lord's warning, he *denied Him* thrice. (Matt. xxvi. 70. 72.) But he had not then seen the bloodshedding on the cross, nor received the gracious outpouring of the Holy Ghost.

—ἐπάγοντες ἑαυτοῖς] *bringing upon themselves*. Observe the *paronomasia* here. They will *bring in* *stealthily* heresies of *destruction*, and thus they will *bring* swift *destruction* upon themselves.

2. ἀσελγείας] *lasciviousness*. See Rom. xiii. 13. 2 Cor. xii. 21. Gal. v. 19. Eph. iv. 19. 1 Pet. iv. 3. It is connected by St. Peter with the *lust of the flesh* in v. 18; cp. Jude 4. Cp. *Wetstein*, i. p. 588; the word ἀσελγεία is interpreted in the old Glossaries by "impudicitia, lascivia."

Elz. has ἀπωλείας here; but ἀσελγείας is the reading of A, B, C, K, L, and is received by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Alf.*, and is important to be observed, as marking the connexion of *heretical doctrine* with *licentious and unclean living*. Those heresiarchs who "denied the Lord that bought them, also taught men to sit loose from all decent rule and order, and under pretence of liberty, to run riot in luxury and dissolute behaviour: they were heretics in *morality* as well as in *faith*, and of the worst kind." *Dr. Waterland*, v. p. 108.

The denial of the Incarnation of the Son of God, and of His Passion and Resurrection, took away the strongest motives to holiness; and the presumptuous claims which the Gnostic Teachers made to supernatural powers and supereminent spiritual knowledge, led to the encouragement of all carnal indulgences. Thus, for example, Simon Magus, from "whom the knowledge, falsely so called (ψευδάνυμος γνῶσις), received its beginnings" (says *Irenæus*), asserted that "they who believed in Him were free to live as they pleased, and that men would be saved by His grace and not according to their works; and that nothing is good by nature, but only by institution. And therefore his votaries live in lasciviousness," adds *Irenæus*, i. 20, *Grabe*. Cp. *Euseb.* ii. 13. *S. Augustine*, de hæc. c. 1.

In like manner, the Nicolaitans of the first century denied the need of martyrdom, and allowed the indulgence of fleshly lusts. See *Œcumen.* and *Hammond* here, and *Dr. Whitby*, and below on Rev. ii. 6. 14.

The Gnostic Teachers boldly asserted, that as gold is not injured by mud, so, whatever they themselves do, they are not soiled, although they wallow in the mire of lust, and filth of uncleanness; and therefore they practise with recklessness such things as those of which the Apostle says "that they who do them shall not enter the kingdom of God," and they venture to accuse us who abstain from these things, as mere dotards *who know nothing*. *S. Irenæus* (i. 6. 2).

Some of the Gnostics affirmed, that they themselves were perfect; and that no one—not even a Paul or a Peter—could soar to the heights of their *knowledge*, and that they were above all power, and were free to do all things on account of their emancipation from thralldom; and could not be apprehended, or even observed, by the Divine Judge. *S. Irenæus* i. 13, ed. *Stieren*; p. 61, ed. *Grabe*. Cp. i. 25, ed. *Stieren*.

Indeed, the enormities committed by them, while pretending to superior spiritual knowledge of things, are too monstrous to be recorded; they may be seen in the histories of their doctrines and practices, particularly in the works of *S. Irenæus*, *S. Hippolytus*, *S. Epiphanius*, and *Philastrius*, and the collections made from them by *Tillemont*, ii. 19–28. *Ittig*, de hæresiarch. 21–95, ed. Lips. 1690, and *Neander's Church Hist.* sect. iv., and *Dr. Burton's Hist. of the Heresies of the Apostolic Age*, 1829.

The historic records of those moral enormities, foreseen and denounced in Holy Scripture, serve the important purpose of showing, that the teaching of Heresy leads to libertinism in practice; and that the purity of society, and the happiness of household life cannot be maintained, without vigilant caution and courageous zeal against the inroads of heretical error, and that we cannot reasonably hope for the preservation of those blessings

¹ The *Latin* only is here preserved in the editions of S. Irenæus; but his original Greek may be seen in the work of his scholar, S. Hippolytus, Ref. hæc. p. 175, ed. Miller.

b Deut. 32. 35.
1 Tim. 6. 5.
Tit. 1. 11.
Jude 4.
c Job 4. 18.
Luke 8. 31.
John 8. 44. 1 John 3. 8. Jude 6. Rev. 20. 2.

μνηθήσεται^{3 b} καὶ ἐν πλεονεξία πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται οἷς τὸ κρῖμα ἔκπαλαι οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει.

^{4 c} Εἰ γὰρ ὁ Θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφέισατο, ἀλλὰ σειραῖς ζόφου

without diligent examination of sound doctrine, and unremitting earnestness in defending it.

"*Denying the Lord that bought them.*" This Text also is of great use in confuting the exclusive notions of *partial Redemption*, broached by Calvinists and others of later days. In it St. Peter asserts that Christ died for *all*; that He shed His blood for the *salvation* of all; that He *bought* even those who *deny Him*, and reject the doctrine of the Atonement made by Him on the Cross, and thereby are the cause of their own *destruction*. St. Peter's doctrine coincides here also with that of St. Paul, who affirms that the brother may be *destroyed* for *whom Christ died*. See on Rom. xiv. 15. Besides, St. Peter here expressly declares that the *destruction* is brought on these false Teachers *by themselves*; and is not designed by God.

Thus this text declares in the strongest terms the doctrine of Universal Redemption.

God, being desirous of *all men's salvation* (1 Tim. ii. 4), hath in token thereof, for their sakes whom He loved, bestowed His beloved Son. The self-same affection was in Christ Himself, to whom the wicked at the day of their last doom will *never dare to allege*, for their own excuse, that He which offered Himself as a sacrifice to redeem *some*, did *exclude the rest*, and so made the way of their salvation impossible. He *paid a ransom for the whole world*; on Him the *iniquities of all were laid*; and as St. Peter plainly witnesseth, He *bought them who deny Him*, and who *perish* because *they deny Him* (2 Pet. ii. 1). As in very truth, whether we respect the power and sufficiency of the price given, or the spreading of that infection, for remedy whereof the same was necessary, or the largeness of His desire which gave it; we have no reason but to acknowledge with joy and comfort that He *tasted death for all men*, as the Apostle to the Hebrews noteth (Heb. ii. 9). *Hooker*, E. P., book v. Appendix, p. 726. See also notes above on 1 Cor. viii. 11. Rom. viii. 30; xiv. 15. Heb. ii. 9.

— δι' οὗς—βλασφημηθήσεται] *through whom the way of truth will be evil spoken of.* Cp. Rom. ii. 24, τὸ ὄνομα τοῦ Θεοῦ δι' ὑμᾶς βλασφημεῖται.

The Nicolaitans and Gnostics generally are described by *Æcumenius* as most "unholy in their doctrines, and most licentious in their lives." *Clemens Alexandrinus* states as a reason for his own writing, that false teachers, professing the name of Christians, and yet living shameless lives, have brought infamy (βλασφημίαν) upon the Christian name, even among the Gentiles, and that it was necessary to disabuse their minds of this illusion, and to vindicate the Gospel of Christ. See *Clem. Strom.* iii. init.

Doubtless, the Gentile calumnies against the Christians, to which *Tertullian* and the other ancient Apologists refer, and which were used to instigate persecutions against the Church (*Tertull.* Apol. c. 7), were caused by the dissolute practices of the Gnostics.

3. ἐν πλεονεξίᾳ] *in covetousness with feigned speeches*, speciously fashioned in fair forms, so as to allure and deceive (see *Wetst.*), *they will make merchandise of you.*

Covetousness is represented as a characteristic of the false teachers of the Apostolic age; and therefore in this, as well as in other respects, they are compared to the prophet *Balaam*, who "loved the wages of unrighteousness" (v. 15), and fell through *covetousness*. They taught things which they ought not, for *filthy lucre's sake* (Tit. i. 11), supposing that godliness is a lucrative traffic (πορισμὸν, 1 Tim. vi. 5); and with this view they adulterated the word of God, as *κάνηλοι* adulterate their wares, in order to allure and deceive. See note on 2 Cor. ii. 17. They were therefore called *χριστέμποροι*; see *Dr. Bentley* on that text, and *Pseud.-Ignat.* ad Trall. 7, where is a graphic picture of these Gnostic teachers,—εἰσι τινες οὐ Χριστιανοί, ἀλλὰ Χριστέμποροι, καπηλεύοντες τὸν λόγον τοῦ εὐαγγελίου, λέγουσι Χριστὸν, ἰνα Χριστὸν ἀθετήσωσιν, καὶ οὐ νόμον νοστήσωσιν, ἀλλ' ἰνα ἀνομίαν καταγγέλωσιν: for (he adds) "they sever Christ from the Father, and they calumniate the law of Christ, and His birth from the Virgin, and are ashamed of His cross, and deny His Passion, and do not believe His Resurrection. And some of them (i. e. the Ebionites) assert that Christ is a mere man (ψαλὸν ἄνθρωπον), and some of them say (e. g. the Simonians), that the Father, Son, and Holy Ghost are the same thing, and that the Creation was not made by God through Christ, but by some other strange power."

The *covetousness* of the Gnostic Teachers was exemplified by the offer made by the Father of Gnosticism, *Simon Magus*, to St. Peter himself, at Samaria, as recorded in the Acts of the Apostles (Acts viii. 18). He supposed St. Peter to be like himself, and

offered him *money* for the power of giving the Holy Ghost; because he worked his own magical juggleries, and taught his own licentious and self-glorifying doctrines for *money*. St. Peter in his indignant reply to that offer, uses the same word as here, τὸ ἀργύριόν σου σὺν σοὶ εἶη εἰς ἀπώλειαν (Acts viii. 20).

The *Valentinians* also, of the Sub-Apostolic age, would only impart their mysteries to those who paid large sums of money for them (*S. Iren.* i. 20), and the Gnostic teachers are called *χρηματολαῖλαρες* by *Pseud.-Ignat.* ad Magnes. § 9.

— ἡ ἀπώλεια αὐτῶν οὐ νυστάζει] *their destruction slumbereth not*: properly, does not nod the head, as if it were dozing, like a weary Judge, νυστάζων δικαστῆς, *Plato*, de repub. iii. 405. Cp. *Matt.* xxv. 5, where this word describes the Virgins in the parable, and *Wetstein*, i. p. 508, and here, p. 703. Here is a poetic personification of Divine Retribution. Compare the words of *Elijah*, contrasting the slumber of *Baal* with the Eternal watchfulness of Him "who neither slumbereth nor sleepeth." (1 Kings xviii. 27.)

4. εἰ γὰρ] *For if God spared not Angels who sinned, but ταρταρώσας, committed them to chains of darkness*, in which they are kept for judgment. Compare Jude 6. *He (God) hath kept Angels, who kept not their own first Estate, but left their own habitation, for the judgment of the great Day, in everlasting chains under darkness.* Cp. *Wisd.* xvii. 18. A, B, C have *σειροί, caves*, here, or *dens*. See *Passow*; and this reading is received by *Lach.* Alf.; but not by *Tischendorf*, and it does not appear to be authorized by any of the Cursive MSS. or Versions. A has ζόφους here.

The words *σειραῖς ζόφου ταρταρώσας παρέδωκεν* declare that the *chains of darkness* are the *Tartarus* of which the Apostles speak.

Besides *τηρουμένους, being kept*, is the reading of B, C*, G, K, and of the majority of Cursive MSS., and A and some Versions have *κολαζομένους τηρεῖν*, and some Versions express a future, *κολασθησόμενοι*. The reading of *Elz. τετηρημένους, having been kept*, rests on very little authority.

The word *ταρταρώσας*, found here and only here, does not necessarily signify *casting them down to Tartarus*, which would be *καταταρταρώσας*; but (like *φλογώσας, τεφρώσας, κεραυνώσας*, and other similar words) it signifies their element of punishment; and this statement, so understood, is quite consistent with the revelations of Scripture concerning the present liberty of evil Spirits, who carry a hell, a *Tartarus*, about with them. Cp. *A Lapide* here, p. 284, and *Estius*, p. 1170, and *Bengel*, who says, "possunt in terrâ versari mancipia tartari." (Luke viii. 31. Eph. ii. 2. Rev. ix. 11; xii. 9.) The word *τάρταρος* is used by the LXX, in Job (xl. 15), in the sense of a *deep thicket*, as it seems; and *τάρταρος* and *ταρταροῦχος* are used by *S. Hippolytus* in his newly discovered treatise (pp. 338, 339), and he seems to make a distinction between *Tartarus* and the *lake of fire*; for he describes *Tartarus* as a dark place, *Ταρτάρου ὄμμα ἀφάτιστον ὑπὸ Λόγου φωνῆς μὴ καταλαμφθῆν*, and then proceeds to speak of the *lake of fire*, where *ταρταροῦχοι ἄγγελοι* are used as *instruments of punishment*.

Origen (in Rom. lib. 3), referring to Jude 6, says, "æternis vinculis in tartaro (al. in tartarum) constrictos renovavit."

This passage, and the parallel in St. Jude 6, are two important Texts on the *present condition* and *future destiny* of *Evil Angels*; and, consequently, of those persons who yield to their solicitations (see *Matt.* xxv. 41).

These two texts declare—

(1) That some Angels sinned; and, as a penalty for their sin, were cast out of their *original habitation*; and,

(2) That they have been committed in *custody to chains of darkness*; and that they are *now* being kept in them, and they there endure *some* punishment.

(3) That they there *remain* even to the end of the World, and are *reserved* there for the *Judgment of the Great Day*.

This appears also from the language of the Devils themselves to Christ, "Art thou come to torment us *before* the *season* (καιροῦ) of Judgment?" See *Matt.* viii. 29, and note; and on *Luke* viii. 31.

It is also evident from our Lord's words, describing the transactions of the Great Day. He there pre-announces that He will then say to them on the left hand, "Depart from Me, ye cursed, into everlasting fire, that *hath been prepared* for the Devil and his angels." They are therefore *not yet* cast into it.

It is also further apparent from the Apocalypse, revealing

ταρταρώσας παρέδωκεν εἰς κρίσιν τηρουμένους^{5 d} καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο, ἀλλ' ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξε, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας·^{6 a} καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας καταστροφῇ κατέκρινεν, ὑπόδειγμα μελλόντων ἀσεβῶν τεθεικώς·^{7 e} καὶ δίκαιον Λὼτ, καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς, ἐρρύσατο·^{8 e} βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος ἐγκατοικῶν ἐν αὐτοῖς ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμους ἔργοις ἐβασάνιζεν·^{9 h} οἶδε Κύριος εὐσεβεῖς ἐκ πειρασμοῦ ρύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν·^{10 i} μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μiasμοῦ πορευομένους, καὶ κυριότητος κατα-

d Gen. 7. 21.
1 Pet. 3. 19, 20.
Jude 14. 15.
e Gen. 19. 24.
Num. 26. 10.
Deut. 29. 23.
Isa. 13. 19.
Jer. 50. 40.
Ezek. 16. 49.
Hos. 11. 8.
Amos 4. 11.
Jude 7.
f Gen. 19. 7, 8, 15.
g Ps. 119. 158.
Ezek. 9. 4.
h Ps. 34. 17, 19.
i Cor. 10. 13.
1 Jude 4, 7, 8, 10, 16.

the casting of the Devil into the *Lake of Fire*, as an event which has *not* taken place, but is yet *future*. Rev. xx. 10.

(4) Comparing also these texts with other portions of Holy Scripture (1 Pet. v. 8), where the Devil is compared to a roaring Lion *walking about*, seeking whom he may devour; and (Rev. xx. 7) where Satan is described as loosed; and with the clear assertions of the Apostolic writings, describing his present liberty, energy, and influence, and designating him as "the Prince of the power of the air" (*ἀέρος* not *αἰθέρος*, Eph. ii. 2), and as "the god of this world" (2 Cor. iv. 4), we must conclude, that the *chains of darkness*, of which the Apostles St. Peter and St. Jude speak, and to which Satan and his associates are now confined, and in which they will be kept even *till the day of Judgment*, are of such power as to restrain them from ever recovering their place in the *regions of light*; but *not* such as to prevent them from exercising great power over those persons in this lower world, who *allow themselves* "to be taken captive by them at their will." See above, note on Eph. ii. 2, and below on Rev. xx. 1—8.

The *Book of Enoch*, in like manner, describes the Evil Angels as chained under the earth, till the Day of Judgment, when they will be cast into the Lake of Fire. See there, cap. v. 16; x. 6. 15; xiv. 4; xxi. 6; xxii. 4. *Huther*, p. 205. Cp. also the *Catena* here, p. 91, where we read, that "at the end of the world, Christ will condemn to severer punishment those evil Angels whom He has already shut up (in the abyss), and this He will do by casting them into everlasting fire." And *Bede* says here, "The Apostate Angels are yet to be condemned to the penalties of the Final Judgment; for although they have already received the nether regions of the murky air, as a prison-house, which, when compared to the bright glories of heaven, where they once dwelt, may be called an Inferno, yet there is a deeper gulf below, which still awaits them."

Accordingly, *S. Jerome* (in Eph. vi.) delivers it as the opinion of all the Doctors of the Church, that "the Devils have now their abode in the space between heaven and earth." And *S. Augustine* (*De Civ. Dei*, viii. 22) says, "that the Devils dwell in this nether air, and being cast down from heaven for their sin, they are here pre-condemned as in a prison, suitable to their sin." And it is asserted as an article of the Catholic Faith, by *S. Irenæus* (i. 2), that "Jesus Christ will come again hereafter, to raise all bodies, and to judge all men, and to cast the rebel Angels into everlasting fire." *S. Justin Martyr*, *Origen*, in Num. cap. 22, *S. Irenæus* (v. 26), and *Eusebius* (iv. 17), were of opinion "that the Devils never openly blasphemed God before the publication of the Gospel, because they did not know till then what their *future* punishment would be;" which opinion, whether true or no, shows that those ancient writers did not imagine that the Devil had as yet been cast into hell. See the discourse of *Joseph Mede*, Works, p. 24, Disc. v.

5—7.] *S. Clement*, Bishop of Rome, seems to have had this passage of St. Peter before him when he wrote his Epistle, capp. 7. 9. 11, pp. 34. 47 note, ed. *Jacobson*, p. 58, ed. *Dressel*.

8. *ὄγδοον Νῶε*] *eighth Noah*. Observe the order of the words; *ὄγδοον*, *eighth*, is emphatic. It not only calls attention to the fact, that he was saved with *seven others* (on which use of the ordinal see *Winer*, § 37, p. 223), but it places him as it were at the highest point of the climax; and in this respect this expression may be compared with St. Jude's saying, "*Enoch, the seventh from Adam*," v. 14.

Seven is the number of completion and rest, the Sabbathal number; and in *Enoch*—the *seventh* from Adam—who *walked with God*, and did *not die*, but was translated from the turmoils of this world to a heavenly rest, and taken up to God, there appears to be a figurative adumbration of the *Sabbath of heavenly rest*, "which remaineth to the people of God." Heb. iv. 9.

The ancient Fathers also observe, that a figure of the Glory of the *Resurrection*, assured to those who rise to the new life in Christ, may be seen in *Noah* (whose name is *Comfort*), the Preacher of righteousness, the *eighth*; under whom the seven are

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gathered as under their head, in the Ark, the figure of the Church, rising above the old World buried in the Flood,—which, as St. Peter teaches, is the type of Baptism, the Sacrament of Spiritual Resurrection, and makes us partakers in the benefits of the Burial and Resurrection of Christ (1 Pet. iii. 21), and derives its hopes therefrom. We are born again to a lively hope of a Resurrection to glory in Christ, whose name, *Jesus* or Saviour, is equivalent to 888, and who rose on the *eighth day* from the Grave. See note above on Luke xxiv. 1. They who abide in the Ark of the Church, built by Him Who is the true *Comfort*, the true *Preacher of righteousness*, and who brought in everlasting righteousness (Dan. ix. 24), will be borne therein by the Spirit over the waters of this troublesome world, till it is safely moored on the Ararat of Heaven. It is observable, that the Mountain on which the Ark is said to have rested, is called by the Arabs "the Mountain of the *Eight*." See *Hammond* here; or, as others affirm, a village near it is called the "town of the Eight." Cp. *Winer*, R. W. B. p. 82.

— *ἐράσας*] This form of the aorist (instead of *ἐπαγάγον*) is condemned by the Atticists, and is very rare. See *Buttmann*, § 114, p. 64.

7. *ἀθέσμων*] of the lawless. Cp. iii. 17. Especially violators of divine laws, *θεσμοί*.

Observe, therefore, that, before the *Decalogue* was given, there was a Moral Law of God in the World. Cp. Rom. ii. 14. And this was broken by the inhabitants of *Sodom* and *Gomorra*; and for their violations of that Law, especially as to *unlawful Marriages*, the *Canaanites* were extirpated. Lev. xviii. 3—28.

9. *ἀδίκους—τηρεῖν*] to keep wicked men under punishment unto the day of Judgment: as the rich man in the Parable is kept in Hades, during the interval between Death and Judgment. See Luke xvi. 23.

10. *τοὺς ὄντων σαρκὸς, κ.τ.λ.*] those who are walking after the flesh—that is, who are not led by the Spirit, but by the flesh, and fulfil the lusts thereof (Gal. v. 17, 18. Rom. viii. 12—14. Jude 8), as the Gnostic Teachers and their votaries did, see v. 2.

— καὶ κυριότητος καταφρονούντας] and despising lordship: as St. Jude expresses it, *κυριότητα ἀθετοῦσι*, they cancel, or annul lordship: i. e. render it of none effect; remove it from its place, *dethrone it*. See the use of *ἀθετεῖν* Mark vii. 9. Luke vii. 30. John xii. 48. Gal. ii. 21; iii. 15. Heb. x. 28.

The Gnostic Teachers despised and annulled *κυριότητα*, or lordship, in various ways:

(1) With regard to God the Father, the Κύριος Κυρίων, Lord of Lords.

Hence the *Ethiopic* Version explains the word *lordship* here by the *Creator*. They derogated from His *κυριότης*, or Lordship, by their system of *dualism*, in which they set up a rival evil deity in opposition to the One True God; and by separating the supreme God from the Demiurge or Creator of the material World; the origin of which was ascribed by many of them to *Angels* or to *Eons*. See above on Col. ii. 8, and 1 Pet. i. 23. *S. Iren.* i. 28. *S. August.* hæc. 6. *Epiphani.* hæc. 26. *Ittig*, p. 34. *Tillemont*, ii. pp. 17. 23, where he rightly says, "All who took the name of Gnostics distinguished the Creator of the World from the God Who revealed Himself by His Son; thus they made *two gods*." Cp. *Gieseler*, Ch. Hist. § 44.

They despised and annulled lordship—

(2) With regard to the Lord Jesus Christ. Some of them, (e. g. the *Ebionites*) regarded Jesus as a mere man; others (the *Cerinthians*) separated Jesus from Christ (see above on v. 1), and they denied the Passion and Resurrection of Jesus Christ, by which he has acquired universal lordship over the Church and over the World. See Matt. xxviii. 18. 1 Cor. xv. 25. Phil. ii. 6—9.

They also invoked other mediators in place of Christ (see on Col. ii. 8. 1 Tim. ii. 5), and denied the Lord that bought them (v. 1; cp. Jude 4); and would not call Him Lord (*S. Iren.* i. 1), although, as St. John says in the Apocalypse, He has His name written on

N

k Jude 9.

l Jer. 12. 3.
Jude 10.

m Jude 12.

φρονούντας. Τολμηταὶ αὐθάδεις δόξας οὐ τρέμουσι βλασφημούντες¹¹ ὅπου
ἄγγελοι ἰσχυροὶ καὶ δυνάμει μείζονες ὄντες οὐ φέρουσι κατ' αὐτῶν παρὰ Κυρίῳ
βλάσφημον κρίσιν¹² οὗτοι δὲ, ὡς ἄλογα ζῶα γεγεννημένα φυσικὰ εἰς ἄλωσιν
καὶ φθορὰν, ἐν οἷς ἀγνοοῦσι βλασφημούντες ἐν τῇ φθορᾷ αὐτῶν καὶ φθαρή-
σονται,¹³ κομιούμενοι μισθὸν ἀδικίας· ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφῇ,

His vesture and on His thigh, "King of Kings and Lord of Lords." (Rev. xix. 16.)

They despised and annulled lordship—

(3) With regard to *earthly rulers*, who are Vicegerents and Deputies of God (Rom. xiii. 1—3), and are entitled to subjection for the *Lord's sake* (1 Pet. ii. 13). They took away the foundation of the authority of Civil Governments, by denying the Lordship of God and of Christ; and by affirming themselves and their votaries (who held the speculative *gnosis* which they delivered) to be free to do all things, and to be exempt from all civil restraints. See above on v. 2, and 1 Pet. ii. 16.

St. Peter wisely uses here a comprehensive word, *κυριότητος*, *lordship*, in order to remind all, that they, who despise the *lordship* of the *Lord God*, and of the *Lord Jesus Christ*, will pay no regard to the *lordship* of *earthly lords and governors*; and that men must first "*fear God*," before they can "*honour the king*." 1 Pet. ii. 17.

— δόξας οὐ τρέμουσι βλασφημούντες] *they* (these false teachers) *tremble not while railing at, or speaking evil of, glories, δόξας*. Cp. Jude 8.

What are *δόξαι*, or *glories*, here?

Doubtless the word *δόξα* is chosen, as the word *κυριότης* before (see last note), for its large and general import.

It signifies,—

(1) The *μεγαλοπρεπὴς δόξα*, the excellent *glory*, the Divine *Shechinah* of the Godhead itself, i. 17.

(2) The *glory* of the *Incarnate Word*. John i. 14. James ii. 1.

(3) The *glory* of the *Holy Ghost*.

The false Teachers blasphemed the *glories* of the Father, Son, and Holy Ghost, by disparaging the Creator and Redeemer, and by ascribing the work of the Divine Sanctifier to their own magical arts, and by calumniating the prophecies of Holy Scripture, given by His Inspiration. See on i. 21.

(4) They denied the *Resurrection of the Flesh*; and thus they derogated from the future *glories* of Christ, when He "will come in His *glory* (Matt. xxv. 31) and in the glory of His Father" (Matt. xvi. 27), and when "He will be glorified in His Saints" (2 Thess. i. 10); and in "their glorious bodies, fashioned to be like unto His glorious body," Phil. iii. 21. See 1 Pet. i. 11, the only other passage in N. T. beside Jude 8, where *δόξα* is found in the *plural* as here.

(5) They spake evil of the *glory* of the *Holy Angels*. The *Simonians* represented them as the offspring of Simon Magus, who "was glorified by many as God." See *Catena* here, p. 93, where it is truly said, "Peter here refers to the *Simonians*, who blended licentiousness with ungodliness." And they traduced the Holy Angels as rebels against God, see *S. Iren.* i. 23. 1. And the successor of Simon Magus, Menander, called himself the Saviour, and affirmed that he could impart knowledge greater than that of the Angels. *S. Irenæus*, i. 23. 6.

(6) They spake evil of *earthly dignities*, which are images and *glories* of God's majesty (Rom. xiii. 1—3), and are even called gods (Ps. lxxxii. 6), as man himself is, in his headship over woman. 1 Cor. xi. 7.

(7) They spake evil of the *glories* of the *natural world* (1 Cor. xv. 40), ascribing their creation to the operation of the *Demiurge*, hostile to the supreme God. See the preceding note.

11. ὅπου ἄγγελοι] *whereas Angels*, although greater in strength and might, do not bring against them, before the Lord, a railing judgment. On this use of ὅπου see *Thucyd.* viii. 96, ὅπου τοσαύτη ἡ συμφορά ἐπεγενέσθητο, πῶς οὐκ εἰκότως ἡβόμουν; *Huther*, and cp. 1 Cor. iii. 3.

There are two probable interpretations of this passage—

(1) Although they (i. e. these false teachers) are so insolent, contumacious, and impious in speaking evil of the glories of God, and of His Angels, and Saints, and His earthly representatives (see preceding note), and although the Angels of God are far superior to them (i. e. to these deceivers) in strength and might, however these false teachers may boast of their own mighty power,—as Simon Magus, who called himself "sublimissima virtus," and others did,—yet the Angels of God do not retaliate, and bring against them (i. e. against these false teachers) a railing verdict (*κρίσις*); but reserve all things for the future sentence of God the Only Judge.

The good Angels of whom St. Peter speaks, earnestly desire

the repentance of the wicked (see Luke xv. 7—10); but *Satan* is the *accuser*, even of the *good*, before God. Rev. xii. 10.

The same thought occurs in St. Jude's Epistle, in a somewhat different form, in reference to the Evil Spirit himself, by whom these false teachers were employed as emissaries. Although Michael is an Archangel, St. Jude argues, and superior in might to Satan; and although Satan dared to contend with him for the body of Moses, which had been buried by God, yet Michael did not bring against Satan a railing judgment, but referred all to the tribunal of God,—"*The Lord rebuke thee!*"

Therefore, great is the insolence of these heretics in speaking evil of God Himself, of His Lordship and Glory; and of that of His Blessed Son and the Holy Spirit; and of heavenly and earthly Powers.

(2) The second interpretation is as follows:—*Theophylact*, in ancient times, and *Bengel* and others, in later, suppose that *αὐτῶν*, *them*, refers to *δόξας*, *glories*; and that the sense is, as gathered from the parallel passage in St. Jude, that the good Angels do not bring a railing accusation against *glories*, i. e. *Angelic powers*, however defaced they may be; as they are in the case of *Evil Angels*.

This sense has something to recommend it. Satan, though fallen, is still an *Angel*, he is "*the strong man*" (Matt. xii. 29); he is a *Prince* (Eph. ii. 2), and he was created by God; he is immortal, and *immortality* is from God. Therefore he is still a *δόξα*, though sullied and marred; and to condemn him is not for us, but for God.

But, on the whole, the first interpretation seems preferable. St. Peter, in this Epistle, frequently uses the pronoun *αὐτῶν* and *αὐτῶν* in referring to the false teachers. See this chapter, vv. 2, 3, 12, 13; and *αὐτοῖς*, v. 20—22. And this interpretation is sanctioned by *Didymus*.

There is also something constrained in the interpretation which rightly supposes *δόξας* to mean *glories*—even the glory of God, and Christ, and good Angels—and then explains *αὐτῶν*, referred to *δόξας*, as applicable only to *Evil Angels*.

Besides, *δόξαι* is never used in a *personal* sense in the New Testament. *Δόξα* does not ever signify an *Angel*; but it signifies an *attribute* of Angels: and therefore *αὐτῶν*, which is *personal* here, can hardly refer to *δόξας*.

Lastly, though there is much *similarity* between St. Jude's Epistle and this Second Epistle of St. Peter, yet, as might be expected, the one very often adds new matter to the other. Thus here, in the next verse, we have *ἀνέκτα*, where St. Jude has *ἀγάπαι*, and *σπίλοι*, where he has *σπιλάδες*.

The words *παρὰ Κυρίῳ* are not in A and some Versions, but are in B, C, G, K.

12. οὗτοι δέ] *but these men, like irrational animals, which have been born naturally for capture and for destruction*. It is well observed by *Bede* here, that there is a resemblance between these teachers and brute beasts in this respect, that both are led by their *fleshly appetites* to fall into *mares and destruction*. They profess to exercise their *reason* with superior acuteness and to be able to save others, but they reduce themselves, by their doctrines and practices, to the level of irrational animals, which are made to be taken and sacrificed as victims. Cp. *Bava Mesia*, ap. *Weiststein*, p. 706, "Rabbi Judas vitulo flenti, cum ad mactandum adduceretur, 'Abi,' inquit; 'in hunc enim finem creatus es.'"

Elz. has *φυσικὰ* before *γεγεννημένα*, but it is after it in A, B, C, and is used almost adverbially,—*born as mere natural creatures*, without reason or grace. *Winer*, § 54, p. 412.

— ἐν οἷς ἀγνοοῦσι βλασφημούντες] They profess superior *gnosis*, or knowledge, but yet they are guilty of *speaking blasphemy* of things which they *know not*. On the construction, equivalent to *ἐν τοῖς ἀγνοοῦσι*, see *Winer*, § 66, p. 553. Cp. *Jude*, v. 10.

— ἐν τῇ φθορᾷ αὐτῶν καὶ φθαρήσονται] The double meaning of *φθεῖρω*, to *corrupt* and *destroy*, can hardly be rendered in English. Cp. 1 Cor. iii. 17, the best comment on this text. *Elz.* has *καταφθαρήσονται*; but A, B, C* have *καὶ φθαρήσονται*.

13. ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφῇ] *deeming their revelry, which is in the day-time, to be delight*. Thus the *Syriac* Version renders this passage, and so the English Version, and *Æcumenius*; and *Passow* renders the words *ἐν ἡμέρᾳ*, 'by day,' and refers to passages in *Pindar*, *Herodotus*, *Æschylus*, and *Thucydides*, in support of this rendering.

This translation seems to be correct, as marking the voluptu-

σπίλοι καὶ μῶμοι ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν, συνευωχούμενοι ὑμῶν
 14 ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος καὶ ἀκαταπαύστους ἁμαρτίας, δελεά-
 ζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην πλεονεξίας ἔχοντες, κατάρas
 τέκνα· 15ⁿ καταλιπόντες εὐθείαν ὁδὸν ἐπλανήθησαν ἐξακολουθήσαντες τῇ ὁδῷ^{n Num. 22. 7, 21. Jude 11.}
 τοῦ Βαλαάμ τοῦ Βοσόρ, ὃς μισθὸν ἀδικίας ἠγάπησεν, 16 ἔλεξεν δὲ ἔσχεν ἰδίας
 παρανομίας, ὑποζύγιον ἄφωνον ἐν ἀνθρώπου φωνῇ φθεγξάμενον ἐκώλυσε τὴν
 τοῦ προφήτου παραφρονίαν.

ous recklessness of these deceivers, not delaying their enjoyments till night-time: *μεθημεριναὶ τρυφαί* were a sign of great voluptuousness. Cp. *Demosth. de Coron.* pp. 270. 279.

This is noted as a characteristic of the Gnostics. Even *heathens* were, for the most part, content with revelry in the night-time; for they that are drunken are drunken in the night (1 Thess. v. 7); and it was the rule of Christians to walk honestly as in the day (Rom. xiii. 13), but these heretical libertines revelled in the day itself, and deemed that revelry to be delight. See *S. Jerome* (adv. Lucif. p. 53), "tunc Nicolaus diu nocturne nuptias faciens obscenas," &c.; and *Ephraim*. hær. 25, asserting as one of their maxims "that a man had no hope of everlasting life," εἰ μὴ καθ' ἑκάστην ἡμέραν λαγγεῖν.

Another interpretation, which deserves to be noticed, is this, while they boast themselves wise, they are like idiots and madmen in preferring the voluptuousness of a day, "unius dieculæ volaticum gaudium," to the bliss of eternity. This was the case with these Gnostic Teachers. They dissuaded Christians from suffering martyrdom for Christ (*Philast.* c. 36). See on Rev. ii. 14. 20. "Semper pseudo-prophetæ dulcia pollicentur, et ad modicum placent." *S. Jerome*, c. Jovin. lib. 11, ad fin.

— σπῖλοι καὶ μῶμοι] spots and blemishes; opposed to Him Who is ἁγίος καὶ ἁμώμος (1 Pet. i. 19), and to you who ought to be found ἁγίοι καὶ ἀμώμοι (iii. 14).

— ἀπάταις] deceits. A** and B, and some Versions, have ἀγάταις here, *love-feasts*, and so *Lach.*; see Jude 12, οἱ τοῖς ἐν ταῖς ἀγάταις ὁμῶν σπιδάδες, συνευωχούμενοι ἀφώβως, ἐαυτοὺς πομπιζόντες.

But it is not probable that, if ἀγάταις had been the original reading here, it would have been altered into ἀπάταις. The probability rather is, that there is indeed a similarity between the passages of St. Jude and St. Peter, and also some independent characteristic in each. The False teachers called their meetings ἀγάταις, *love-feasts*, but they were mere ἀπάταις, *deceits*. Their table was a snare. Ps. lxi. 19. 23.

As is well observed by *Windischmann* (Vind. Petr. p. 45), there is a similar *paronomasia* or play on the words ἀπάτη and ἀγάτη in St. Paul's Second Epistle to the Thessalonians, ii. 10; "St. Peter would not call these heretical feasts by an honourable name (ἀγάταις), but styles them ἀπάταις, and describes their true character by adding the word ἐντρυφῶντες."

The Gentiles denied Christ's Passion; and therefore they rejected the Doctrine of the Church concerning the Holy Eucharist. See *S. Ignat.* ad Smyrn. §§ 6, 7, with *Ep. Pearson's* remarks, Vind. Ignat. ii. c. 11, and *Dr. Waterland*, vol. viii. p. 31, and the Notes in *Dr. Jacobson's* Patr. Apost., ii. pp. 444, 445. Therefore, also, it was only for the sake of carnal indulgence that they took part in the love-feasts of the Church.

On the Christian ἀγάταις, or love-feasts, see above, on 1 Cor. xi. 20, 21.

14. μοιχαλίδος] of an adulteress. A very strong expression. Their eyes are full of an adulteress; as *Plutarch* (de Verecund. falsâ, p. 528, cited by *Weist.* *Hammond*, p. 815) says of persons, who have not κόρας (= pupillas, et virgines), but πόρνas ἐν τοῖς ὀφθαλμοῖς, harlots in their eyes. Compare note above, on James iv. 4, μοιχαλίδες, ye adulteresses!

— ἀκαταπαύστους ἁμαρτίας] he who is baptized is pledged to cease from sin; see 1 Pet. iv. 1, πέπναι ἁμαρτίας, but their eyes cannot be made to cease from sin.

— δελεάζοντες] luring: as fish are lured by a bait. A word twice used in this Epistle, see v. 18; and a metaphor likely to occur to St. Peter, the fisherman of Galilee, to whom our Lord said, Matt. xvii. 27, βάλε ἑγκίστρον, cast a hook. The word occurs only in one other place of the N. T., James i. 14.

— πλεονεξίας] covetousness, the genitive case. So A, B, C, K, L, and all the best editions. *Eis.* has the dative plural, πλεονεξίαις.

The construction is like that of *Philostr.* Her. ii. 15, γεγυμνασμένοι θαλάττης, versed in the sea, i. e. practised in sea-faring affairs. See *Boissonade*, *Philostr.* p. 451. *Winer*, § 30, p. 175. So these false teachers are indeed exercised; but it is in

covetousness; this is their art and discipline—not holiness. Cp. 1 Tim. iv. 7, 8.

— κατάρas τέκνα] children of malediction. Cp. 2 Thess. ii. 3. Eph. ii. 3. They are children of a curse, like the posterity of Ham and Canaan, Gen. ix. 25, for undutifulness and uncleanness.

15. τῇ ὁδῷ τοῦ Βαλαάμ] in the way of Balaam; on which he went, in direct opposition to the command of God, and swerving from the way of godliness, and to gratify his own love of lucre. See Numb. xxii. 12, 22, 32.

These false teachers followed Balaam, not only in his love of lucre, but in his Satanic counsel to Balak, to allure the people of God to harlotry and idolatry.

Here is an evidence that St. Peter is referring to the Nicolaitans, who are described as teaching the doctrine of Balaam. See below, on Rev. ii. 14, 15.

— τοῦ Βοσόρ] of Bosor, i. e. of Beor. Numb. xxii. 5. The γ (ayin) in בִּשְׁרָא (Beor) being changed in the Chaldean dialect into sigma. *Hammond. Vitringa*, Obs. Sacr. i. p. 936. *Glass. Philol. Sacr.* p. 601.

— ὃς μισθὸν ἀδικίας ἠγάπησεν] who loved the wages of unrighteousness: cp. Jude 11, and Numb. xxii. 7, where the mention of the rewards of divination is very significant. See Deut. xxiii. 4, and Neh. xiii. 2, where it is said that the Moabites hired Balaam.

Here is a clue to the character of Balaam, and a divine comment on his history. "Balaam could not forego the rewards of unrighteousness, and therefore first seeks for indulgences (from God); and when these could not be obtained, he sins against the whole meaning, end, and design of the prohibition, although nothing could prevail with him to go against the letter of it; and surely the impious counsel he gave to Balak against the children of Israel (Rev. ii. 14) was, considered in itself, a greater piece of wickedness than if he had cursed them in words." See *Ep. Butler's* Sermon, vii. p. 65, "Upon the character of Balaam."

16. ὄνοζύγιον ἄφωνον] a dumb beast of burden, speaking with man's voice, forbad the madness of the prophet.

Horses were rare in Palestine. This general word, ὄνοζύγιον, is applied to the animal which was most used for the purpose of bearing burdens. Cp. Matt. xxi. 5.

Here is an Apostolic testimony to the truth of the history of Balaam and his ass, Numb. xxii. 23. This is to be noted, because that history has been treated as a legend by some recent Expositors of the Old Testament, laying claim to the merit of special acuteness and erudition. And others have explained away the dialogue of Balaam and his ass into a mere vision of Balaam in a state of prophetic ecstasy; or into a mere imagination of his own mind: see *Winer*, R. W. B. i. p. 184.

To all these allegations it may be replied, that St. Peter, the Apostle of Christ, who was enabled to speak with tongues, and to discern the spirits of men (as in the case of Ananias, Acts v. 3), and to foretell the future (*ibid.*), accepted this history of Balaam as true, and explained its meaning, and showed how, by that signal example, Almighty God declared, that the most despised of brute creatures is wiser and more clear-sighted than a disobedient Prophet.

The dumb creature speaking by man's voice rebuked the madness of the Prophet. The ass saw the Angel which the Prophet could not see; and showed more of reason and knowledge than her master who rode upon her, and who, though endowed with many spiritual gifts, was then blinded by disobedience.

In like manner the simplest peasant, who receives the history of Balaam as true,—a history guaranteed by the testimony of the inspired Apostle St. Peter, and by that of the Lord Jesus Christ Himself, Who received all the Old Testament as true, and commands us to receive it (see on Luke xvi. 29),—is really a far more intelligent and clear-sighted person than the Infidel Philosopher and Biblical Expositor who reject that history as false. The believing peasant sees the Angel: the unbelieving Philosopher and Expositor are blind. Compare the similar evidence with regard to the history of Jonah in the whale's belly, on Matt. xii. 40.

o Jude 12, 13.

p Acts 2. 40.
Jude 16.
ch. 1. 4.

q John 8. 34.

Rom. 6. 16.

Gal. 5. 13.

1 Pet. 2. 16.

Jude 4.

r Matt. 12. 43, &c.

Heb. 6. 4.

& 10. 26.

s Luke 12. 47, 48.

t Prov. 26. 11.

a ch. 1. 13.

b 1 Tim. 4. 1.

2 Tim. 3. 1.

Jude 18.

17 ° Οδοί εἰσι πηγαὶ ἄνδρῳ, καὶ ὁμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ
ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται. 18 ° Ὑπέρογκα γὰρ ματαιότητος φθεγ-
γόμενοι δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς ἀσελγείαις τοὺς ὀλίγως ἀποφυγόντας
τοὺς ἐν πλάνῃ ἀναστρεφόμενους· 19 ° ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ
δοῦλοι ὑπάρχοντες τῆς φθορᾶς· ᾧ γὰρ τις ἡττηται, τούτῳ καὶ δεδούλωται.
20 ° Εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ Κυρίου καὶ
Σωτῆρος Ἰησοῦ Χριστοῦ, τούτοις δὲ πάλιν ἐμπλακέντες ἡττῶνται, γέγονεν
αὐτοῖς τὰ ἔσχατα χείρονα τῶν πρώτων. 21 ° Κρεῖττον γὰρ ἦν αὐτοῖς μὴ
ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης, ἢ ἐπιγνοῦσιν ἐπιστρέψαι ἐκ τῆς παρα-
δοθείσης αὐτοῖς ἀγίας ἐντολῆς. 22 ° Συμβέβηκε δὲ αὐτοῖς τὸ τῆς ἀληθοῦς παροι-
μίας, Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα· καί, Ὡς λουσαμένη εἰς κύλισμα
βορβόρου.

III. 1 ° Ταύτην ἤδη, ἀγαπητοὶ, δευτέραν ὑμῖν γράφω ἐπιστολὴν, ἐν αἷς
διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῇ διάνοιαν, 2 ° μνησθῆναι τῶν προειρη-
μένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν, καὶ τῆς τῶν ἀποστόλων ὑμῶν ἐντολῆς
τοῦ Κυρίου καὶ Σωτῆρος· 3 ° τοῦτο πρῶτον γινώσκοντες, ὅτι ἐλεύσονται ἐπ’

This passage is cited as *Scripture* by Origen, in Numer. hom. 13.

17. πηγαὶ ἄνδρῳ] *wells without water*: they profess to teach, but they deceive those who resort to them; like wells which attract the weary and thirsty traveller, but are found to have no water. But Christ, the true Teacher, makes those who come to Him to be like wells of living water, springing up into everlasting life. John iv. 14; vii. 38.

— καὶ ὁμίχλαι] *and mists*: so A, B, C. Elz. has νεφέλαι, *clouds*: cp. Jude 12.

18. ὑπέρογκα ματαιότητος φθεγγόμενοι] *Speaking great swelling words of vanity*; as Simon Magus did, affirming himself to be no less than God; and other Gnostic teachers, boasting themselves superior to the Apostles, and equal to Christ. *S. Hippolytus*, Phil. pp. 255. 257. See on Acts viii. 10. *Iren.* i. 13, and i. 23 (ed. Stieren).

These false Teachers are called *wells without water*, because they have not the living spring of the Holy Spirit gushing within them; and they are *not* called *clouds* (νεφέλαι) as the Saints are, but ὁμίχλαι, *mists*, of darkness and gloom, and driven by the gusts of the Evil Spirit. *Catena*, Cramer, p. 96. *Euseb.* iii. 26.

— ὀλίγως] *a little*.—Elz., with C, G, K, and many Cursives and *Armenian* and *Arabic* Versions have ὀλίγως. But A, B, C have ὀλίγως, and *Vulg.* “*paululum*.” and this seems to be the true reading, and is adopted by *Griesb.*, *Scholz*, *Lach.*, *Tisch. Alf.*: compare v. 14, δελεάζοντες ψυχὰς ἀστηρίκτους. These false Teachers allured those persons who were *only just escaping* (ἀποφύγοντας, so A, B, C.—Elz., ἀποφύγοντας) from the heathen who *live in error*, and by *promising them liberty* they made them the slaves of brutish lusts.

19. ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι] *promising them liberty*: as the Gnostic Teachers did, assuring their votaries, that if they became their disciples, they were *free to live* as they pleased, “*liberos agere quae vellent*,” see *S. Iren.* i. 23, and *S. Hippolytus* (Philos. p. 176), describing Simon Magus and his followers, who boasted that they had been liberated from all moral restraints by their own superior intelligence (ἐλευτρώσθαι διὰ τῆς ἰδίας ἐπιγνώσεως); and see above, on 1 Pet. ii. 16.

The latter part of this verse is quoted as *Scripture* by Origen, in Exod. hom. 12, and de Rectâ fide, § 1.

20. ἐν ἐπιγνώσει] *by the true gnosis, or knowledge*, of our Lord and Saviour. Here and in the following verses St. Peter inculcates the word ἐπιγνώσις, the ripe *knowledge* of Christ, in opposition to the spurious *gnosis* of the Gnostic Teachers: cp. i. 2, 3. *It were better for them not to have had this epignosis, than after they had received it, to turn away from the holy commandment*, as Simon Magus did. Acts viii. 13—23.

22. τὸ τῆς ἀληθοῦς παροιμίας] *that (saying) of the true proverb*. On the use of the article τὸ, cp. Matt. xxi. 21. James iv. 14. *Winer*, § 18, p. 99.

The proverbs here quoted were perhaps contained in two iambic verses, thus:—

εἰς ἴδιον ἐξέραι' ἐπιστρέψας κύων,
λελουμένη θ' ὥς εἰς κύλισμα βορβόρου.

Compare note above, on 1 Cor. xv. 33, and *Bp. Pearson*, Vind. Ignat. pt. ii. ch. 14; vol. ii. p. 579, ed. Churton. Compare also

Prov. xxvi. 11, ὥσπερ κύων ὅταν ἐπέλθῃ ἐπὶ τὸν ἑαυτοῦ ἔμετον, κ.τ.λ.

The βόρβορος, *mire*, of which the proverb speaks, was specially pertinent to those Gnostic Teachers who said, that they “*might wallow in the mire as much as they pleased*,” and that—such was their spiritual virtue—they could not be polluted by it any more than gold by mud; τοῦ βορβόρου μηδὲν αὐτοῖς ἀδικῆσαι δυναμένου. *S. Irenaeus*, i. 6. 2.

CH. III. 1, 2. ταύτην ἤδη] *This Epistle, already a second, write I unto you, beloved*. This expression, “*already a second*,” intimates that this Second Epistle was written soon after the First. Compare *Bengel* here, “*priorem paullo antè scripserat*,” and on i. 12, “*alteram hanc Epistolam scribit brevi intervallo post primam*.”

On this sense of ἤδη see Matt. v. 28. John iii. 18; iv. 35; xxi. 14. 1 Cor. v. 3. 2 Tim. iv. 6. Hence it appears that the First Epistle also was written not long before the breaking out of the Neronian persecution and St. Peter's death (see 2 Pet. i. 14), and this is suggested by the general tone of that Epistle. See *Introduction*, p. 40.

The reason why he wrote these two epistles almost at the same time was his earnest *desire to stir up their pure mind*—clear from all admixture of sinister affection (see on 1 Cor. v. 8), *to remember the words spoken before by the Holy Prophets, and the command of the Apostles of their Lord and Saviour*.

Elz. has ἡμῶν, *of us*; but the reading ὑμῶν, *of you*, is in A, B, C, K, L. The Apostles are the Apostles *of you*, as sent to you; and they are the Apostles *of the Lord*, as sent by Him. Compare Jude 17, ἀποστόλων τοῦ κυρίου, and the double *genitive* in James ii. 1, τοῦ κυρίου ἡμῶν τῆς δόξης.

Some persons have argued from these words, that this Epistle could not have been written by St. Peter.

But he uses a similar expression in his First Epistle, i. 12. In both places he modestly speaks of himself in the *third person*, and associates himself with others who had been his fellow-labourers in the same field.

Indeed here is another evidence of *genuineness*. A *forger*, personating an Apostle, would have said, “*us*, the Apostles;” but an authentic Apostle, like St. Peter, is content to speak more modestly, and to say, “*your Apostles*.” Cp. *Dean Alford*, Prolegg., p. 155.

St. Peter here declares the harmony of the Prophets and the Apostles; in opposition to the Gnostic Teachers, who ascribed the writings of the “*holy Prophets*” to some other source than that of the Gospel (see on i. 20), and so prepared the way for the Marcionite and Manichean heresies.

The *Apostles*, to whom St. Peter here specially refers, were *St. James*—many portions of whose Epistle are adopted and reiterated by St. Peter in his former Epistle—and *St. Paul*; see v. 15.

On ἐν αἷς, in which *two Epistles*—δύο being implied in δευτέραν—see *Winer*, § 21, p. 128.

3. ἐλεύσονται] *There will come in the last days, in scoffing, scoffers, walking after their own lusts*. St. Jude refers to these words in his Epistle, v. 17, *Remember ye the words spoken before by the Apostles of our Lord Jesus Christ, that they were saying*

ἐσχάτων τῶν ἡμερῶν ἐν ἐμπαιγμονῇ ἐμπαίκεται, κατὰ τὰς ἰδίας αὐτῶν ἐπιθυμίας πορευόμενοι, ⁴ καὶ λέγοντες, Πού ἐστιν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτω διαμένει ἀπ' ἀρχῆς κτίσεως.

⁵ Δανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας, ὅτι οὐρανοὶ ἦσαν ἑκπαλαι, καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα τῷ τοῦ Θεοῦ λόγῳ, ⁶ δι' ὧν ὁ τότε κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο. ⁷ οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτοῦ λόγῳ τεθησαυρισμένοι εἰσὶ πυρὶ τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων.

c Isa. 5. 19.
Jer. 17. 15.
Ezek. 12. 22.

d Gen. 1. 6, 9.
Ps. 24. 2. & 33. 6.
& 136. 6.
e Gen. 7. 10, 21.
f Ps. 102. 27.
Isa. 51. 6.
Heb. 1. 11.
2 Thess. 1. 8.
ver. 10.

to you, that in the last time there will be scoffers walking after their own lusts.

From this reference, it appears that St. Jude wrote his Epistle after the present Epistle (cp. note above on ii. 1), and that he owned this Epistle to be the work of an Apostle, and therefore an authentic writing; and if authentic, then it must be also genuine, for it asserts itself to be written by St. Peter, ch. i. 1, and cp. i. 17, where the writer describes himself as present at the Transfiguration, at which only three Apostles were present, viz., Peter, James, and John.

This passage (ἀνέσονται—πορευόμενοι) is quoted by S. Hippolytus, the scholar of Irenæus, de Consummatione Sæculi, c. 10.

— ἐν ἐμπαιγμονῇ] in scoffing; omitted by Elz., but in A, B, C, and received by Griesb., Scholz, Lach., Tisch., Alf. "In scoffing, scoffers"—a strong Hebraistic expression: see on Acts iv. 17. They will not only be scoffers, but they will come in scoffing, like those of whom the Psalmist says, that their delight is in cursing, and that they clothe themselves with it as it were with a raiment (Ps. cix. 16, 17); and the contrast is striking to the divine words, εὐλογῶν εὐλογήσω, Gen. xxii. 17; cp. Eph. i. 3, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ, and Clem. Rom. i. 23.

⁴ λέγοντες, Πού ἐστιν] saying, Where is the promise of His coming? This prophetic warning is directed against the Heretics called Lampetians, Euchites, or Ophites, and Naasseni (Catena, Cramer, p. 98. Theophylact).

Compare the warnings of an Apostolic Father; "Whosoever does not confess the suffering of the Cross, is of the devil; and whosoever perverts the oracles of the Lord to his own lusts, and says that there is neither Resurrection nor a Judgment,—he is the firstborn of Satan." S. Polycarp, c. 7.

⁵ θέλοντας] they are wilfully blind to this truth, which is revealed to them in the Holy Scriptures. The word θέλω expresses a deliberate act of the will. See Col. ii. 18. Philom. 14.

St. Peter censures the false Teachers, who denied the doctrine of the second Advent of Christ (Παρουσία) and of Future Judgment and Resurrection, and of the Dissolution of the material world.

He confutes them by several considerations:

(1) The World was created by God, and therefore it can be destroyed by Him.

(2) The World was created out of the water, and through water; and yet it was destroyed by God by the very same element, water; out of which it had been made. This destruction by water, at the Deluge, was executed by God as a Judicial punishment for men's sins.

The Universal Deluge, therefore, was a warning and a rehearsal of the General Judgment to come.

(3) At the Flood, the Heavens and the Earth themselves were made by Almighty God to supply the means of their own destruction. They supplied the Water by which the world was drowned. See Gen. vii. 11—21, "the same day were all the fountains of the great deep broken up, and the windows of heaven were opened, and the rain was upon the earth forty days and forty nights, . . . and the waters prevailed . . . and all flesh died."

(4) Human notions of duration of time are very different from those of God; with Whom "a thousand years are as one day."

— γῆ ἐξ ὕδατος] the Earth was subsisting out of the water and through the water. See Gen. i. 6, "God said, Let there be a Firmament in the midst of the waters;" and Gen. i. 9, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear;" and Ps. xxiv. 2, "He hath founded it upon the seas, and established it upon the floods;" and Ps. cxxxvi. 6, "He stretched out the Earth above the Waters."

On the symbolical and spiritual significance of these words, applied to the use of Water, as instrumental in the work of the New Creation or Regeneration of Mankind, see John iii. 5. Tertullian, de Baptismo, c. 3, "dispositio mundi modulatricibus quodammodo aquis Deo constitit (συνέστηκε) . . . primis aquis præceptum est animas proferre, ne mirum sit in baptismo si aquæ

animare noverunt." Cp. Bp. Andrewes, iii. p. 250, and note above on 1 Pet. iii. 20, 21.

The assertion that the Earth arose out of the water is opposed to the dogma of Simon Magus, that it was engendered from fire: see S. Hippolyt., Refut. hæret. p. 165.

— συνεστῶσα τῷ τοῦ Θεοῦ λόγῳ] consisting by the Word of God—the spoken word; and, in a higher sense, by the Eternal Consubstantial Word. The Logos was the Creator; and this was no new doctrine to St. Peter's Jewish readers. See on Ps. xxxiii. 6, and on John i. 1, 2, and Bp. Wilson here, p. 686.

This assertion of St. Peter, that the heavens were created by the Word of God, and subsist thereby—especially in the sense above specified—is opposed to the error of the Gnostic Teachers, asserting that the Universe was made by Angels, or by the Demiurge opposed to the Supreme God: see Iren. i. 19 (Grabe), who says (in reference to that Gnostic error) that the World was not made by Angels, nor by any powers separated from God, but by His Word, i. e. Christ, and he refers to Ps. xxxii. 6. John i. 3, in proof of this doctrine: see also S. Iren. ii. 2 (Grabe); "omnia quæ fecit Deus, infatigabili Verbo fecit; quemadmodum Joannes Domini discipulus ait de Eo" (John i. 3).

Observe the word συνεστῶσα, consisting: that is, framed and compacted by the Word of God; and compare St. Paul's use of the same verb in the same sense (Col. i. 17), "by Him (Christ) all things consist" (συνέστηκε).

⁶ δι' ὧν] by means of which, i. e. by means of the Heavens and the Earth; which were the reservoirs of the Water by which the world was drowned at the Flood. The Heavens and Earth supplied the element of Water by which the world was destroyed. Gen. vii. 11. See Theophyl., Hammond, Weistien.

So, the Fire, contained in the Heavens and the Earth, is the fuel of its future funeral pile. The Heavens and Earth have within themselves—in the electric fluid of lightnings, and meteors, and comets, and in the subterranean reservoirs of Volcanos,—the materials of their own future combustion and conflagration at the Great Day.

Hence that last conflagration is called by S. Irenæus (v. 29), a Flood of Fire,—"Diluvium ignis." The ravages made by Lightnings and the eruptions of Volcanos are prophetic signs of Christ's Coming to Judgment (cp. Matt. xxiv. 7), and are premonitory symptoms of the Earth's future destruction by fire, as even the heathen writers of Antiquity believed. See the passages from Lucretius, Pliny, Lucan, Seneca, cited here by A. Lapide and others.

⁷ τεθησαυρισμένοι εἰσὶ πυρὶ] are treasured up for fire. They are indeed treasured up; but not as these false Teachers say, for eternity, but for fire, as the old world was treasured up for water; and they are treasured up by His Word, that is, as long as He wills it, and no longer. The word fire is emphatic, and therefore is placed the last in the clause; and this rendering, which is that of the Æthiopic version, seems preferable to that which connects πυρὶ with τηρούμενοι.

This reservation of the world for fire had been revealed by the old Prophets. Isa. lxvi. 15, 16. Dan. vii. 10, 11. Mal. iv. 1.

In an Oration of Melito (Bishop of Sardis in the second century), which has been published from the Syriac for the first time by the Rev. William Cureton, D.D. (Lond. 1853, p. 51), there appears to be a reference to this passage of St. Peter,—"There was a flood of water, and all men and living creatures were destroyed by the multitude of waters, and the just were preserved in an Ark of wood by the ordinance of God. So also it will be at the last time; there will be a Flood of Fire, and the Earth will be burnt up together with its mountains, and men will be burnt up with the idols which they have made; and the sea together with the isles will be burnt, and the just shall be delivered from the fury (of the fire), as their fellows in the Ark (were saved) from the waters in the Deluge" (Melito). Compare the learned Editor's remarks, p. xi, and p. 51, on the importance of this passage in relation to the question concerning the authenticity and genuineness of the present Epistle. See also above, p. 76.

g Ps. 90. 4.

h Isa. 30. 18.
Ezek. 18. 23, 33.
& 33. 11.
Hab. 2. 3.
Rom. 2. 4.
1 Tim. 2. 4.
ver. 15.
Heb. 10. 37.
1 Pet. 3. 20.
& ver. 15.
1 Ps. 102. 27.
Isa. 51. 6.
Matt. 24. 35, 43, 44.
1 Thess. 5. 2.
Rev. 3. 3. & 16. 15.
& 20. 11. & 21. 1.
k Ps. 50. 3.
2 Thess. 1. 8.

l Isa. 65. 17.
& 66. 2.
Rev. 21. 1.

m 1 Cor. 1. 8.
Phil. 1. 10.
1 Thess. 3. 13.
& 5. 23.
n Rom. 2. 4.
ver. 9.

⁸ ^a Ἐν δὲ τούτῳ μὴ λανθανέτω ὑμᾶς, ἀγαπητοὶ, ὅτι μία ἡμέρα παρὰ Κυρίῳ ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα μία. ⁹ ^h Οὐ βραδύνει Κύριος τῆς ἐπαγγελίας, ὡς τινὲς βραδυτῆτα ἡγοῦνται· ἀλλὰ μακροθυμεῖ εἰς ἡμᾶς, μὴ βουλόμενος τιwὰς ἀπολέσθαι, ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι.

¹⁰ ⁱ Ἡξεῖ δὲ ἡμέρα Κυρίου ὡς κλέπτῃς· ἐν ᾗ οἱ οὐρανοὶ ῥοιζήδον παρελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσονται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται.

¹¹ Τούτων οὖν πάντων λυομένων, ποταποὺς δεῖ ὑπάρχειν ὑμᾶς ἐν ἀγίαις ἀναστροφαῖς καὶ εὐσεβείαις, ¹² ^k προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι λυθήσονται, καὶ στοιχεῖα καυσούμενα τήκεται;

¹³ ^l Καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ.

¹⁴ ^m Διὸ, ἀγαπητοὶ ταῦτα προσδοκῶντες σπουδάσατε ἄσπιλοι καὶ ἀμόμητοι αὐτῷ εὐρεθῆναι ἐν εἰρήνῃ· ¹⁵ ⁿ καὶ τὴν τοῦ Κυρίου ἡμῶν μακροθυμίαν σωτηρίαν ἡγείσθε· καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν δοθείσαν αὐτῷ

8. μία ἡμέρα] *one day with the Lord is as a thousand years, and a thousand years as one day.* See *St. Barnabas* (Ep. 15), who thence takes occasion to state the opinion, that as the world was created in six days, and God rested on the seventh day, so the world will last six thousand years, and in the seventh Millennium the End will come; and cp. *Irenæus* i. 28, *Grabe*. Cp. *Justin M.* c. Tryphon. c. 81, who, perhaps, quotes from this passage of St. Peter as well as from Ps. xc. 4. See *Joseph Mede's Works*, p. 611.

9. βραδύνει τῆς ἐπαγγελίας] *He is not slack concerning His promise.* He does not linger behind it; cp. the phrases, *ὅσπερ εἰς τιwὰς, λείπεσθαι τιwὰς.* See *Winer*, § 30, p. 177.

— μὴ βουλόμενος] *because He is not desirous that any should perish*, but is desirous that all should come (χωρῆσαι) to repentance; as to their proper place (χώραν). Matt. xv. 17. John viii. 37; cp. the declaration of St. Paul that "God willeth (θέλει) all men to be saved, and to come to the knowledge of His truth," 1 Tim. ii. 4.

10. ὡς κλέπτῃς] *as a thief*: see on 1 Thess. v. 2. *Elz.* adds ἐν νυκτὶ, not in A, B.

— στοιχεῖα] *elements.* It has been objected to this translation,—which is that of the *Vulg.*, *Syriac*, *Arabic*, *Æthiopic*, and *English* versions,—that Earth itself and Fire are Elements, and that the writer, according to this translation, is liable to the charge of tautology; and therefore the word στοιχεῖα is here rendered *heavens* by some, and this rendering is justified by citations from ancient Christian writers, *Justin M.*, *Theophilus of Antioch*, and *Polycrates*. See *Joseph Mede's Works*, p. 614. *Bengel*, *Alford*, *Hammond*, *Whitby*, and others.

But St. Peter's meaning seems to be, that the στοιχεῖα, *elements* or *rudiments*, of which the Universe is composed and compacted, will be loosed; that is, the frameworks of the world will be disorganized, and this is the sense of στοιχεῖα in the LXX, *Wisd.* vii. 17; xix. 18, and in *S. Hippolyt.*, *Philos.* pp. 219. 318. This dissolution is contrasted with the consistency described by the word *συνεστώσα* in v. 6. The heavens are reserved for fire (v. 7), and will pass away with a rushing noise, and, being set on fire, will be dissolved (v. 12), the elements will be on fire and melt (v. 12), and be reduced to a state of confusion; and the earth, and the works therein, will be burnt up.

There does not, therefore, seem to be any cause for abandoning the common meaning of στοιχεῖα, the *elemental* principles of which the Universe is made.

11. τούτων οὖν πάντων λυομένων] *Since then all things are being dissolved*, that is, since this is their destiny, and, though the dissolution is future, yet is so sure that it may be regarded as present. Cp. *Matt.* ii. 4, *ποῦ ὁ Χριστὸς γεννᾶται*, and *Winer*, § 45, p. 306.

— ὑπάρχειν] *More emphatic than εἶναι.* In what state ought we to be subsisting (ὑπάρχειν), since that catastrophe is so certain and so sudden? See v. 10. In what state ought it to find us?

12. σπεύδοντας] *hastening the Advent of the Day of God.* A remarkable expression; but not strange to the Jewish mind of those whom St. Peter is addressing, "If thou keepest this precept, thou hastenest the day of the Messiah" (*Debarim*, R. vi. Deut. xxii. 7. See *Welstein* on John ix. 7). Whoever prays

"Thy kingdom come," and promotes the preaching of the Gospel to all Nations (*Matt.* xxiv. 14), hastens the coming of the Day of Christ. Cp. *Dean Trench* on the Authorized Version, p. 84, and the margin of that Version.

It is worthy of remark, that *St. Peter* himself, in his speech in Solomon's Porch at Jerusalem, had pressed this same truth, when he said (*Acts* iii. 19. 21), "Repent ye and turn to God, that your sins may be blotted out; and in order that (ὅπως ἂν) the seasons of refreshing may come from the presence of the Lord, and that He may send Jesus Christ, whom the heavens must receive till the times of the restitution of all things," i. e. of the new Heavens and new Earth, described by the writer here in v. 13.

This use of σπεύδειν in this passage, and the use of the *δπως ἂν* in the words just quoted from *Acts* iii. 19, have been thought by Expositors to present some difficulties. But the one difficulty solves the other. And the occurrence of this remarkable thought in this Epistle, as compared with that speech of *St. Peter*, is another silent evidence of the genuineness of this Epistle.

13. καινοὺς δὲ οὐρανοὺς] *But we look for new heavens and new earth, wherein dwelleth righteousness.* On the meaning of καινοὺς, *made new*, as distinguished from νέος, see above, on Eph. iv. 23.

Concerning this future renovation, see above, *Rom.* viii. 20—22; below, *Rev.* xxi. 1; and *St. Peter's* speech, *Acts* iii. 19—21. Cp. *Isa.* lxxv. 17; lxxvi. 22.

There are frequent anticipations of this physical restoration in the *Book of Enoch* (x. 27; l. 5; liv. 4, 5; xc. 17). *Huther*, p. 323.

St. Peter does not represent the Heavens as destined to destruction, but as hereafter to be transformed (ἀναστροχισινομένων) to a more glorious condition. As the mortal bodies of the Saints are dissolved by death, and will not be reduced to annihilation, but will, by reason of Christ's Resurrection, and of their incorporation in Him Who is the Resurrection and the Life, be renewed to Immortality, so the heavenly bodies will be renewed by fire, and be delivered from the bondage of corruption. See *Rom.* viii. 20—22.

The material Creation has sympathized with us in our Fall, and it will rejoice with the righteous in their Redemption and Revivification, when their mortal bodies will rise and bloom anew, like vernal herbs and flowers, in the glorious spring-tide of the Resurrection. See *Eusebius*, *Severus*, and others here in *Catenæ*, *Cramer*, p. 100.

Thus the benefits of the Incarnation and the Redemption wrought by the Second Adam extend also to the Natural World. He has restored already the free use of the creatures to us (see on 1 Cor. iii. 23); and He will raise the Creation itself to a more glorious state of being.

15, 16. καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος] *as also our beloved brother Paul, according to the wisdom given unto him, wrote to you; as also in all his Epistles, speaking of these things in them; in which are some things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction.*

Part of this text is quoted by *Origen de Rectâ Fide*, sect. 2,

σοφίαν ἔγραψεν ὑμῖν, ¹⁶ ὥς καὶ ἐν πάσαις ἐπιστολαῖς, λαλῶν ἐν αὐταῖς περὶ οὗτων ἐν αἷς ἐστὶ δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν, ὥς καὶ τὰς λοιπὰς γραφὰς, πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν. o Rom. 8. 19.
1 Cor. 15. 24.
1 Thess. 4. 15.

and ascribed by him without any hesitation to St. Peter. See also on i. 4; ii. 16. 19.

With regard to the reading of this passage, *Elz.* has ταῖς before ἐπιστολαῖς, but this is not in A, B, C. However, the sense is not affected by its omission: it means in *all Epistles* written by him.

Elz. has ἐν οἷς, "in which things," and so C, G, K; but A, B have ἐν αἷς, "in which Epistles," and also many Cursives, and the Arabic, Syriac, and English versions, and *Lachmann*; and this text is supposed to contain a reference to St. Paul's Epistles, by S. Cyril of Alexandria (in *Catena*, p. 103), *Augustine* (*De Fide*, § 22), and others. They therefore are in favour of the reading ἐν αἷς, agreeing with ἐπιστολαῖς.

The context also seems to require ἐν αἷς, in which Epistles. For, it can hardly be said, that unlearned men wrest obscure things or mysteries—as they do "the other Scriptures"—to their own destruction. The wresting of one set of writings (i. e. of the other Scriptures) is here joined with the wresting of another set of writings, i. e. the Epistles of St. Paul: and the unlearned and unstable are said to pervert both.

This passage seems to have been in the mind of S. Polycarp when he wrote to the Philippians, i. 3, "No one like me can equal the wisdom of the blessed Paul, who being absent wrote to you Epistles (οὖν ἔγραψεν ἐπιστολάς), into which if you look diligently, you will be enabled to be built up unto the faith."

"Our beloved brother Paul wrote to you," says St. Peter here; "to you of Asia Minor, whom I address." Especially St. Paul did this in his Epistles to the Galatians and to the Ephesians in Asia Proper, and to the Colossians in Phrygia. Compare St. Peter's inscription of his own First Epistle to those of the dispersion of Galatia, Asia, and Bithynia; and St. Peter's Second Epistle is addressed to the same persons. (2 Pet. iii. 1.)

As has been already observed, St. Peter in these two Epistles adopts much of the language and reinforces the precepts and warnings of St. Paul's Epistles to the Asiatic Churches of Ephesus and Colossæ. See above, p. 43.

To what does he specially refer when he says that there are "some things hard to be understood in St. Paul's Epistles?"

S. Augustine thus replies to this question:—

"Even in the times of the Apostles, certain persons, who did not understand some of Paul's rather obscure (subobscuras) sentences, alleged that he said 'Let us do evil, that good may come,' because he had said 'that the Law entered in, that sin might abound; and where sin abounded, there did grace much more abound.' (Rom. iii. 8; v. 20).

"When the Apostle Paul says that a man is justified by faith (per fidem) without the works of the Law, he does not mean thereby, that, when a man has received and professed the Faith, he may despise the works of righteousness; but that every one may know that he may be justified by faith, although works of the law have not gone before his Faith. For works follow him that is justified, 'Sequuntur justificatum, non precedunt justificatum.'

"Since however the notion above mentioned had arisen at that time (viz. that works were not requisite), the other Apostolic Epistles of Peter, John, James, and Jude, specially contend against that notion; in order to maintain earnestly, that Faith without works doth not profit. Indeed Paul himself has defined Faith to be not any kind of Faith by which man believes in God; but he defines true faith to be that *healthful and evangelical faith*, whose works proceed from love—'Faith which worketh by love.' (Gal. v. 6.) And he asserts, that the faith which some men think sufficient for salvation is so worthless, that 'if I have faith (he says) so as to remove mountains, and have not charity, I am nothing' (1 Cor. xiii. 2); and doubtless that man's life is good, where faithful love works, for he says, 'the fulfilling of the Law is love' (Rom. xiii. 10)."

This remark is specially applicable to St. Paul's own latest Epistles. See above, *Introduction* to the Epistles to Timothy and Titus (near the end).

"Evidently, therefore (continues *Augustine*), for this reason, St. Peter, in his Second Epistle, when he was exhorting to holiness of life, and was declaring that this world would pass away, and that new heavens and new earth are looked for, which are to be assigned as dwellings to the righteous; and when he was admonishing men to consider what ought to be their life in this world, in order that they may be made meet for that future habitation; and being also aware that many ungodly men had taken occasion from certain rather obscure sentences of the

Apostle Paul, to be reckless of living well, and to presume of salvation by faith, has noted that there are *some things hard to be understood* in St. Paul's Epistles, which men wrested, as they did the other Scriptures, to their own destruction; whereas, in truth, that Apostle (St. Paul) entertained the same opinions as the rest of the Apostles concerning everlasting salvation, and that it would not be given to any but to those who live well. Thus therefore Peter writes." *Augustine* thus quotes this chapter, vv. 11—18. S. Augustine, de Fide et Operibus, c. 22, ed. Bened. vi. p. 308.

Many of the Ancients supposed the Epistle of St. James, with the First of St. John, that of St. Jude, and the Second of St. Peter, to have been written against those who, mistaking the sense of St. Paul's Epistles, held that faith without good works is sufficient for salvation. Which opinion is greatly confirmed by St. Peter, where he says that in the Epistles of St. Paul may be found some things which by bad men are perverted to the worst sense, and to their own destruction. Bp. Bull, de Justif., diss. ii. ch. iv. Cp. also Bp. Bull's Examen Censuræ Strict. i. § 4, where he says "that St. Peter refers here to St. Paul's doctrine on justification by Faith hath been the judgment of most learned men." Cp. Bp. Sanderson, Prælect. ii. de Conscientiâ, § 5, and above, *Introduction* to the Epistle of St. James, pp. 1—3.

Observe, however, how wisely St. Peter guards against the inference which has been derived by some from his words—especially by Theologians of the Church of Rome—alleging that Holy Scripture is here represented by him as obscure, and that therefore it ought not to be allowed to be read by the people.

In this same chapter, St. Peter commends the "words of the holy Prophets, and the commandment of the Apostles," to the careful meditation of his readers (iii. 2); and he had said, "if any man speaks, let him speak as the oracles of God," which presupposes knowledge of those oracles (iv. 11). And he does not say here that Holy Scripture is obscure; but that there are unlearned and unstable men in the world; and that there are some things hard to be understood in some portions of Holy Scripture, which he commends to their reverent regard by saying, that they are written by "our beloved brother Paul according to the wisdom that was given him." And he does not suppose that the faithful and well-grounded believer will misapprehend them; but he affirms that unlearned and unstable men wrest them, that is, put them, as it were, to the rack, and torture them, contrary to their true and natural meaning—to their own destruction; whereas, when properly understood, they are able to make wise unto salvation. He also says that this evil practice of these unlearned and unstable men is not limited to these particular portions of Holy Scripture; but that they treat the rest of the Scriptures in the same way.

These words of St. Peter possess much interest and importance, as taking their place with the other testimonies of Prophets and Apostles to the authority of Holy Scripture.

The Prophet Malachi closes the Canon of the Old Testament by a solemn appeal "to the Law of Moses, and to the Statutes and Judgments." He says, "Remember them" (Mal. iv. 4).

The Apostle and Evangelist St. John closes the four Gospels with a similar reference. "These things are written, that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through His Name." (John xx. 31.)

St. Paul, the Apostle of the Gentile World, closes his Epistles with a testimony to the sufficiency and Inspiration of Holy Scripture. "Abide thou in those things which thou hast learnt, and wert assured of, knowing from whom thou didst learn them; and that from a child thou knowest the Holy Scriptures, which are the things that are able to make thee wise unto salvation, through faith that is in Christ Jesus. Every Scripture, being divinely inspired, is also profitable for doctrine, for reproof, for correction, for instruction in righteousness, in order that the man of God may be perfect, thoroughly furnished unto every good work." (2 Tim. iii. 14—17.)

St. Peter, in like manner, closes his Epistles here with a similar exhortation, and with a warning against perversion of Scripture.

St. Jude also closes the Catholic Epistles with a memento to his readers, "Remember ye the words spoken before by the Apostles of our Lord Jesus Christ." (Jude 17.)

Lastly, the Apostle and Evangelist St. John closes the Apocalypse with a promise of blessing to those who keep its

p Mark 13. 23.

17 ^p Ὑμεῖς οὖν, ἀγαπητοὶ, προγινώσκοντες φυλάσσεσθε, ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες ἐκπέσητε τοῦ ἰδίου στηριγμοῦ 18 αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ Κυρίου ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος ἀμήν.

sayings, and a curse on those who take from it or add to it. (Rev. xxii. 7, 18, 19.)

Thus the duties of the Christian Church, as the Guardian of HOLY SCRIPTURE, and the duties of every member of the Church, as bound to receive, to meditate upon, and to obey the written Word of God, are solemnly inculcated by the farewell voices of Prophets and Apostles.

Prophets and Apostles pass away to another and better world. But the Word of God, written by their instrumentality, *endureth for ever*. (1 Pet. i. 25.)

Observe, also, the importance of this passage with regard to the Epistles of St. PAUL.

When St. Peter wrote this Epistle, he was near his death (2 Pet. i. 14), which took place in or about A.D. 68. He refers here to St. Paul's Epistles—to *all his Epistles*.

At the date of the present Epistle, *all* St. Paul's Epistles had been written, with the exception perhaps of the last Epistle, the Second to Timothy. See above, *Chronological Table* prefixed to St. Paul's Epistles, pp. xiv, xv.

"Peter wrote his present Epistle a very short time before his own and St. Paul's martyrdom; and St. Peter had read all Paul's Epistles." *Bengel*.

St. Peter here designates St. Paul's Epistles as *γραφάς*, *Scriptures*. He says that some men wrest them as they do "*the other Scriptures*" (*τὰς λοιπὰς γραφάς*).

The word *γραφά* is used about fifty times in the New Testament, and is there always applied to characterize *divinely inspired writings*, specially those of the *Old Testament*, which were received by *Christ Himself* as given by *inspiration of God*. It is *never* used in the New Testament to designate *any other writings* than those. Therefore, St. Peter here declares, that the Epistles of St. Paul are *divinely inspired*, and are to be received as such.

This testimony to the *wisdom* of St. Paul and to the *divine inspiration* of his Epistles, is specially interesting and valuable as coming from St. Peter.

Some persons had endeavoured to make him a rival of St. Paul. "I am of Cephas," was said in opposition to others, who said, "I am of Paul" (1 Cor. i. 12). He was the Apostle of the Circumcision, and St. Paul of the Gentiles (Gal. ii. 7). And Peter had been once prevailed upon by the Judaizing Christians at Antioch to side with them in *opposition* to St. Paul. (Gal. ii. 11.) On that occasion he had been openly resisted and publicly rebuked by St. Paul; and St. Paul has fully recorded the circumstances of that resistance and rebuke in one of his own Epistles to the Christians of Asia: the Christians of one of the same regions as are recited in the inscription of St. Peter's First Epistle, and to which the Second Epistle of St. Peter was addressed—*Galatia*. (Gal. ii. 11—21.)

St. Peter, therefore, in acknowledging St. Paul's Epistles to be *Scripture*, that is, as *written by inspiration of God*, acknowledges them to be *true*; and therefore he owns, that what is therein recorded in St. Paul's Epistle to the *Galatians*, concerning *himself*, and his own conduct at Antioch, is a *true history*; and that he was then *justly rebuked*, because he was *κατεγνωσμένος*, *condemned*. (Gal. ii. 11.)

St. Peter, therefore, here refutes the assumption of those who call themselves his successors: an assumption grounded on St. Peter's supposed infallibility (see on Matt. xvi. 18), and who allege that they themselves are *infallible*, and are not to be rebuked by any.

But St. Peter *himself* faltered, and the record of his failing is written in the Word of God; and St. Peter himself owns that

record to be true, and to be divinely inspired. Therefore, none of those who call themselves his successors, and who ground their claims on St. Peter's alleged infallibility, can be allowed to be infallible. And whoever desires to build his hopes of heaven on the rock and not on the sand, will not place his faith on the baseless foundation of such an imaginary infallibility.

St. Peter's generosity, wisdom, and charity, are here manifest.

He owns himself to have been in error. He makes public reparation for his error, in writing to those to whom his error might be a snare; the Jewish Christians of Asia. He refers to Epistles, in which that error is recorded by him who rebuked him for his error. He acknowledges these Epistles to be written by his *beloved brother*: to be written according to *divine wisdom*; he owns them to be *Scripture*, written by inspiration of God. He thus publicly confesses and retracts his error: he thanks him who corrected him: he shows his own wisdom. "*Rebuke a wise man, and he will love thee*" (Prov. ix. 8).

Compare note above, at the end of Gal. ii.

St. Peter felt that he had been rightly rebuked by St. Paul; he did not indignantly spurn that rebuke as an injury, but received it thankfully as a benefit. Such is the temper of those who have learnt to be meek and lowly in heart (Matt. xi. 29): "in honour preferring one another" (Rom. xii. 10). In a like, loving, spirit, St. Peter had closed his *first* Epistle, saying, that he sent it by "Silvanus the faithful brother," who had been the chosen associate of St. Paul; and joining him with "Marcus his son." See note on 1 Pet. v. 12, 13.

Thus, in fine, the Apostle of the Circumcision, now ready to put off his mortal tabernacle (i. 14), is seen standing, as it were, side by side, with the Apostle of the Gentiles, who is also now "ready to be offered up, and the time of his departure is at hand" (2 Tim. iv. 6), and he declares to the Churches of Asia and the world, that the Epistles of his beloved brother Paul are to be received as divinely inspired Scripture. Thus both these Apostles proclaim to the Church Universal that they are of one mind; and that the Faith is one and the same, which they have preached in their lives, and for which they are about to die.

They died as Martyrs in the same city—Rome; and as some ancient authorities relate, in the same year, and even on the same day (see *Introduction* to the Epistles to Timothy, at the end). However this may be, "they were lovely and pleasant in their lives, and in their death they were not divided." 2 Sam. i. 23.

17. ὑμεῖς οὖν, ἀγαπητοί] *Ye therefore, beloved, knowing these things before, take heed that ye be not led away by the error of the lawless, and fall away from your own steadfastness.*

These two verses contain the sum of the whole Epistle.

First, here is a warning against the errors and allurements of the false teachers with their specious claims to superior *gnosis*; to this he opposes the divine *gnosis*, which he has just supplied, and he therefore adds what follows;—

18. αὐξάνετε δέ] *But grow in grace, and in the knowledge (the true gnosis) of our Lord and Saviour Jesus Christ: to Him be the glory both now and for ever,—literally, for the day of eternity, which has no night (see on Matt. xxv. 46). Observe the arrangement; true gnosis is a fruit of grace.*

Here is a Doxology to Jesus Christ as God. On ἡ δόξα, cp. Rev. iv. 11; v. 13; vii. 12. He ends, as he had begun, with an assertion of the unity of the person of *Jesus and Christ*; and of His *Lordship*; and of His office as *Saviour*, and of His *Godhead*; because in opposition to the Gnostic false teachers these were the principal doctrines to be maintained.

—ἀμήν] *Amen*. So A, C, G, K, and most cursives and Versions,

INTRODUCTION

TO

THE FIRST EPISTLE GENERAL OF ST. JOHN.

EACH of the Catholic, or General Epistles has a special character.

The Epistle of St. James corrects the errors of those who imagined that a theoretical knowledge of religion, apart from practical piety, is acceptable to God¹. St. Peter, in his First Epistle, builds up a system of ethical duty on the foundation of Christian Faith². In his Second Epistle he condemns the false doctrines of those heretical Teachers who denied the Lord that bought them³, and exposes the evil consequences of heretical teaching, in its influence on moral practice⁴.

St. Jude, in his Epistle, completes the work of St. Peter. He recalls the attention of the Church to the warnings of that Apostle, and of his Apostolic brethren⁵. He displays in clearer light, and fuller amplitude, what St. Peter had revealed by the Spirit of prophecy⁶.

The beloved disciple, the holy Apostle, and Evangelist, St. John, had another work to perform.

He had been admitted to the nearest intimacy with the Incarnate Word. He had leaned on His breast at supper⁷. He alone of the Twelve saw Him die on the cross, and beheld His side pierced, *and there came forth blood and water*⁸.

St. John, who had seen these things, had testified of them in his oral teaching. And probably he had already written the record of them in his Gospel, before he published his Epistles⁹. St. John's Gospel affords the best help to the study of his Epistles. And the reader is requested to refer to the *Introduction* prefixed to his *Gospel*¹⁰, as serving, in some respects, for an *Introduction* to his *Epistles* also.

St. John's life was providentially prolonged by the Head of the Church, in His love to her, in order that the beloved disciple might bear testimony to the fundamental doctrines of the Manhood, and Godhead, of Jesus Christ, and His Divine Sonship; and that he might also pronounce a judicial sentence, with all the weight of his Apostolic authority, on the wickedness of denying any of those doctrines; and might deliver to all of every age a warning against those Teachers who impugn any of these articles of the Faith; and might provide a refuge for the faithful under the peaceful shelter of his Apostolic name¹¹.

This he has done in his Epistles.

Ancient writers, dating almost from the age of St. John, bear witness to these statements.

The most important testimony of Christian Antiquity to this effect is that of S. Irenæus¹².

He came from the neighbourhood of Ephesus, the country in which St. John passed the latter part of his life, and in which he died¹³. He had conversed with S. Polycarp, Bishop of Smyrna;

¹ See above, *Introduction* to that Epistle, pp. 1—3.

² See above, *Introduction* to that Epistle, p. 43. Cp. pp. 69, 70.

³ 2 Pet. ii. 1.

⁴ See above, *Introduction* to that Epistle, pp. 70—72.

⁵ Jude 17.

⁶ 2 Pet. ii. 1.

⁷ John xiii. 25.

⁸ John xix. 34.

⁹ It cannot indeed be proved, that the *Gospel* of St. John was written before his Epistles; but for various reasons this seems to me more probable now, than when p. 266 of the *Introduction* to the *Gospel* was written. See below, on i. 1, and *Guerike*, *Einkleitung*, p. 473. *Hug*, *Lücke*, and *Davidson*, *Introduction*, p. 463. Cp. *Dr. Smith's Dictionary of the Bible*, p. 1112, and below, *Introduction* to the *Second Epistle*.

¹⁰ See above, vol. i. pp. 256—266.

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¹¹ Compare *Dr. Burton's* *Bampton Lectures* "on the Heresies of the Apostolic Age," especially *Lecture vi.* pp. 158—191, which affords some valuable helps for the study of these Epistles: see also *Lecture viii.* pp. 237—240, and notes, pp. 462—473, and pp. 498—519.

¹² The words of *S. Irenæus* will be quoted below: see pp. 98, 99. Compare also the testimony of *Tertullian*, *Præscr.* c. 33, "Eos maximè *Johannes* in *Epistolâ Antichristos* vocat, qui Christum negarent in carne venisse, et qui non putarent *Jesus* esse Filium Dei." He identifies the latter heresy with the teaching of *Ebion*. See also *S. Jerome*, *Prolog.* in *Matt.*, "*Joannes*, quum esset in *Asiâ* et jam tunc hereticorum semina pullularent, *Cerinthi*, *Ebionis*, et cæterorum, quos et ipse in *Epistolâ* suâ *Antichristos* vocat."

¹³ *Euseb.* v. 5, and v. 20.

and S. Polycarp had conversed with St. John and other Apostles¹. The testimony therefore of S. Irenæus concerning the design of St. John's Epistles is of great weight.

Certain Heresies affecting the doctrine of Christ's two Natures and one Person had sprung up in Apostolic times. The *Jews*, who looked for a *temporal* kingdom of Christ, could not reconcile their minds to the doctrine, taught in the Gospel, of a *suffering Messiah*. They were ashamed of the *cross* of Christ: they shrank from the scoffs of the Heathen taunting the Christians with worshipping a man, who died the death of a slave.

Those Jews also, who did not rightly understand the doctrine of the Divine *Unity*, were not prepared to accept that other cardinal article of the true Faith, that Jesus Christ is God.

Accordingly, when the Gospel was presented to the minds of those among them who could not gainsay the proofs of its truth as a Revelation from God, they endeavoured to accommodate it to their own preconceived opinions. Such persons were no longer willing to be called Jews; they assumed the name of Christians. But they were not sound Christians; and some among them are condemned by St. John.

The difficulties just specified beset the Jewish mind when it contemplated the Gospel, as preached by the Apostles.

There was also another embarrassment which perplexed many inquirers, *Πόθεν τὸ κακόν*; Whence is evil? How came it into the world?

This question had produced the Magian Philosophy, with its two independent and antagonistic Powers; and it engendered also the Gnostic Theories of emanations, or æons; according to which, the Demiurge or Creator was a different Person and Agent from the Father of our Lord Jesus Christ; and the Law and the Prophets were severed from the Gospel.

The Heresies produced by these causes, and which sprung up especially among the Jewish Christians, in the age of St. John, concerning the Person and Nature of Christ, and against which the Apostle wrote, were mainly four²—

1. The heresy of those who affirmed that Jesus was a mere *man*; this was the heresy of *Ebion*.
2. The heresy of those who said that *Jesus* was a different being from *Christ*; and that *Christ* was an æon or emanation, who was sent into the world to reveal the knowledge of the true God, and to free the souls of men from the power of the Demiurge or Creator of matter; and descended into the *man Jesus* at His baptism, and departed from Him before His crucifixion. This was the heresy of *Cerinthus*.

3. The heresy of those who asserted that Christ had *no real human body*, but that he suffered merely in *appearance*. This was the heresy of the *Docetæ*³, and of their leader *Simon Magus*.

4. The heresy of those who said that the world was not created by Him, or by the Father, but by some rival powers; and who affirmed that there was no necessity for abstaining from idolatry, or for incurring any danger in behalf of the Faith. These were the *Nicolaitans* and others.

They who taught these doctrines are called *deceivers* and *antichrists* by St. John in his two Epistles⁴, as is observed by S. Irenæus⁵, who speaks at large concerning these errors in his great work against Heresy⁶.

¹ Euseb. iv. 14; v. 24, citing the testimony of S. Irenæus and Polycrates, and other Bishops of Asia.

² Cp. preliminary note above to 2 Pet. ii., p. 86.

³ So called from *δοκεῖν*, to appear or to seem.

⁴ 1 John ii. 18. 22. 26; iv. 3. 2 John 7.

⁵ Irenæus iii. 16. 5, Propter quod et in Epistolâ suâ sic testificatus est nobis Joannes 'Filioli, novissima hora est; et quemadmodum audistis, quoniam Antichristus venit, nunc Antichristi multi facti sunt, &c., et ex nobis exierunt' (1 John ii. 18); and S. Irenæus applies these words to those, like Cerinthus, who said that Jesus was only a "receptacle of Christ, and that Christ descended like a dove into Jesus;" and he says that these Antichrists whom he has mentioned do indeed in name confess Jesus Christ, but in fact deny Him by separating Jesus from Christ; and he applies to them the words of St. John in his First and Second Epistles, 1 John iv. 1, and 2 John 7, 8. See Iren. iii. 16. 8.

⁶ "Hanc fidem annuntians Joannes Domini discipulus, volens per evangelii annuntiationem auferre eum qui à Cerintho insemnatus erat hominibus errorem, ut confunderet eos et suaderet, quoniam unus Deus qui omnia fecit per Verbum suum; et non, quemadmodum illi dicunt, alterum quidem fabricatorem, alium autem Patrem Domini; et alium quidem fabricatoris filium, alterum verò de superioribus Christum, quem et impassibilem perseverasse, descendente in Jesum filium fabricatoris, et iterum revolasse in suum Pleroma; et initium quidem esse Monogenem,

Logon autem verum filium Unigeniti; et eam conditionem, quæ est secundum nos, non à primo Deo factam, sed à virtute aliquâ valde deorsum subjecta, et abscissa ab eorum communicatione, quæ sunt invisibilia et innominabilia. Abstulit autem à nobis dissensiones omnes ipse Joannes dicens, In hoc mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In sua propria venit, et sui eum non receperunt. Secundum autem Marcionem et eos, qui similes sunt ei, neque mundus per eum factus est; neque in sua venit, sed in aliena; secundum autem quosdam Gnosticorum ab angelis factus est iste mundus, et non per Verbum Dei. Secundum autem eos, qui sunt à Valentino, iterum non per eum factus est, sed per Demiurgum. Hic enim operabatur similitudines tales fieri, ad imitationem eorum quæ sunt sursum, quemadmodum dicunt: Demiurgus autem perficiebat fabricationem conditionis. Emissum enim dicunt eum à matre Dominum et Demiurgum ejus dispositionis, quæ est secundum conditionem, per quem hunc mundum factum volunt, quàm Evangelium manifestè dicat, quoniam per Verbum, quod in principio erat apud Deum, omnia sunt facta: quod Verbum, inquit, caro factum est, et inhabitavit in nobis.

"Secundum autem illos, neque Verbum caro factum est, neque Christus, neque qui ex omnibus factus est, Salvator. Etenim Verbum et Christum nec advenisse in hunc mundum volunt; Salvatorem verò non incarnatum neque passum; descendisse autem quasi columbam in eum Jesum qui factus est ex dispositione, et cum adnunciasset incognitum Patrem, iterum ascendisse in

A summary of the remarks of S. Irenæus on this important subject may be presented to the English reader in the words of Bp. Bull;—

“All the Gnostics, of whatever denomination, did in reality deny the true Nativity, Passion, and Resurrection of Jesus Christ, although not all in the same way. This is a learned observation of Irenæus, who was a most careful investigator of the doctrine of the Gnostics, in the third book of his Treatise, where, after showing how the Apostle John, in the very beginning of his Gospel, glances at the *Cerinthians* and *Nicolaitans*, he proceeds presently to those words of the Apostle¹, and demonstrates that neither the Cerinthians, nor any other sect of the Gnostics, did sincerely acknowledge the Incarnation, the Passion, or the Resurrection of Jesus Christ.

“These are the words of Irenæus. According to those heretics, neither was the Word made Flesh, nor Christ, nor the Saviour. For they maintain, that the Word and Christ did not even come into this world, and that the Saviour was neither Incarnate, nor suffered, but that He descended like a dove upon Jesus, and having declared the unknown Father, ascended again into the *pleroma*. But He who was incarnate and suffered, some of them affirm, was that Jesus who is of the Gospel dispensation, who, they say, passed through the Virgin Mary, as water through a tube; others assert, that He, who suffered, was the Son of the Demiurge, or Creator, upon whom that Jesus descended, who is of the Gospel dispensation; others again say, that Jesus was indeed born of Joseph and Mary, and that upon him Christ descended, who is from above, being without flesh, and incapable of suffering.

“According, however, to no view entertained by these Heretics, was the Word of God made Flesh. For if one carefully search into the theories of them all, he will find, that there is introduced a Word of God, and a Christ that is on high, without flesh, and incapable of suffering. For some of them think that He was manifested, as transfigured into the form of man, but say that He was neither born, nor incarnate; whereas others suppose that He did not even assume the form of man, but descended as a dove upon that Jesus who was born of Mary. The Lord’s disciple, St. John, therefore, showing that they are all false witnesses, says, ‘And the WORD was made FLESH, and DWELT AMONG US.’”

The reader may be also glad to be reminded here of the remarks made by another learned English Theologian, Dr. Waterland, who has illustrated this subject with his usual erudition, and with special application to the Epistles of St. John.

Those remarks, together with the observations of the two English Prelates quoted in this Introduction, may serve as preparatory to a profitable study of this Epistle.

“If we examine this Epistle, we shall perceive”—says Dr. Waterland—“that a great part of it was levelled, not so much against Jews, or Pagans, as against *false Christians*; against the *heretics* of that time, *Simonians* perhaps, or *Cerinthians*, or *Ebionites*, or *Nicolaitans*, or all of them.

“The two principal errors which St. John there censures, were, the denial of Christ’s being *come in the flesh*², and the disowning that *Jesus was Christ*³. The *Docetæ*, as they were afterwards called, the followers of Simon Magus, denied *Christ’s* real *humanity*, making Him a mere *phantom*, *shadow*, or *apparition*. And the *Cerinthians*, making a distinction between *Jesus* and *Christ*, did not allow that both were one Person. Against those chiefly St. John wrote his Epistle. He speaks of *Antichrists* newly risen up⁴, which could not be intended of Jews or Pagans, who had opposed the Gospel all along; and he speaks of men that had been of the Church, but had apostatized from it; ‘they went out from us, but they were not of us.’

“Let us now proceed to the explication of those passages in St. John’s Epistle which relate to our purpose.

“The Apostle observes, that *the Word of Life* (or the *Word* in whom *was Life*⁵) was *from the beginning*⁶; conformable to what he says in the entrance to his Gospel, and in opposition both to Cerinthus and Ebion, who made *Jesus* a mere *man*, and who either denied any pre-existing sub-

Pleroma. Incarnatum autem et passum quidam quidem eum, qui ex dispositione sit, dicunt Jesum, quem per Mariam dicunt pertransisse, quasi aquam per tubum: alii verò Demiurgi filium, in quem descendisse eum Jesum qui ex dispositione sit: alii rursum Jesum quidem ex Joseph et Mariâ natum dicunt, et in hunc descendisse Christum, qui de superioribus sit sine carne et impassibilem existentem. Secundum autem nullam sententiam hæreticorum, Verbum Dei caro factum est. Si enim quis regulas ipsorum omnium perscrutetur, inveniet quoniam sine carne et impassibile ab omnibus illis inducitur Dei Verbum, et qui est in superioribus Christus. Alii enim putant manifestatum eum, quemadmodum hominem transfiguratum; neque autem natum neque incarnatum dicunt illum: alii verò neque figuram eum

assumpsisse hominis; sed quemadmodum columbam descendisse in eum Jesum, qui natus est ex Mariâ. Omnes igitur illos falsos testes ostendens discipulus Domini, ait: *Et Verbum caro factum est, et habitavit in nobis.*” S. Irenæus, iii. cap. xi. p. 462.

¹ John i. 14.

² Bp. Bull, Def. of Nicene Creed, iii. 1. See also Dr. Burton, Bampton Lectures, 1829, Lect. vi. pp. 158—160.

³ 1 John iv. 3. Compare 2 John 7.

⁴ 1 John ii. 22.

⁵ 1 John ii. 18. 22; iv. 3. 2 John 7.

⁶ 1 John ii. 19.

⁷ John i. 4.

⁸ 1 John i. 1.

stantial Logos, or at most supposed him to stand foremost in the rank of *creatures*. The Apostle further styles the same *Logos, Eternal Life*¹, to intimate his eternal existence, in opposition to the same heretics. He adds, *which was with the Father*, parallel to what he says in his Gospel, *was with God*².

"In the second chapter of the Epistle, the Apostle describes the antichristian heretics of that time as denying that *Jesus is Christ*, which amounted to the same with *denying the Father and the Son*³; because *whosoever denieth the Son, the same hath not the Father*⁴. Cerinthus denied that Jesus was Christ, dividing Christ from Jesus; and he, of consequence, *denied the Son*, because he allowed not that Jesus was personally united with the Word, the eternal Son of God; nor that the Logos which he speaks of, was the only-begotten of the Father, being Son only of the only-begotten, according to his scheme; so that he totally disowned the divine Sonship, both of Jesus and Christ, and by such denial denied both the Father and Son⁵.

"The Apostle goes on to say, *Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God*. Where again he manifestly strikes at the Cerinthian and Ebionite principles, which allowed not Jesus to be the Son of God, in any true and proper sense, such as St. John lays down in several places of his writings, but particularly in the entrance to his Gospel⁶.

"In the chapter next following, the Apostle repeats the same thing as before, or uses words to the same effect; *Whosoever believeth that Jesus is the Christ, is born of God*⁷; and soon after adds, *Who is he that overcometh the world, but he that believeth that Jesus is the Son of God*⁸? Here lay the main stress,—to believe that *Jesus*, who was truly and really Man, was as truly and really the eternal *Son of God*⁹. The Apostle in the next verse seems to point at the *Docetæ*, as he had before done in the same Epistle¹⁰, being equally concerned to maintain that Christ had real *flesh*, as that He had real *Divinity*; that so the faith of the Gospel might stand upon this firm foundation, that the Eternal Son of God became Son of Man for the salvation of mankind. Hereupon therefore the Apostle, in defence of Christ's real *humanity*, says, *This is He that came by water and blood*¹¹. What he elsewhere expresses by *His coming in the flesh*¹², here he expresses more emphatically, by *His coming in*, or by, *water and blood*; alluding to what Christ shed at His *passion*, as a proof that He had then a real body, and was really *man*, not a spectre, phantom, or apparition, as some heretics pretended. It is to be noted, that the ancient *visionaries* (who were the Simonians, Menandrians, Saturnilians, and Basilidians), being ashamed perhaps to confess Christ crucified¹³, contrived any wild supposition imaginable to evade it. Basilides pretended that Christ Himself did not suffer, but that Simon of Cyrene was crucified in His room¹⁴. The elder Docetæ said that Christ had no real body, and suffered in appearance only.

"But the Apostle here emphatically observes that Christ *came by water and blood*: this shedding of both water and blood out of his side, at his Passion, was a demonstration, that there was a real body then hanging upon the cross, not a phantom, or a spiritual substance. Which very argument is well urged by Irenæus¹⁵ and Novatian¹⁶, in proof of the same thing, against the Docetæ. As St. John is the only Evangelist who has related that circumstance of the Passion¹⁷, so it is observable

¹ 1 John i. 2. Compare 1 John v. 20.

² Conf. Tertull. contra Prax. c. xv. Bp. Bull, Judic. Eccles. c. ii. sect. 5, p. 295.

³ 1 John ii. 22.

⁴ 1 John ii. 22. "Apostoli verba commune Cerinthi et Ebionis dogma manifesti perstringunt, nam illi ambo Jesum esse verum Dei Filium ante Mariam, adeoque ante res omnes creatas ex Deo Patre natum omnino negabant, ac proinde, Apostolo iudice, neque Deum Patrem revera confessi sunt; siquidem à revelato Evangelio, nemo potest Deum Patrem ritè colere aut credere, nisi qui Deum Filium simul amplectatur." Bull, Judic. Eccles. c. ii. sect. 5, p. 296.

⁵ "Dum enim Cerinthiani negabant Jesum esse Christum per veram scilicet perpetuamque unionem, Christum insuper Filium Dei verum et unigenitum inficiebantur; perinde hoc erat ac si et Patrem et Filium negassent, cum, ut rectè Joannes dicit, Qui Filium negat, nec Patrem habeat.—Eo ipse enim, dum negabant Jesum esse Christum, nec ipsam quoque Christum pro Dei Filio agnoscebant, non poterant non multo magis negare. Jesum esse Filium Dei." Buddæi Eccles. Apostol. p. 445.

⁶ "Non est dubitandum, quin Apostolus his verbis confessionem exigit illius Filii Dei, quem ipse ex parte supra in hac Epistolâ prædicaverat, et plenius in Evangelio suo declarat, nempe Filii Dei, qui sit Dei Patris λόγος, qui in principio erat, et apud Deum erat, et Deus ipse erat, per quem omnia facta sunt, &c.—Hujusmodi verò Dei Filium Jesum nostrum esse, non confessus est Cerinthus, neque post ipsam Ebion." Bp. Bull, Judic. c. ii. sect. 9, p. 297.

⁷ 1 John v. 1.

⁸ 1 John v. 5.

⁹ "Quia præ aliis maximè tunc cresceret Cerinthi hæresis, ideo Apostolus fidem illam, quæ creditur Jesum esse Dei Filium, passim in hac Epistolâ commendat, urget, inculcat." Bp. Bull, Judic. c. ii. sect. 9, p. 297.

¹⁰ 1 John iv. 2, 3. Compare 2 John 7; and see Bull, Judic. p. 296. Buddæi Eccles. Apostol. p. 550, &c.

¹¹ 1 John v. 6.

¹² 1 John i. 1, 2; iv. 2, 3. 2 John 7. Compare 1 Tim. iii. 16. 1 Pet. iii. 18; iv. 1.

¹³ Hence it is that Polycarp joins both together in the same reproof: πᾶς γὰρ, ὃς ἂν μὴ ὁμολογῇ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθέναι, ἀντίχριστός ἐστι· καὶ ὃς ἂν μὴ ὁμολογῇ τὸ μαρτύριον τοῦ σταυροῦ, ἐκ τοῦ Διαβόλου ἐστὶ. Polycarp, Epist. c. 7.

¹⁴ Irenæus, lib. i. c. 24, aliàs 22, p. 101. Epiphani. xxiv. 3. Philastr. c. xxxii. p. 68. Augustine, de Hæres. n. iv. Theodoret, Hæret. Fab. lib. i. c. 4.

¹⁵ "Quomodo autem, cum caro non esset, sed pareret (i. e. appareret), quasi homo, crucifixus est, et à latere ejus puncto sanguis exiit et aqua?" Iren. lib. iv. c. 33 (aliàs 57), p. 271.

¹⁶ "Sanguis idcirco de manibus ac pedibus, atque ipso latere demanavit, ut nostri consors corporis probaretur, dum occasus nostri legibus moritur." Novatian, c. x. p. 31, edit. Welchmann.

¹⁷ John xix. 34.

how particular a stress he lays upon it, immediately subjoining, in confirmation of it, and *he that saw it bare record, and his record is true*. And he confirms it further from two prophecies out of the Old Testament.

"St. John strengthens the argument further by superadding the consideration of the testimony of the Spirit. And there is *the Spirit* also bearing witness, because *the Spirit is truth*¹, is essential truth. The Spirit residing in the Church, and working in believers by supernatural graces, bears testimony to the doctrine taught by the Apostles, and believed by the Church; particularly to the doctrine here spoken of, viz., that Christ the Son of God became Son of Man for the salvation of mankind.

"The Apostle, in the close of this Epistle, sums up all in these strong words: *we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life*².

"The title of *true God*, in this text, is to be understood of *Christ*, as I have shown elsewhere. I would observe further, how aptly every word is chosen to obviate the erroneous tenets of Cerinthus, and of other the like false teachers of those times. *The Son of God*, not the Son of Joseph and Mary, nor the Son of the only-begotten, but the immediate Son of *God*, related to God as a son to a father, not as a creature to his Lord and Maker. He is *come, come in the flesh*, and not merely to reside for a time, or occasionally, and to fly off again, but to abide and dwell with man, clothed with humanity. *We are in Him that is true*, in the true Father, by His Son Jesus Christ, who is *the true God*; not an inferior power or angel (such as Cerinthus supposed the Demiurgus, or Creator to be), not a created *Æon*, the offspring of the Monogenes, or of Silence, as Cerinthus fondly imagined the Logos to be; but *true God*, one with the Father. And He is *eternal life*, the same that had been with the Father, from the beginning, before any thing was created, consequently from all eternity.

"I have now gone," says Dr. Waterland, "through the Epistle of St. John. The sum of what I have advanced is, that St. John most apparently levelled a great part of his First Epistle against the Cerinthian doctrines.

"It appears further, that in his Epistle particularly, he has asserted the necessity of believing our Lord's divine Sonship, His proper Divinity, under pain of being excluded from heaven and happiness. *Whosoever denieth the Son, the same hath not the Father*. Whosoever denies Christ to be Son of God, in St. John's sense of Son, a Son that was always with God, and is God³, *is a liar and antichrist, denying both the Father and the Son*. The conclusion therefore is, that the denying our blessed Lord's real Divinity, is heresy and antichristianism, much to be abhorred by every disciple of Christ, according to the infallible decision of an inspired Apostle⁴. Many were the evasions and subterfuges of self-opinionated men, who thought it a thing incredible that the Divine Word should put on flesh, or become man; and who chose rather to pass censure upon the wisdom of Heaven, than suspect their own. But sober and modest men resigned up their faith to divine Revelation; and among the foremost of those was our blessed Apostle. So now, taking in what the Scriptures have declared of the truth of the doctrine of the Trinity in Unity; besides the true and natural import of the form of Baptism, in the Name of the Father, and of the Son, and of the Holy Ghost; we have the determination of St. John himself for the importance of the doctrine of our Lord's Divinity; and of consequence, for the doctrine of a co-equal and co-eternal Trinity⁵."

The student of Holy Writ will readily acknowledge the importance of these statements as elucidating the design and language of St. John in his Epistles; and they are confirmed by the fact, that one of St. John's disciples, S. Ignatius, speaks in similar language of censure and caution against the same heresies.

Here again we may refer to the words of Bp. Bull⁶. "The words in which S. Ignatius exhorts the Magnesians⁷ 'to run together unto one Jesus Christ, who came forth from the Father, and who is and hath returned unto one,' are plainly aimed against the Gnostics, especially the Cerinthians; for the Cerinthians did not believe in one Jesus Christ, but taught that Jesus was one, and Christ another, who came down from the supreme power upon Jesus after His baptism, and returned again

¹ 1 John v. 6.

² 1 John v. 20.

³ 1 John ii. 22, 23.

⁴ Sermons, vol. ii. pp. 123—128. Compare Taylor's True

Scripture Doctrine, p. 282, &c. Dr. Bishop's Eight Sermons, p. 56, &c.

⁵ Dr. Waterland on the Trinity, v. 139.

⁶ Bp. Bull, Defence of the Nicene Creed, iii. 1.

⁷ Ignat. ad Magnes. c. 7, συντρέχειν ἐν ἑνῷ Ἰησοῦν Χριστῷ.

from Jesus before His Passion, back to His own pleroma. Nor did they acknowledge one Father of Jesus Christ; but professed that the Father was the Father of Christ. Next, when Ignatius afterwards says¹, 'that the Prophets of the Old Testament were inspired by the grace of Christ, to convince the unbelievers that there is one God, who hath manifested Himself through Jesus Christ His Son,' in these words again the Gnostics are evidently glanced at. For they all taught, that the Father of Jesus was the Demiurgus or Creator of the world, and God who created the world was one, the God who manifested himself to mankind through Christ his Son, another."

These assertions may also be confirmed by the testimony of another English Prelate, Bishop Pearson, who has observed, that the heresies of Ebion and the Docetæ were specially censured and condemned by St. John, and his scholar, S. Ignatius, in his Epistles; the former heresy involving a denial of the divinity of Christ, and the latter impugning His humanity².

Another of St. John's disciples, S. Polycarp, joins with his brother Bishop and brother Martyr, S. Ignatius, in condemning these erroneous and strange doctrines.

"Every one," says he, "who does not confess that Jesus Christ is come in the flesh, is an anti-christ; and whosoever does not confess the sufferings of the cross, is of the devil; and whosoever tampers with the oracles of the Lord, and accommodates them to his own lust, and says that there is neither Resurrection nor Judgment to come, is the firstborn of Satan³."

Such were the doctrines taught by the disciples of St. John.

Almighty God permitted Heresies to arise even in the Apostolic Age, and under His controlling power and superintending providence, Heresies have been made subservient to the clearer manifestation, and stronger confirmation, of the Faith.

Hence, therefore, it is evident that the Heresies which impugn the doctrine of Christ's Godhead and Manhood, are not of modern origin. They who would despoil Christ's Person of its historic reality, and would reduce it to a visionary phantom, and would dissolve the solid verities of the Gospel into legendary fables, are not propounding novelties. Their "new light is an old darkness." They are only borrowing the Heresies of ancient days. They are dressing them up in new attire, and displaying them in a new fashion to the world. These theories, when stripped of their disguise, are nothing more than reproductions of the exploded dogmas of Ebion, Cerinthus, and the Docetæ, which were propagated in primitive times.

By the mercy of God, the life of the Apostle and Evangelist St. John, the beloved disciple of Christ, was extended to the beginning of the second century after Christ. By God's good Providence he was still living, and governing the Asiatic Church, when those heresies sprung up, like tares sown by the Enemy, in the field of Christ. By the inspiration of the Holy Ghost he wrote his Gospel, in which the doctrine of the Divinity of Christ is asserted in clear language⁴, and in which the evidences of His Humanity in life and death, particularly in the shedding forth of the Blood and Water from His side when pierced on the cross, are displayed to the world⁵.

By the same holy guidance, St. John was moved to write Epistles, in which he has delivered an Apostolic verdict on those who deny or undermine those verities of the Gospel.

He who was the beloved disciple, and who was taught by the Holy Spirit, the Spirit of Love, has dwelt more at large than any other writer of the New Testament on the duty and blessedness of Christian Love.

Yet he, the divinely-inspired Apostle of Love, the aged Evangelist, has pronounced the sternest

¹ Ignat. ad Magnes. c. 8.

² "Dux potissimum Hæreses de naturâ Christi eâ tempestate obtinebant, ut veritati Catholicæ ita et sibi ipsis prorsus contrariæ; quarum altera Docetarum fuit, à Simonianis ortorum, humane naturæ veritatem in Christo destruentium; altera Ebionitarum, divinam prorsus naturam et æternam generationem denegantium, legisque cæremonias urgentium. Has primi sæculi Hæreses antiqui scriptores agnoscunt: Ignatiano ævo viguisse omnes fatentur. Unde Theodoretus (Procem.) ita Hæreticarum Fabularum libros partitus est, ut primus eos, qui alterum Creatorem confinxerunt, δοκῆσαι δὲ φαῖναι τὸν Κύριον εἰς ἀνθρώπου ἐφασαν, secundus autem illos, qui ψιλὸν ἄνθρωπον τὸν Κύριον προσηγόρευσαν, complecteretur. De prioribus Hieronymus adversus Luciferianos (c. xxiii.). 'Apostolis adhuc in sæculo superstitibus, apud Judæam Christi sanguine recenti, phantasma Domini corpus asserebatur.' De secundis idem in Catalogo (cap. ix.), 'Joannes Apostolus novissimus omnium scripsit Evangelium rogatus ab

Asiæ Episcopis adversus Cerinthus aliosque hæreticos, et maximè tunc Ebionitarum dogma consurgens, qui asserunt Christum ante Mariam non fuisse.' Quas etiam in Asia maximè viguisse observat Epiphanius Hæresi lvi., 'Ἐνθα γὰρ τὸν Χριστὸν ἐκ παρατριβῆς ψιλὸν ἄνθρωπον ἐκήρυττον ὁ Εβίων καὶ ὁ Κήριθος, καὶ οἱ ἀπὸ αὐτῶν, φησὶ δὲ ἐν τῇ Ἀσίᾳ. Ignatius cum à Schismaticis et Hæreses petit, illas frequenter, sedulo, et apertè ferit: priorem Docetarum, à Discipulis Menandri tunc temporis disseminatam, atque, ut credibile est, à Saturnilo apud Antiochiam jam tum defensam, Epistola ad Smyrnæos atque Trallesios jugulat; alteram ab Ebione profectam latèque per Orientem sparsam Epistola ad Polycarpum, ad Ephesios, Magnesianos, et Philadelphenos refellit."

Bp. Pearson, Vind. Ignat. ii. c. 1, p. 351, ed. Churton.

³ S. Polycarp ad Philipp. c. 7.

⁴ John i. 1, 2. 9—11.

⁵ John xix. 34.

sentence of reprobation upon those who impugn the doctrine of Christ's Godhead, and of Christ's Humanity. He has spoken of them in the strongest terms of censure, and has condemned them as *deceivers*, as *false prophets*, as *antichrists*. He forbids his disciples to receive them into their houses, or to bid them God speed¹. And why? Because he well knew, and has taught in his Epistle², that the doctrine of Christ's Godhead and Manhood displays the Love of God to Man in its true light; and because that doctrine is the genuine source and well-spring of Love to God and of Love to Man in God; and because wheresoever that doctrine is denied, the life of Love vanishes away.

Such considerations as these may serve to place in a clear light the enormity of the guilt of heretical teaching on these doctrines.

They may also be of use in guarding the faithful against those erroneous and strange notions, in whatever form they may present themselves; and in establishing their minds in a firm belief of the truth.

With the Epistles of St. John in our hands, we are enabled by God's grace to stand proof against all assaults, however violent, of the enemies of the Truth. We are empowered to overcome all who impugn the doctrine on which the Church of Christ is built³, and on which our hopes of salvation rest; the doctrine of the unity of the two Natures, the Divine and the Human, in the one Person of Jesus Christ, the Son of God, and Son of Man⁴. In controversies concerning the Godhead and Manhood of Christ our appeal is not to the words of human wisdom, but to the words of the Holy Spirit of God, speaking by the mouth of St. John.

The *date* of the Epistle may probably be assigned to the close of the first century⁵. The question concerning the *persons* to whom it was in the first instance addressed, will be considered in the Introduction to the Second Epistle.

¹ 2 John 10, 11.

² 1 John iii. 1. 16, 17; iv. 8—12. 19—21.

³ See Matt. xvi. 18.

⁴ It is well said by Bp. Bull, referring to this characteristic use of this Epistle, "The doctrinal criteria of this Epistle (1 John ii. 18, 19; iii. 23; iv. 1, 2; v. 10—13. 20) enabled the Faithful to discern those heretical Teachers who diffused false and impious doctrines in the Apostolic age concerning the person of our Saviour."

The sum of these criteria is this: "Every Teacher who confesses one Christ Jesus, verily Son of God, verily made Man, for the salvation of men, is of God; in so far, that is, as he makes this confession. But, on the other hand, every one is to be held to be a false prophet, and an Antichrist, who does not confess this."

"The Apostle insists mainly on these marks, which characterize as heretics those who deny the Saviour to be very man, or to be very God, as Tertullian has observed (*de Præscr.* c. 33). It is therefore abundantly clear from the Apostolic writings, as well as from other early testimony, that there existed some persons, in the age of the Apostles, who denied the Divinity of Christ, and who on that account were regarded by the Apostles as Heretics and Antichrists; so far were they who held such doctrines from being considered as brethren, and true members of the Church. Hence also it is clearly evident, that the doctrine concerning the Incarnation of the Son of God, and concerning Christ, Very God and Very Man, was maintained by true Pastors of the Church from the beginning as the very root and groundwork of Christianity." Bp. Bull, *Jud. Eccl. Cath.* ii. 10.

⁵ See above, p. 97, note.

ΙΩΑΝΝΟΥ Α΄.

a Luke 24. 39.
John 1. 1, 14.
& 20. 27.
2 Pet. 1. 16.
b John 1. 1, 2.
Rom. 16. 26.
Col. 1. 26. 2 Tim. 1. 10 Tit. 1. 2.

Ι. 1^a *Ο ἦν ἀπ' ἀρχῆς, ὁ ἀκηκόαμεν, ὁ ἐώρακάμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὁ
ἐθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν, περὶ τοῦ Λόγου τῆς ζωῆς,—² b καὶ
ἡ ζωὴ ἐφανερώθη, καὶ ἐώρακάμεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν τὴν

CH. I. 1.] St. John begins this Epistle without any mention of himself, or of those to whom it is addressed. He appears to be unconscious of his own individuality, and that of his readers, and to be absorbed in the contemplation of the Divine Glory and infinite love and condescension of Christ. His heart is hot within him, and he speaks with his tongue.

So it had been in his Gospel. There also he is full of the subject; and gives utterance to the great truths which struggled within him for vent, and exclaims, "In the beginning was the Word."

In like manner, the Apostle St. Paul, in writing on the same subject to the Hebrews, does not begin the Epistle with any mention of himself or of them; but withdraws himself and them from the eye of the reader, and displays Christ.

In the language of the commencement of this Epistle, and in that of the Gospel, St. John appears to revert to the opening words of the Old Testament. "In the beginning God created the heaven and the earth" (Gen. i. 1). There was the beginning of the visible world. St. John had described in his Gospel the spiritual Genesis. "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him." (John i. 1—3.) And now in his Epistle he begins with Him Who had no beginning, but is and has been from Eternity.

S. Clement of Alexandria (Adumbrat. p. 1009) observes, that "this Epistle begins with a spiritual proem, following that of the Gospel of St. John, and in unison with it." He therefore supposed the Epistle to have been written after the Gospel. See above, p. 97, note.

The harmony subsisting between the beginning of St. John's Gospel and that of his Epistle, in declaring the doctrines of the Pre-existence, Divinity, and Creative Power of the Everlasting Word, and of His Incarnation—in opposition to the Heretics of Apostolic times, who denied those doctrines—was observed also, in ancient times, by Dionysius, Bishop of Alexandria, in Eusebius, vii. 25.

— ὁ ἦν ἀπ' ἀρχῆς] *what was from the beginning* (cp. 2 Thess. ii. 13). A statement directed against the false doctrines of those who said, as the Ebionites did, that Jesus was a mere man; or, as the Cerinthians, that He was merely inhabited by Christ as a spiritual emanation for a time.

The clue to the right understanding of this *proemium*, and of the other doctrinal portions of St. John's Epistles, is to be found in a reference to the errors of those false Teachers to whom St. John alludes as *antichrists* (ii. 18), who endeavoured to seduce his disciples (ii. 26; cp. iii. 7), and denied that Jesus Christ is come in the flesh (iv. 1—3), and that Jesus is the Christ, and who denied the Father and the Son (ii. 22). See Tertullian, c. Marcion; Præscr. c. 16, and c. 33. S. Jerome, Prolog. in Matt. S. Athanas. c. Arian. Orat. iii. vol. i. p. 539; and compare the remarks of Bp. Bull, Jud. Eccl. Cath. cap. ii. vol. vi. pp. 33—47, ed. Oxon. 1827, and above, Introduction to this Epistle, pp. 98—102, and the preliminary note to 2 Pet. ii. 1, p. 86, and Dr. Waterland on the Trinity, ch. vi. vol. v. ed. 1823, where this subject is well treated with reference to this *proemium* and other portions of this Epistle, as directed against Ebion, Cerinthus, and the Docetæ; and cp. Dr. Burton, Bampton Lectures, Lect. vi. p. 168.

— ὁ ἀκηκόαμεν] *what we have heard, what we have seen with our own eyes*. Having declared the eternal pre-existence of Christ, St. John next proceeds here, as in his Gospel, to assert the reality of His Humanity. See John i. 1—14.

— ὁ ἐθεασάμεθα] *what we looked at; spectavimus*, as a *θέαμα* or *spectaculum*; attracting and riveting our attention. See John i. 14; iv. 35: the word *θεᾶσθαι* is applied to the action of the Apostles gazing at our Lord ascending into heaven, Acts i. 11.

— καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν] *and our hands did handle, or feel*. Observe the aorist. He refers to his own act and that of the Apostles after the Resurrection, in obedience to Christ's words, "Handle Me, Feel Me, and see; for a spirit hath not flesh and bones as ye see Me have." (Luke xxiv. 39.) Here therefore is an addition to the statement concerning the humanity of the Everlasting Word. He had a true body, and the same body before and after His Resurrection; and we felt that Body.

Here then is a reply to the false teaching of the followers of Simon Magus and the Docetæ, who said, that our Lord's human body was a visionary phantom. This notion is confuted by St. John's scholar, S. Ignatius (ad Smyrn. c. 1 and c. 2), who says that οἱ ἁπλοῖστοι λέγουσιν αὐτὸν (i. e. Christ) τὸ δοκεῖν πεπονθέναι, αὐτοὶ τὸ δοκεῖν ὄντες, where see Bp. Pearson's note, p. 433. Jacobson, and ibid. c. 3, where S. Ignatius relates that our Lord said to St. Peter and others after His Resurrection, "ἀδελφε, ψηλαφήσατέ με, καὶ ἴδετε, ὅτι οὐκ εἰμι δαιμόνιον ἄσώματον," καὶ εὐθὺς αὐτοῦ ἠψάντο, καὶ ἐπίστευσαν, κρατήθentes τῇ σαρκὶ αὐτοῦ, καὶ τῷ πνεύματι, c. 4 and c. 5, and ad Trall. c. 10, and c. 11; and cp. S. Polycarp, ad Philipp. c. 7, and S. Irenæus, i. 20.

On the word *ψηλαφᾶν*, see Gen. xxvii. 12, 21, 22, and Dean Trench, Synon. xvii., and Luke xxiv. 39, and on Heb. xii. 18.

— περὶ τοῦ Λόγου τῆς ζωῆς] *concerning the Logos, or Word, of Life*; that is, concerning the Word, whose essential quality is Life. For in Him is the Life, He "is the Way, the Truth, and the Life" (John i. 4; xiv. 6). He is "the Resurrection and the Life" (John xi. 25).

This appears to be a prophetic protest against those false Teachers, who separated the Life (ζωή) from the Logos, and made them to be like two emanations or Æons, distinct from, and subordinate to, the only-begotten Son of God; as was done by some Gnostic Teachers. See Irenæus, i. 1, and cp. Waterland, vol. v. p. 183.

The preposition *περὶ*, concerning, defines the subject of the whole sentence, and has a connexion with ἀπαγγέλλομεν in v. 3. On this use of *περὶ*, cp. ii. 26; v. 9, 10. 1 Thess. i. 9.

2. καὶ ἡ ζωὴ ἐφανερώθη] *and the Life was manifested*. St. John uses *καὶ* to introduce a parenthesis here, as in the beginning of his Gospel (i. 14). The word *ἐφανερώθη* had been employed by St. Paul in the same sense as here, with reference to the Incarnation; see on 1 Tim. iii. 16. St. John saw the *φανερώσις*, or Epiphany of the Life, when he beheld Christ raising Lazarus and others from the Dead, and when he saw Christ risen from the Grave, by His own power, according to His own Word, John ii. 19; and he heard Him say, "I am the Resurrection and the Life" (John xi. 25); "I am the Way, the Truth, and the Life" (xiv. 6); "I am He that liveth, and was dead, and behold I am alive for evermore" (Rev. i. 18).

ζῶν τὴν αἰώνιον, ἣτις ἦν πρὸς τὸν Πατέρα, καὶ ἐφανερώθη ἡμῖν,—³ ὁ ἑώρα- ^c John 17. 21.
καμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ¹ Cor. 1. 9.
ἡμῶν καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ Πατρὸς, καὶ μετὰ τοῦ Υἱοῦ αὐτοῦ
Ἰησοῦ Χριστοῦ. ⁴ καὶ ταῦτα γράφομεν ὑμῖν, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπλη- ^d 2 John 12.
ρωμένη.

⁵ Καὶ ἐστὶν αὕτη ἡ ἀγγελία, ἣν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν ^e John 1. 49.
ὑμῖν, ὅτι ὁ Θεὸς φῶς ἐστὶ, καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία. ⁶ Ἐὰν εἴ- <sup>& 8. 12. & 9. 5.
& 12. 35, 36.
1 Tim. 6. 16.
James 1. 17.</sup>
πωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ, καὶ ἐν τῷ σκότει περιπατῶμεν, ψευ-
δόμεθα, καὶ οὐ ποιούμεν τὴν ἀλήθειαν. ⁷ Ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν, ὡς ^f Heb. 9. 14.
αὐτός ἐστιν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ ¹ Pet. 1. 19.
Χριστοῦ τοῦ Υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας. ^{Rev. 1. 5.}

— τὴν ζῶν τὴν αἰώνιον] *the Life eternal*: said in opposition to those Heretics who denied the eternal pre-existence of Christ. Dr. Waterland, v. p. 188.

— πρὸς τὸν Πατέρα] *with the Father*. There is no exact equivalent in English to πρὸς here; its meaning is best explained by St. John's own words, ὁ Λόγος ἦν πρὸς τὸν Θεόν, i. e. united to God and ever abiding in and with Him. John i. 1, where see note.

This statement is made in opposition to those false Teachers, who separated Jesus from Christ, as *Cerinthus* did, and said that the Logos was the Son of the Only-begotten, but was not the Only-begotten of the Father; and that the Logos was a separate Aeon, estranged from God. Cp. *Greg. Nazianz. Orat. xlv. Dr. Waterland*, v. pp. 181, 188, and *Tillemont*, ii. p. 17.

3. ὁ ἐώρακαμεν] *what we have seen*—a word here repeated thrice, for greater assurance of the truth of the reality of Christ's Humanity, in opposition to the *Docetæ*; and of His distinct Personality. See *Tertullian*, c. Praxeas, c. 15.

— καὶ ἡ κοινωνία] *and our communion is with the Father and with His Son Jesus Christ*: a declaration of the truth against those who divided Jesus from Christ, and who denied His Divine Sonship, and rejected the doctrine of the Incarnation of the Son of God, by virtue of which He dwells in us (John i. 14), and we have communion with Him and with the Father. Not one of these false Teachers acknowledged that the Word was made *Flesh*. *S. Irenæus*, iii. c. 11. See *Introduction*, p. 99.

The δὲ, but, in this clause, is not to be unnoticed. The καὶ, and, adds something, and the δὲ is slightly adversative. Cp. 2 Pet. i. 5. The sentence may be thus paraphrased, *And, remember, our communion is not like an ordinary human association, and much less like an heretical association, but our communion is even with the Father, and with His Son Jesus Christ*. So glorious is it!

4. καὶ ταῦτα γράφομεν] *and we write these things to you, in order that your joy may be filled up to the full*. The πληρωμα χάριτος, or fulness of grace (John i. 16), flowing from the Everlasting Word, in Whom dwelleth the fulness of the Godhead (Col. i. 19), brings with it a πληρωμα χαρᾶς, a fulness of joy, very different from that fictitious πληρωμα, plenitude, or fulness, imagined by the Gnostics, and peopled by them with visionary Aëons, into which, according to them, the spiritual men, such as they deemed themselves, would be received hereafter. See *Irenæus*, i. 6; iii. 11, and above, note on John i. 16. Col. ii. 9.

Observe the perfect tense, ᾗ πεπληρωμένη, indicating that the joy will be filled up, and will continue so to be. See note below, iii. 9.

5. ἡ ἀγγελία] *the message*. So A, B, G, K, and *Griesb., Scholz, Lach., Tisch.* *Elz.* has ἡ ἐπαγγελία.

— ὁ Θεὸς φῶς ἐστίν] *God is Light, and in Him is no darkness at all*: a sentence opposed to the error of most of the Gnostics, who asserted the existence of two hostile Deities, one a God of Light, the other of Darkness. *S. Irenæus*, i. 25, 28, *Grabe. Theodoret*, *Hæret. fab. proem. S. Epiphani.* *Hæret. xvi. Cp. Ittig*, *Hæres.* p. 34, and note above, John i. 5, and *Bp. Andrewes*, iii. pp. 371—376. Almost all the Gnostics adopted the theory of *Dualism*, derived from the Magians, and afterwards developed by the Marcionites and Manichæans.

6. ἐὰν εἴπωμεν] *if we say*—as many of the Gnostics do—that we have communion with Him, and if we walk in darkness, we lie. They alleged that, by reason of the spiritual seed in them, and of their superior spiritual knowledge, and communion with the light, they were free to act as they chose, and were not polluted thereby, and were not guilty of sin. (*Irenæus*, i. 6. 20.) Some of them even ventured to extol the workers of the most audacious acts of darkness, such as Cain, Korah, and Judas, as

persons gifted with superior freedom of thought, and intrepidity of action (see on Jude 11); and to affirm that, since the soul could not attain to perfection except by knowledge, it was even requisite for men to make themselves familiar with all manner of evil, in order that by an universal empiricism of evil they might arrive the sooner at their ultimate consummation. See *Irenæus* (i. 25. 4, ed. Stieren; p. 103, ed. Grabe: ii. 32, ed. Stieren; p. 187, Grabe), and cp. *Blunt* on the Heresies of the Apostolic age; *Lectures*, ch. ix. p. 179, and below on ii. 3; iii. 9.

7. αὐτός] *ipse*, He Himself;—emphatic: He Himself Who is our Head is in the Light; consequently we his members ought to be in the Light also.

— κοινωνίαν ἔχομεν μετ' ἀλλήλων] *we have communion with one another*. Here is a reply to those who would restrain Catholic communion to their own sect. St. John says that, "If we walk in the light we have communion one with another: and truly our communion is with the Father and with His Son Jesus Christ," v. 3. If we walk in the light, and communicate with the Father and the Son, in the Catholic Faith, "once for all delivered to the Saints" (Jude 3), and in the Christian Sacraments, we hold communion with all the Saints of every age and every nation in the Church. This is true Catholic communion, and those who are members of it are the true Catholics. Cp. *Bp. Pearson* on the Creed, Art. ix. p. 357, and the authorities quoted in *Theophilus Anglicanus*, part ii. ch. viii.

— καὶ τὸ αἷμα Ἰησοῦ] *and the blood of Jesus Christ His Son cleanseth us from all sin*. Some MSS., e. g. B, C, and Versions omit Χριστοῦ, but it is found in A, G, H, and in most Cursives, and the Syriac and Vulg., and it imparts completeness to the doctrinal statement here, which declares that Jesus is the Christ—against the Cerinthians—and that He is the Son of God—against the Ebionites—and that He shed His blood on the cross—against the Simonians and Docetæ—and that it cleanseth from all sin—against those who deny pardon on earth to deadly sin after Baptism (see on Heb. vi. 4)—and it cleanseth us if we walk in the light—against the antinomian Gnostics, who changed the grace of God into lasciviousness (Jude 4), and alleged that a man might walk in darkness, and yet be clean from all guilt of sin.

Tertullian (de Pudicitia, c. 18) cites this passage from v. 5, and part of ch. ii. 1, and connects it with v. 16, expounding it in somewhat a Montanistic sense; to which he had been tempted by the vicious use made by some of God's grace in Christ.

But St. John himself affirms, that he declares the all-sufficient efficacy of Christ's cleansing blood, not in order that any one may sin, or be at ease when he has sinned, but in order that men may not sin (ii. 1); inasmuch as no less a sacrifice than the death of the Son of God was required to propitiate the offended justice of God for sin (see below on ii. 2, and iv. 10); and no less a price than His blood, to ransom us from the bondage of Satan, to which we were reduced by sin. Thus he shows the heinousness of sin in God's sight; and displays the ingratitude of those who continue in sin, which cost the Son of God such bitter sufferings on the cross.

He says that the blood of Jesus Christ cleanseth us; that is, it is ever cleansing us from all sin: that blood which was shed once for all on the cross for the sins of the World, is always being effectually applied to individuals, in the washing away of the guilt of original sin by the Sacrament of Baptism; and in the cleansing of them from actual sin on the condition of their faith and repentance, in the administration of the Sacrament of His Body and Blood, and in the Ministry of Reconciliation. See above on Matt. xvi. 18; xviii. 18. 2 Cor. v. 18; and below, ii. 2; iv. 10.

g 1 Kings 8. 46.
2 Chron. 6. 36.
Job 9. 2.
Prov. 20. 9.
Eccl. 7. 20.
James 3. 2.
h Ps. 52. 5.
Prov. 28. 13.

⁸ Ἐὰν εἰπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν, καὶ ἡ ἀλήθεια ἐν ἡμῖν οὐκ ἔστιν. ⁹ Ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστι καὶ δίκαιος, ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας, καὶ καθαρῶς ἡμᾶς ἀπὸ πάσης ἀδικίας. ¹⁰ Ἐὰν εἰπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιούμεν αὐτὸν, καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

a Rom. 8. 34.
1 Tim. 2. 5.
Heb. 7. 24, 25.
& 9. 24.
b John 4. 42.
Rom. 3. 25.
2 Cor. 5. 18.
Col. 1. 20.
ch. 4. 10, 14.

II. ¹ Ἐκτίμια μου, ταῦτα γράφω ὑμῖν ἵνα μὴ ἀμάρτητε· καὶ ἐὰν τις ἀμάρτη, παράκλητον ἔχομεν πρὸς τὸν Πατέρα, Ἰησοῦν Χριστὸν δίκαιον, ² καὶ αὐτὸς ἱλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν οὐ περὶ τῶν ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.

³ Καὶ ἐν τούτῳ γινώσκουμεν, ὅτι ἐγνώκαμεν αὐτὸν, ἐὰν τὰς ἐντολὰς αὐτοῦ

8. ἑαυτοὺς πλανῶμεν] *we lead ourselves astray* from the right road in which we were.

9. πιστός ἐστι] *He is faithful* in fulfilling His promises of forgiveness through Christ. (See Luke xxiv. 47. Acts ii. 38, 39; v. 31. 1 Cor. i. 9; x. 13. 1 Thess. v. 24. Heb. x. 23; xi. 11.) And He is also *just*, in order to forgive us our sins. Observe this sense of *ἵνα*, not used for *ἵνα*, but in its natural meaning, in order that, see *Winer*, § 53, p. 409, and declaring the gracious truth, that God's attributes of *faithfulness* and *justice*, or *righteousness*, are exercised in order to our *pardon*. He in His love to us has provided a ransom for us (see iv. 10), by which His *justice* is fully *satisfied*, by reason of the infinite value of the price paid for our redemption, namely, the blood of His well-beloved Son, Whose death was the reconciliation of an offended God, and the satisfaction made to a just God, Who is therefore able to *justify* the sinner, without any impeachment of His own *justice*. See above on Rom. iii. 26, and below on iv. 10. And on the sense of *δίκαιος*, *righteous*, cp. 2 Thess. i. 5. 2 Tim. iv. 8. 1 Pet. ii. 23.

10. οὐκ ἡμαρτήκαμεν] *that we have not sinned*, and are not sinners. On this sense of the perfect, see below, iii. 9.

— ψεύστην ποιούμεν αὐτόν] *We make Him a liar*; we constitute and treat Him as such; because He has given His Son for the purpose of tasting *death* for every one (Heb. ii. 10), which could not be said, if there was any one who was not liable to the penalty of sin, which is death. Rom. v. 12; vi. 23. On this use of *ποιῶ*, see on 2 Cor. v. 21, and below, v. 10.

Hence it appears that the Church of Rome, in its new dogma of the *Immaculate Conception*, ascribing *sinlessness* to the *blessed Virgin Mary*, is chargeable with this sin among others, that it imputes falsehood to God. Cp. notes above on Matt. xii. 48. Acts xx. 27. Gal. i. 8, 9. Rom. viii. 3.

CH. II. 1, 2. *τεκνία μου*] *My little children*. An address of endearment;—"diminutivum, amoris causâ." (*Bengel*.) It is not expressive of littleness in them, but of his tender love toward them; a love like that of a Mother for her offspring. Cp. John xiii. 33, and St. Paul's words, Gal. iv. 19. This term of endearment is used seven times in this Epistle, ii. 1. 12, 28; iii. 7, 18; iv. 4; v. 21. And this appellation *τεκνία μου*, "my little children," is addressed to all St. John's hearers and readers of every age. Cp. *Bengel* here, and below on ii. 12. It comes with special propriety from him who was now aged, and survived all the Apostles.

I write these things, not in order that you may presume on God's grace, and pervert it into an occasion for sin, and abuse your Christian liberty, as the heretical Teachers and their disciples do (1 Pet. ii. 16. 2 Pet. ii. 19. Jude 4); but in order that ye may not sin: and yet, since the flesh is weak, we have the comforting assurance that if any man shall have sinned (*ἁμαρτήσας*, aorist; not *ἁμαρτάνων*, present) we have an advocate with (πρὸς, see i. 2, "apud") the Father, Jesus Christ, righteous, and prevailing by His righteousness (see 2 Cor. v. 21), and He Himself (*αὐτός*) is propitiation for our sins; but not for ours only, but for the whole world.

Observe the tense of the verb here; he does not say *ἐάν τις ἁμαρτάνῃ*, "si quis peccet," if any one sin; but he says, *ἐάν τις ἁμαρτήσῃ*, "si quis peccaverit" (*Vulg.*), if any one have sinned: he does not give encouragement, or afford security, to the future sinner, but he comforts the penitent, who is sorry for his sin.

On the meaning of the word *παράκλητος*, a word only used by St. John in the New Testament, see above, John xiv. 16, and compare Heb. vii. 25.

This doctrinal statement concerning Jesus Christ our Advocate with the Father, is made by St. John in opposition to the tenets of the Cerinthians and others,—especially in Asia, St. John's province,—who invoked *Angels* as *Mediators* between God and

Man, and thus derogated from the dignity of Christ our only Mediator and Advocate. 1 Tim. ii. 5. See above on Col. ii. 18.

Lest any should become careless by hearing that the blood of Jesus Christ cleanseth from all sin, the Apostle quells their presumption and inspires them with fear. *God is faithful and just to forgive you your sins*, if you grieve over your sins, and confess and repent of your sins. My little children, he adds, I write these things unto you, in order that ye may not sin. But if, through human infirmity, ye have been betrayed into some sin, ye may not therefore despair. No. Ye have an Advocate with the Father. First, then, take heed that ye do not sin; and if ye have fallen into sin, condemn yourselves, and fly to your Advocate, cry to Him. He will plead for you to the Judge. *S. Augustine*, Tract. i. on this Epistle, in the third volume of *S. Augustine's Works* in the Benedictine Edition.

Observe St. John's meekness. He had lain in the bosom of Jesus, and had imbibed heavenly mysteries from His mouth; but he humbleth himself. He does not set himself apart from sinners, and represent himself as their advocate, but he puts himself in the number of sinners, and says, "we have an Advocate with the Father." *S. Augustine*.

Compare the words of St. James, iii. 2, "In many things we all offend," and *Bp. Andrewes*, v. 430.

Observe *αὐτός* here, emphatic, as used in the nominative. *He Himself*, He and He alone, is the propitiation for our sins: see above, Matt. i. 21; viii. 17: here i. 7; ii. 6.

On *ἱλασμός*, "a propitiatory sacrifice" implying offence and indignation in God, Who was to be appeased" (*Bengel*), see Rom. iii. 25. Eph. i. 7. Heb. ii. 17, and note below, iv. 10.

On the use of *πρὸς*, for, on account of, see on Gal. i. 4. Rom. viii. 3; below, iv. 10.

St. John says, that Christ Himself is the propitiation for our sins; not that the sacrifice offered once for all on the cross is now repeated; but that its efficacy never ceases. See on Heb. x. 12, and the note even of a learned Roman Catholic Expositor, *Estius*, here, who does not hesitate to allow, that Christ is the sacrifice once offered upon the cross; and that by this sacrifice He propitiates God, inasmuch as He applies this sacrifice—which is sufficient to take away the Sins of the World—to those persons particularly whom He wills, for the pardon of their sins. "Christus est hostia, per quam, semel in arâ crucis oblatam, Deum nobis placat, in quantum videlicet hostiam illam, pro omnium salute sufficientem, continuè quibus vult applicat, ad remissionem peccatorum." See above, i. 7.

St. John here declares the doctrine of *Universal Redemption* through Christ. "Quam latè peccatum, tam latè propitiatio" (*Bengel*). Sin was universal in its extent, and the sacrifice is universal in its application. Cp. above, Heb. ii. 9, and 2 Pet. ii. 1.

3. καὶ ἐν τούτῳ γινώσκουμεν] *And by this we know that we have known Him, if we keep His commandments*. We may infer our knowledge of Him from our obedience to Him. Christian Praxis is the test of Christian Gnosis. A condemnation of the heretical presumption, and licentious depravity of the Gnostics. As is well said here by *Bengel*, St. John here censures those who vaunted knowledge, and despised obedience. Cp. 1 Tim. vi. 20. 2 Pet. i. 5.

Hence the frequent occurrence of the word *γινώσκω* in this Epistle, where it is found about twenty-five times; see ii. 4, 5, 13, 14, 18; iii. 16, 19, 20, 24; iv. 2, 6, 7, 8, 13, 16; v. 2, 20; and of *οἶδα*, which occurs about twelve times; see ii. 20, 21; iii. 2, 5, 14, and passim. St. Peter repeats the word *ἐπίγνωσις* for a like reason; see 2 Pet. i. 2.

Throughout the Epistle St. John assures those who are trained in the saving verities of the Christian Faith, and who bring forth the fruits of Faith in holiness of life, that they know all things; they are the genuine Gnostics. Indeed, knowledge in the full Christian sense of the word, implies love. See *Didymus*

τηρῶμεν. ⁴ c' O λέγων, Ἐγνώκα αὐτὸν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, c ch. i. 6. & 4. 20
 ψεύστης ἐστὶ, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν ⁵ d' ὅς δ' ἂν τηρῇ αὐτοῦ τὸν d John 13. 35.
 λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ Θεοῦ τετελείωται. Ἐν τούτῳ γινώσκουμεν, & 14. 21, 23.
 ὅτι ἐν αὐτῷ ἐσμέν. ⁶ e' O λέγων ἐν αὐτῷ μένειν, ὁφείλει, καθὼς ἐκεῖνος περι- e John 15. 4, 5.
 ἐπάτησε, καὶ αὐτὸς οὕτως περιπατεῖν. 1 Pet. 2. 21.

⁷ f' Ἀγαπητοὶ, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιάν, ἣν f ch. 3. 11.
 εἶχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ παλαιὰ ἔστιν ὁ λόγος ὃν ἠκούσατε ἀπ' ἀρχῆς. 2 John 5.

⁸ g Πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὃ ἔστιν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν, ὅτι g John 1. 9.
 ἡ σκοτία παράγεται, καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει. & 8. 12. & 13. 34.
 & 15. 12.

⁹ h' O λέγων ἐν τῷ φωτὶ εἶναι, καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ h Rom. 13. 12.
 ἔστιν ἕως ἄρτι. ¹⁰ i' O ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει, καὶ σκάν- 1 Thess. 5. 5, 8.
 & 1 Cor. 13. 2.
 2 Pet. 1. 19.
 ch. 3. 14, 15.
 1 John 12. 35.
 2 Pet. 1. 10.

here, who observes that to "know the Lord" means, in the language of Holy Scripture, "to fear, to love, to obey Him."

St. John also declares, that those persons, who vaunt knowledge, and pervert the truth of Christ, and do not keep His commandments, *know nothing*, but are *blind*, and *walk in darkness*. See ii. 11. 2 Pet. i. 9; and cp. *Dr. Hammond* here, p. 824.

The word γινώσκω, signifying *experimental knowledge*, is distinguished from οἶδα, which has a wider signification. The Gnostic heretics asserted it to be a duty, γινώσκω πάντα, to have experimental knowledge of all things evil as well as good; see on i. 6: and they professed εἰδέναι πάντα, to have scientific knowledge of all things, however transcendental and mysterious. Compare below, ii. 29, as to the distinction between the two words, εἰδέναι and γινώσκω.

⁵ ἐν τούτῳ] *by this we know that we are in Him*. How do we know that we are in God? The answer is, *by obedience*.

⁶ ὁ λέγων ἐν αὐτῷ μένειν] *he who saith that he abideth in Him*. Observe the frequent occurrence of the word μένω, to abide, to wait with patience and perseverance,—in this and in the Second Epistle of St. John. It is repeated *twenty-six* times. The duty of abiding patiently in God, by faith and obedience in evil days, is characteristically inculcated by this beloved disciple, who survived his brother Apostles, and whose life was prolonged for near forty years after the destruction of Jerusalem, even to the age of a hundred years and more, and who, in days of persecution from without, and of rebuke and blasphemy from within (see v. 18), waited patiently and steadfastly as a faithful witness to the true faith in Christ's Incarnation and Godhead, and who had received a special charge from Christ to *tarry* (μένειν) till *He came*, and took him to Himself. See above on John xxi. 22, 23.

— καθὼς ἐκεῖνος περιεπάτησε] *as He walked*. Observe the emphatic ἐκεῖνος, *He*, spoken with feelings of reverence and adoration. "The Name" is the Name of Christ (3 John 7). "the Way" is the Way of Christ (Acts ix. 2, and note, Acts xx. 25); so, in this Epistle, the pronoun *He*, is CHRIST. See iii. 3. 5. 7. 16; iv. 17.

Mark also the use of the aorist, περιεπάτησε. Christ's walking was *one act* of undeviating obedience to God.

⁷ ἀγαπητοὶ, οὐκ ἐντολὴν καινὴν] *Beloved* (so the best MSS. and Editions. *Elz.* has ἀδελφοί), *I write not a new commandment to you, but an old commandment, which ye had from the beginning*. Do not listen to those false guides and Judaizing Teachers, who traduce the Gospel as a *novelty*; and who would limit the mercies of God, and the offices of Love, to their own sect or nation. The Christian Doctrine of Love of God, and of Love of *all men* in God, is the true doctrine *from the beginning*. Cp. Matt. v. 17. 2 John 5, "I beseech thee, lady, not as though I wrote a *new* commandment unto thee, but that which we had from the beginning, that we love one another." Cp. *Clemens Alex.*, in *Adumbrat.* here, and *Didymus*, who say that Love is the Law of God from the time of the Law and the Prophets, and even from the beginning of the world; and so *S. Cyril* in *Catená*, and *Cassiodor.*, *Complex.*, p. 127, and *Œcumen.*, and *Theophylact*, and *Bp. Andrewes*, v. 468, where he shows that the commandment of Love delivered in the Gospel is also in the Law of Moses and of Nature: it is in fact a necessary consequence of the Attributes of God Himself. And see *Bp. Sanderson*, iii. p. 315, and *Dr. Hammond* here.

⁸ πάλιν] *Again*: said with some intimation of correction of what has just spoken. In another respect the commandment of Love to God, and of *all men* in God, is a *new* one, *καινὴ*, not *νέα* (see on Eph. iv. 23, 24. Col. iii. 10), that is, it is *made new, renewed*, by Christ the second Adam, the Son of God, Who came from heaven to *make all to be one new man* in Himself (Eph. ii. 15), and Who has made *all things new* (2 Cor. v. 17.

Rev. xxi. 5), and in Whom each of us is a *new creature* (Gal. vi. 15), and Who has given us the Holy Ghost in the Sacrament of the *New Birth* (John iii. 5), to *renew us* in the spirit of our minds (Tit. iii. 5), and Who is the Mediator of the *New Covenant*, and writes it by His Spirit in our hearts (Heb. viii. 8; ix. 15), and gives us a *new name* (Rev. ii. 17), and has made us citizens of the *new Jerusalem* (Rev. iii. 12; xxi. 2), and has encouraged us to look for *new heavens* and a *new earth*, wherein dwelleth righteousness (2 Pet. iii. 13), and has thus given us new obligations, new motives, and new powers, to fulfil the Law of Love, and has displayed new measures of largeness in its fulfilment, by His own precepts and example.

Therefore, as St. John relates in his Gospel, our Lord Himself had said, *A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another*. John xiii. 34.

— ὃ ἔστιν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν] *which thing is true in Him (Christ) and in you*.

What is it that is here declared to be *true*?

Not the commandment (ἐντολὴ); the difference of gender precludes that interpretation. Nor is it simply the *substance* of the commandment that is asserted to be true; but the *substance* of it as *new*. Cp. *Lücke*, 2nd edition, and *Huther* here.

This new life of love is not a deceit, as the novel knowledge of those is, who say that they know God, and yet do not keep His commandments, especially this great commandment of all—Love; and who therefore *lie* (see v. 4), and *do not the truth* (see i. 6). Cp. v. 27, where ἀληθὲς is put as here in contrast to the ψεῦδος, or *lie*, of the Gnostic pretenders to illumination, whose works of darkness *belied* their professions.

But this new life of Love to God and of Love to man in God is *true*, genuine, really and vitally subsisting, and visibly manifested, and effectually energizing in *Christ*, Who is the New Man, and in *you*, who are *new creatures* in Him; in Him Who is the Head, and in you His Members; for Love is the element which knits all together in one another and in Him, and is therefore the *bond of perfectness*. Col. iii. 14.

— ὅτι ἡ σκοτία παρέρχεται] *because the darkness is passing by* (see v. 17), and the *true light already shineth*. Therefore this old commandment which ye have *from the beginning* is in a *certain sense new*; it is *renewed* and *restored* in Christ and the Gospel; because the darkness of error and sin which usurped its place and clouded it over, is now passing by (παρέρχεται), being dispersed by the sunshine of the Gospel, as mists and clouds are by the sun's rays; and the *light that is true* shineth.

Observe the adjective ἀληθινὸν, *true*, as opposed to what is *counterfeit* and *false*; see above on John xvii. 3, and below, v. 20. The Gnostics pretended to have *light*, to have special *illumination*; but their light is a false light, it is the light of "wandering stars, to whom is reserved the blackness of darkness," Jude 13.

The darkness is the darkness of the Old Man; the light is that of the New Man. As the Apostle says, "Ye were sometime Darkness, but now are ye Light in the Lord. Walk as Children of the Light." Eph. v. 8. 14. 1 Thess. v. 5. 6. *S. Augustine*.

At your Baptism ye were *enlightened* (ἐφωτίσθητε). See on Heb. vi. 4; x. 32). Ye became children of Light (see on Eph. v. 8); ye were engrafted into Christ; and if any man is in *Christ*, says St. Paul, *he is a new creature; the old things passed away* (παρῆλθε); *behold, all things are become new*. See on 2 Cor. v. 17, which text affords an excellent comment on St. John's meaning here.

Hence we see how natural is the transition to what follows in this place concerning the baptismal duties, consequent on the baptismal privileges, of all those who by their baptismal burial of the old man, and by their baptismal incorporation into the New Man, passed from the world of Darkness to that of Light.

k ch. 3. 14.

δαλον ἐν αὐτῷ οὐκ ἔστιν. ¹¹ ^k Ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ ἔστι, καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδε ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσε τοὺς ὀφθαλμοὺς αὐτοῦ.

l Luke 24. 47.
Acts 4. 12.
& 13. 38.

¹² ^l Γράφω ὑμῖν, τεκνία, ὅτι ἀφένονται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.

¹³ Γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς· γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν· ἔγραψα ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν Πατέρα.

m Eph. 6. 10—12.

¹⁴ ^m Ἐγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.

ⁿ Ἐγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροὶ ἔστε, καὶ ὁ λόγος τοῦ Θεοῦ ἐν ὑμῖν μένει, καὶ νενικήκατε τὸν πονηρόν. ¹⁵ ⁿ Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. Ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ Πατρὸς ἐν αὐτῷ.

n Matt. 6. 24.
Rom. 12. 2.
Gal. 1. 10.
James 4. 4.

10. καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν] and there is no stumbling-block in him. A significant saying. Observe ἐν αὐτῷ, in him. Whosoever hateth his brother, walketh in darkness, and carrieth his own stumbling blocks in himself; he hath them in his own heart, in his own evil passions, envy, hatred, and malice. Therefore he must fall: so to speak, he carries his fall along with him. But whosoever loveth his brother, abideth in the light, and there is no stumbling-block in him. He has the element of light around him, and he has no stumbling-block in him.

Compare the prophetic declarations of Ezek. xiv. 3. These men have set up their idols in their own heart, and put the stumbling-block of their iniquity before their own face; cp. v. 7. Idols and stumbling-blocks are usually external, and erected by others, but these men bring forth idols and stumbling-blocks for themselves out of their own hearts. So great is their sin and blindness.

The beauty and force of these expressions are obvious: and the preposition ἐν is to be taken in its literal sense; which is well expressed by Bengel; "he who hates his brother is a stumbling-block to himself." But he who loves, walks at ease and has a clear road before him."

12. γράφω ὑμῖν, τεκνία] I write to you, my little children, whom I have begotten in Christ (cp. note above, ii. 1). The word τεκνία, little children, is to be distinguished from the word παῖδια in v. 18.

The word τεκνία describes the spiritual relation in which all his hearers and readers stand to the Apostle their spiritual father. See v. 1. Cp. 1 Cor. iv. 14, τέκνα μου ἀγαπητά. 1 Cor. iv. 17. Eph. v. 1. 1 Thess. ii. 7. 11. Philem. 10.

But the word παῖδια, children, describes their childhood as compared with the maturer age of others here mentioned, viz., young men and fathers.

This distinction may be marked in English by prefixing "my" to the translation of τεκνία.

Observe now the order of the address here;

He first says, Γράφω ὑμῖν, τεκνία. This is the general address, applicable to all. They are all dear to him as his little children.

Next this arrangement follows:

Γράφω ὑμῖν, πατέρες.

Γράφω ὑμῖν, νεανίσκοι.

Ἐγραψα ὑμῖν, παῖδια.

Then the following:

Ἐγραψα ὑμῖν, πατέρες.

Ἐγραψα ὑμῖν, νεανίσκοι.

Παῖδια, ἐσχάτῃ ᾠρᾷ ἐστὶ, v. 18.

Lastly, the series is summed up by the same address as that which began the series,—καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ, v. 28. Thus the whole series takes the form of seven, and is closed by an eighth, the octave of the first. Compare the note on the Beatitudes (Matt. v. 3); and on the symbolical meaning of the number seven and eight, see on Luke xxiv. 1, and on 2 Pet. ii. 5, and Jude 14.

—ὅτι ἀφένονται ὑμῖν] because your sins have been forgiven you for His Name's sake. This is the ground of his general address to all his spiritual children; the forgiveness of their sins through Christ. That forgiveness had been imparted to them by Christ at their Baptism. See Matt. xvi. 19. Acts ii. 38; xxii. 16. Eph. v. 26, and Bp. Pearson, Art. ix., "those who are received into the church by the sacrament of Baptism, receive the remission of their sins of which they were guilty before they were baptized." Cp. Bp. Wilson here.

Thus the beloved disciple, the Apostle and Evangelist, St. John, instructs Christian Preachers to build their addresses, in Sermons and Exhortations to their spiritual children, on the foundation of the "One Baptism for the remission of sins."

Accordingly, the Church of England says by the mouth of

her Bishops, in the Order for Confirmation of her τεκνία, "Almighty and everlasting God, Who hast vouchsafed to regenerate these Thy servants, and hast given unto them forgiveness of all their sins."

13. γράφω ὑμῖν, πατέρες] I write to you, fathers, because ye have known Him Who is from the beginning,—the Everlasting Word, the Son of God, made Flesh for us. He repeats this statement, for greater emphasis and assurance, against the delusions of the false Teachers, who in their professions of superior knowledge, pretended to reveal a temporal origin of Christ: some of them asserting that Jesus was a mere man; and others, that Christ was an emanation who resided only for a season in Jesus. They pretend to know, and they disseminate their false knowledge; and they profess to instruct you, who are wiser than they are; for ye have known Him that is from the beginning (1 John i. 1. John viii. 25), whereas they in their ignorance impute a beginning to Him Who is from Eternity.

St. John condemns those who under a pretence of knowledge separated Jesus from Christ, and divided Christ from the Only-begotten; and severed the Only-begotten from the Word. S. Irenæus, iii. 18, ed. Grabe.

St. John here begins with fathers; then descends to young men; and from them to children.

He declares the important truth, that the highest degree of knowledge to which Christian fathers can attain, is the knowledge of the everlasting Son. And the beginning of all knowledge in which all Christian children are to be instructed, is the knowledge of God as their Father. God the Father is the Original of all blessings which descend through God the Son, by God the Holy Ghost (see on 2 Cor. xiii. 13). His Name is first spoken in Baptism. That Name begins the Creed. And every Christian soul, made God's child by adoption, cries Abba, Father (Gal. iv. 6), and all say with one voice, "Our Father, which art in heaven." Matt. vi. 9.

—γράφω ὑμῖν, νεανίσκοι] I write to you, young men, because ye have overcome the Wicked one. This saying is also repeated (see v. 14), for the same reason as the former. "Flee youthful lusts," says St. Paul to his son in the faith when young (2 Tim. ii. 22); and divine grace triumphs in young men, when by its means they, young as they are, conquer the Old Serpent (Rev. xii. 9; xx. 2).

In the seven Epistles of the Apocalypse there is a sevenfold promise to him that overcometh. See on Rev. ii. 1.

This address of St. John to young men comes with special force and beauty from him who was the youngest of Christ's Apostles, and the Disciple "whom Jesus loved," and who proved his own love for young men in a remarkable manner, as is recorded by Clemens Alexandrinus, quoted by Eusebius, iii. 20, and Chrysostom, Parænesis ad Theodorum lapsam, i. 11.

—ἐγραψα ὑμῖν, παῖδια] I write to you, children, because ye have known the Father: see above, the last note but one.

Elz. has γράψω, I write, here; but ἐγραψα, I wrote, is in A, B, C, G, and in many Cursive MSS., and in the Syriac, Coptic, Ethiopic, Arabic Versions, and Origen, Cyril, and other Fathers; and so Lach., Tisch.

This word ἐγραψα does not imply that any former letter had been written to them by St. John. It is the epistolary aorist used often by the writers of the N. T. (see 1 Cor. ix. 15. Philem. 21. 1 Pet. v. 12), when they would put themselves in the place of the recipients of their Epistles, and look back on the writing of the Epistles as a thing past.

By its use St. John condescends to his readers, and he begins with condescension to children. And it is not unworthy of remark, that having used the present tense (I write) seven times in this Epistle, i. 4; ii. 1. 7, 8. 12, 13 twice; he now adopts ἐγραψα (I wrote), and continues to use it to the end of this Epistle, where he employs it six times: see ii. 13, 14 twice, 21. 26; v. 13.

16 ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ Πατρὸς, ἀλλὰ ἐκ τοῦ κόσμου ἐστὶ. 17 Καὶ ὁ κόσμος παράγεται, καὶ ἡ ἐπιθυμία αὐτοῦ· ὁ δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ μένει εἰς τὸν αἰῶνα.

18 Παιδιά, ἐσχάτη ὥρα ἐστὶ καὶ, καθὼς ἠκούσατε ὅτι ὁ ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν· ὅθεν γινώσκουμεν ὅτι ἐσχάτη ὥρα ἐστίν.

19 Ἐξ ἡμῶν ἐξῆλθαν, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμενή-

o Eccl. 5. 11.

p Ps. 90. 10.

Isa. 40. 6.

1 Cor. 7. 31.

James 1. 10.

& 4. 14.

1 Pet. 1. 24.

q Matt. 24. 5, 24.

Acts 20. 29.

2 Thess. 2. 3.

2 John 7.

r Ps. 41. 10.

Acts 20. 30.

1 Cor. 11. 19.

16. ἡ ἐπιθυμία τῆς σαρκὸς] *the lust of the flesh, and the lust of the eyes, and the vainglory of life, its self-vaunting and ostentation* (see Rom. i. 30. 2 Tim. iii. 2. James iv. 16), *are not of the Father.*

The carnal Appetite, Covetousness, and Pride, these were the things by which the Devil endeavoured to overcome Christ at the Temptation; and these are the things, in which Christ conquered Satan, and has taught us to conquer him. These also were the things, which specially characterized those *Gnostic* deceivers, the filthy dreamers, against whom the Apostle warns his disciples. See above on 2 Pet. ii. 10. 18; and below, Jude 8. 16.

18. παιδιά, ἐσχάτη ὥρα ἐστίν] *Children, it is the last time.* Do not therefore be deceived by those Teachers who now propound new doctrines. The Son of God *has been* revealed in the *last time* (see on Heb. i. 1. Acts ii. 17. 1 Pet. i. 20). The Gospel which he has preached is God's *last* message to men. You are not to look for any new revelation. Whatever is *new*, is *false*. They therefore who now bring to you *new* doctrine are not followers of Christ, but of *Antichrist*. See above on Gal. i. 8, 9.

— καθὼς ἠκούσατε ὅτι ὁ ἀντίχριστος ἔρχεται] *as ye heard that Antichrist cometh* (on this use of the present tense, see Matt. ii. 4), *even now many Antichrists have arisen, whence we know that it is the last time, or season.*

The coming of Antichrist is a sign of the *last time*; for the coming of Antichrist is to be followed by the coming of Christ. "Venit Antichristus, et supervenit Christus," S. Cyprian, Ep. 68. But how long "the last time" will be, it is not for us to know (see Acts i. 7). Time, which may seem long to us, is but an hour to God (see 2 Pet. iii. 8). Hence St. John uses the word *ὥρα*, *hour*, here. It may seem long *now*, but when it is past, it will seem only like a watch in the night (Ps. xc. 4).

B, C omit the article δ before ἀντίχριστος, but it is found in A, G, K, and the majority of cursive MSS., and *Theophyl.*, and *Ecumen.* See also ii. 22.

(1) St. John alone uses the word *Antichrist*, and he uses it only in his Epistles, where it occurs five times (ii. 18 twice, 22; iv. 3. 2 John 7). It is never used by him in the Book of Revelation.

The word Ἀντί-χριστος signifies one who *opposes* Christ: ἐναντίος τῷ Χριστῷ (*Theophylact*); "Christi rebellis" (*Tertullian*, *Præscr.* c. 4); "contrarius Christo" (*Augustine*); see *Lücke*, p. 190. *Hulther*, p. 106, and *Dean Trench*, *Synonyms* N. T. xxx. pp. 120—125.

Every one who sets himself against Christ, is an *Antichrist*: he may, or may not, set himself in the place of Christ. Cp. *Wetstein*, p. 717, and *Suicer* on the word Ἀντί-χριστος, i. p. 390. It is not necessary that he should do so, in order to be an Antichrist. And indeed the character assigned by St. John in his Epistles to Antichrist properly so called, is one of open hostility to the Divinity and Humanity of Christ; but is not one of *assumption* of His attributes.

The general opinion of the Fathers was that a *personal* Antichrist would appear a short time before the second Coming of Christ. See *Irenæus*, v. 25. 30, *Stieren*; p. 437—452. *Grabe*. *S. Hippolytus*, de Christo et Antichristo, pp. 1—36, ed. *Lagarde*. *Origen* c. Cels. vi. p. 499, and in *Matt.* xvii. *S. Chrysostom* in *Matt.* xvii. *S. Hilary* in *Matt.* xx. *S. Cyril. Hieros.* Cat. xi. *S. Greg. Nyssen* in *Eunomium*, Orat. xi. *S. Jerome* in *Dan.* vii. and xi., and *Quest.* xi. ad *Algasium*. *S. Augustine* in *Ps.* ix.; de *Civ. Dei* xx. c. 19; c. 20. *S. Gregory*, *Moral.* in *Job* xi. 9; xiv. 11; xx. 25. *Homil.* vii. and xxix. in *Evangelia*.

This opinion, commended by such authorities, is entitled to respectful attention; but it is our duty to be circumspect in the acceptance of any interpretations of *unfulfilled* prophecy. See on *John* xxi. 23, and note on 2 Pet. i. 20, whence it appears that even the inspired Prophets were not able to interpret their own prophecies. See also below, on *Rev.* xvii. 1.

St. John's argument is this, *It is the last time* (ὥρα), and as ye heard that Antichrist cometh (i. e. in the last time), and as ye see that many Antichrists are already come, therefore we know that this is the last time.

St. John therefore recognizes the fulfilment of the prophecy concerning the coming of Antichrist, in the appearance of

many Antichrists who are already come. He therefore appears here to represent Antichrist as an *incorporation* of those who set themselves against Christ. Cp. *Ecumen.* in iv. 3. *Damascen.* de *Orthod. fide*, iv. 27. And this opinion is confirmed by what he says (v. 22), "this man is the Antichrist, he that denieth the Father and the Son." See also iv. 3, and 2 John 7.

The same is the doctrine of St. John's scholar, *S. Polycarp*, in the only passage of the Epistles of the Apostolic Fathers, where the word *Antichrist* is found. "Whosoever doth not confess that Jesus Christ is come in the flesh, is *Antichrist*." *Polycarp*, *Philipp.* c. 7.

This is also in accordance with St. Paul's prophecy concerning the "Lawless One" or "the Man of Sin," which represents a form of evil, displaying itself in a *continuous series* of persons, who are, as it were, *incorporated* and *personified* in one: see the note above on 2 Thess. ii. 3—12.

In like manner, it seems that the word *Antichrist* represents a succession of persons in different times, animated by a spirit of violent hostility to Christ. So *Lange*, *Baumgarten-Crusius*, and *Bengel*, who says. Where St. John speaks of Antichrist, or the Spirit of Antichrist (iv. 3), he signifies the enemies of the truth united together—"sub singulari numero omnes mendaces et veritatis inimicos inuit"—that is, he comprises in this term all the enemies of the *Christian* truths which he is inculcating.

It is however consistent with such a proposition to believe, that the Spirit of Antichristianism may develop and consummate itself eventually in some extraordinary personal antagonism to Christ. Time,—the great Interpreter of Prophecy,—will show.

(2) It has been supposed by some, that *Antichrist*, as described by St. John in his Epistles, is the same Power as that which is delineated by St. Paul as "the Man of Sin."

But in interpreting the prophecies of Scripture, care must be taken to adhere to the language of Scripture. The assumption of identity where it does not exist has been a fruitful source of error. St. Paul never uses the word "Antichrist;" and the attributes of Antichrist and those of the Man of Sin, as described by St. John and St. Paul respectively, do not correspond accurately to each other.

In the character of Antichrist, St. John describes an *Infidel* opposition to Christ, an open, impious denial of the Father and of the Son. There is nothing secret, no Mystery, there. But in the description of the Man of Sin, or the Lawless One, St. Paul represents a MYSTERY (2 Thess. ii. 7), something secret and sacred; a spiritual power, working miracles, and sitting in the Church of God. See above, on 2 Thess. ii. 3—12.

It is by no means impossible that the two Powers, described by the two Apostles respectively, may eventually coalesce. Time will show. But the Apostolic descriptions of them are definite and distinct; and it is the duty of an Expositor of Scripture not to "be wise above what is written" (1 Cor. iv. 6), and to compare spiritual things with spiritual (1 Cor. ii. 13), and not to confound things which are dissimilar, especially in the interpretation of Prophecy; lest the benefit be lost which might otherwise be derived from its warnings, and from the evidence it affords to the truth of the Gospel.

Further, there is reason to believe that St. Paul in his Prophecy (in the second chapter of the Second Epistle to the Thessalonians) is describing the same power as that which is described by St. John in another place, viz., in the Book of Revelation; where the word *Antichrist* never occurs. There is a remarkable similarity of features and language in those two descriptions: see *Rev.* xvii. 5. 7, compared with St. Paul's words, 2 Thess. ii. 7; and *Rev.* xiii. 12, 13 with 2 Thess. ii. 9; and *Rev.* xvii. 8. 11 with 2 Thess. ii. 3; and *Rev.* xiii. 4. 8 with 2 Thess. ii. 4; and see the notes below on *Rev.* xvii. 7, 8.

The resemblances between those two descriptions of St. Paul and St. John strengthen the belief that they refer to the same power; and they also confirm the argument derived from the discrepancies in the other descriptions which have just been mentioned, that the powers delineated by them are not the same.

19. ἐξ ἡμῶν ἐξῆλθαν] *They went out from us, but they were not of us.*

s Ps. 45. 8.
 & 133. 2.
 John 14. 26.
 & 16. 13.
 Heb. 1. 9.
 1 ch. 4. 3.
 2 John 7.

κείσαν ἂν μεθ' ἡμῶν ἄλλ' ἵνα φανερωθῶσιν, ὅτι οὐκ εἰσὶ πάντες ἐξ ἡμῶν.
 20 Καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ Ἀγίου, καὶ οἴδατε πάντα. 21 Οὐκ ἔγραψα
 ὑμῖν ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἴδατε αὐτήν, καὶ ὅτι πᾶν ψεύδος ἐκ
 τῆς ἀληθείας οὐκ ἔστι. 22 Τίς ἐστὶν ὁ ψεύστης, εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς
 οὐκ ἔστιν ὁ Χριστός; οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν Πατέρα καὶ

St. John here announces the fulfilment of what had been prophesied by St. Paul in his farewell address to the Ephesian Presbyters at Miletus, "that out of their own selves would men arise, speaking perverse things, to draw the disciples after them" (Acts xx. 30).

The many *Antichrists* here described are the Heresiarchs of St. John's age. He says that they went out from us; and this was specially applicable to the father of the Gnostics, *Simon Magus*, who was baptized by St. Philip the Deacon at Samaria (see on Acts viii. 9—18), and who is called an *Antichrist* by the ancient Fathers; see *S. Cyril. Hierosol.*, Catech. vi. p. 53, and *Dr. Hammond* here, and *Tillemont*, Hist. Eccles. ii. p. 19.

The same was true of another Heresiarch of the same age, *Ebion*, to whom *Tertullian* applies St. John's words. In his Epistle, St. John calls them *Antichrists*, who deny that Jesus is come in the flesh, and that Jesus is the Son of God. The former proposition is denied by *Marcion*, the latter by *Ebion*: see *Tertullian*, *Præscr. Hæret.*, c. 33.

St. Jerome affirms that St. John directed this censure also against another Heresiarch of the Apostolic age, *Cerinthus*, who arose within the Church and opposed the Apostles (see on Acts xv. 1), and of whom there is an historical record, that he was personally known to St. John at Ephesus; and that when St. John had gone into a bath there, and heard that he was within it, he quitted it immediately, saying, "Let us depart, lest the bath fall on us, now that *Cerinthus, the enemy of the truth*, is there." See *S. Irenæus* iii. 3. *Euseb.* iii. 20. *Theodoret*, Hæc. Fab. ii. 3. *Cerinthus* made a distinction between Jesus and Christ.

See also the important testimony of *S. Irenæus* (iii. 18, Grabe), who cites this passage (vv. 18—22), and applies it to the Gnostic Teachers of that age who arose within the Church, viz., *Simon, Ebion, and Cerinthus*. Cp. *Estius* here, p. 1217. *Dr. Hammond* here, p. 828. *Bp. Bull.* Ind. Eccl. Cathol. ii. 6, p. 44. *Dr. Waterland* on the Trinity, vol. v. chap. vi. p. 187, and above, *Introduction* to this Epistle, pp. 98—101.

— μεμερήκεισαν ἡμεῖς] they would have remained with us. If they had been really of us—living and sound members of the mystical body of Christ—they would have continued in it. *Continuance* is an essential condition of *vitality*. He who quits the Church proves himself to be an unsound member of it; "nemo sapiens nisi fidelis; nemo Christianus, nisi qui ad finem perseveraverit." *Tertullian*, *Præscr.* 3.

This saying of the Apostle gives no countenance to the predestinarian notions of final *perseverance*. The terms here used, viz., *going out*, and *abiding*, are significant of *free will*.

— ἄλλ' ἵνα φανερωθῶσιν] they went out—i. e., their going out was permitted—in order that they might be manifested that they are not all of us. The emphatic word is *φανερωθῶσιν*, and the use of *ἐκ*—denoting origin from, and appurtenance to—may be illustrated by 1 Cor. xii. 15, *ὅτι οὐκ ἐμὴ χεὶρ, οὐκ ἐμὴ ἐκ τοῦ σώματος*, and see below, iii. 12, *καὶ ἐκ τοῦ ποτηρίου ἡν*. Compare the words of St. Paul (1 Cor. xi. 19), "There must also be heresies among you, in order that they, who are approved, may be made manifest among you;" where the conjunction *ἵνα*, as here, marks the *design of God* in permitting Heresies and Schisms to exist (cp. note above on 2 Cor. iv. 7), and suggests the uses which the faithful ought to make of heresies and schisms. Cp. *Tertullian*, *Præscr.* 3, where he cites these words of St. John.

A special benefit accruing from the *going out* of these Heretics, and from their overt opposition to the doctrine of Christ, and from the public manifestation of them to the world in their true character (as *Simon Magus* was made manifest in his opposition to St. Peter at Rome. *Euseb.* ii. 15. *S. Cyril*, Catech. c. vi. *Arnobius*, ii. p. 50. *Maxim. Taurin.*, Hom. 54, p. 231. *S. Epiphanius*, hær. 21. *Philast.* c. 29. *Tillemont* i. p. 76), was this, that the Heathen were thus disabused of their notion, that the Christian Church herself was identified with these Heretics, and was accountable for their erroneous teaching and profligate living. St. Peter says, that through them the *Way of Truth* would be evil spoken of (2 Pet. ii. 2); and *Theodoret* asserts (hær. fab. ii. præf.) that "the Teachers of those heresies" (such as *Simon Magus* and *Cerinthus*, whom he specifies) "were called *Christians*, and that many persons imagined that all Christians were guilty of their enormities."

Some expositors suppose that *οὐ πάντες* here is equivalent to

none: cp. Matt. xxiv. 22. But this appears to be an incorrect rendering, and is not authorized by the ancient Interpreters.

St. John says that their *going out* was the *proof* that they are not all of us: cp. 2 Thess. iii. 2. They all pretend to be of us, and the Heathen confound them with us. But their secession from us, and opposition to us, clearly prove that they are not all of us. Some false teachers there are still, who propagate heresies in the Church. They are Tares in the field, but as long as they are in the field, it is not easy to distinguish them from the wheat. They are not of us, but they are not manifested as such by going out from us. But the *going out* of those who have left us, and who resist us, is a manifest token to all men, that they and their associates are not all of us, as they profess to be, and as the heathen suppose them to be; and as even some of the brethren in the Church imagine that they are, and are therefore deceived by them. By their going out they are manifested in their true light; and by their opposition to us Truth is distinguished from Error, and Error from Truth.

20. ὑμεῖς χρίσμα ἔχετε] ye have an unction from the Holy One, Who is anointed with the oil of gladness above His fellows. See Heb. i. 9. Cp. *Bp. Pearson* on the Creed, Art. ii. p. 178. His unction flows down on you His members, and therefore, when a name was to be given to the disciples to distinguish them from all others, they were called *Christians*. Acts xi. 26.

Ye have a *chrism* from the *Christ*. They, the heretical teachers, are members of *Antichrist*.

Ye are anointed in Him Who has consecrated you with His unction, and made you *kings and priests* to God. Rev. i. 6.

This language of St. John is the more remarkable, because it is addressed to *παῖδες, πueruli, children*. Children have an unction from the Holy One, in their Baptism, when they were made members of Christ. "Eam unctionem spirituales habent *pueruli*, namque cum baptismo conjunctum erat donum Spiritus Sancti" (*Bengel*), and in their Confirmation, called *χρῆσις τελειωτική*. See *Bp. Wilson* here.

— καὶ οἴδατε πάντα] and ye know all things. Ye, even though children in age, are the true Gnostics, for ye know Christ; whereas they who pretend to know every thing are mere babes. Cp. John xiv. 26. They, the so-called Gnostics, pretend to knowledge and to teach you; but they know nothing, and walk in darkness, v. 11. See above, 1 John ii. 3, and below, vv. 21. 27 of this chapter, and on Jude 5.

This language is adopted by St. John's scholars, *S. Ignatius* and *S. Polycarp*, in their Epistles, *ὃν οὐδὲν λαθάνει ὑμᾶς. Ignat.* ad Eph. 14. "Nihil vos latet," *Polycarp*, ad Phil. 12.

22. τίς ἐστὶν ὁ ψεύστης] who is the liar, but he that denieth that Jesus is the Christ? Who is the liar? Who is the Antichrist, in whom the lie, of which St. John speaks, is summed up? Who is he, that has that character, as distinguished from, and opposed to, those who hold the Truth? On this sense of the definite article, see on John iii. 10; xviii. 10; and *Winer*, § 18, p. 97. Compare the words of *Tertullian*, maintaining from these words of St. John the doctrine of the Trinity, against *Praxeas*, c. 27.

Ye who are true Christians have an unction from the Holy One; ye are God's anointed ones; ye are even called *χριστοί*, by virtue of your union with *Christ* (see Ps. cv. 15); ye make up one body in Christ, see on Gal. iv. 19; and Rev. xii. 5. They are *ἀντί-χριστοί*, they make up one body of Antichrist. Cp. *Bp. Pearson*, Art. ii. pp. 190—196.

— οὗτός ἐστιν ὁ ἀντί(χριστος)] This (i. e. he who denieth that Jesus is the Christ) is the antichrist, who denieth the Father and the Son. *Cerinthus* and his followers denied that Jesus was the Christ, dividing Jesus from Christ; and they denied the Son, because they did not acknowledge that Jesus was personally united with the Word, the Eternal Son of God; nor that the Word was the only-begotten of the Father; and so they disowned the divine Sonship of Jesus and Christ, and thus they denied the Father and the Son. See *S. Irenæus*, iii. 18, Grabe, and *Dr. Waterland*, v. p. 188, and above, *Introduction*, p. 100.

Ebion denied the divinity of Jesus. *Simon Magus* affirmed that he himself was the Father and the Son in different manifestations, and he denied the reality of Christ's humanity. See above on 2 Pet. ii. 1, and *Bp. Pearson* on the Creed, Art. iii. p. 301, note. Thus they were Antichrists, denying the Father and the Son.

Ye are members of Christ, ye are one body in Him. Ye

τὸν Τίον. ²³ ^u Πᾶς ὁ ἀρνούμενος τὸν Τίον οὐδὲ τὸν Πατέρα ἔχει· ὁ ὁμολογῶν τὸν Τίον καὶ τὸν Πατέρα ἔχει. ²⁴ ^{John 12. 9.} ^{John 15. 23.} ^{2 Tim. 2. 12.} ^{ch. 4. 15.} Ὑμεῖς οὖν ὁ ἡκούσατε ἀπ' ἀρχῆς ἐν ὑμῖν μενέτω. Ἐὰν ἐν ὑμῖν μείνῃ ὁ ἀπ' ἀρχῆς ἡκούσατε, καὶ ὑμεῖς ἐν τῷ Τίῳ καὶ ἐν τῷ Πατρὶ μενεῖτε. ²⁵ Καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον. ²⁶ Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς. ²⁷ ^{x Jer. 31. 33, 34.} ^{John 14. 26.} ^{& 16. 13.} ^{Heb. 8. 10, 11.} Καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ ἐν ὑμῖν μένει, καὶ οὐ χρεῖαν ἔχετε ἵνα τις διδάσκῃ ὑμᾶς· ἀλλ', ὡς τὸ αὐτὸ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστι, καὶ οὐκ ἐστὶ ψεύδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς, μενεῖτε ἐν αὐτῷ.

²⁸ ^{y Mark 8. 38.} ^{ch. 3. 2.} ^{z ch. 3. 7, 10.} Καὶ νῦν, τέκνια, μένετε ἐν αὐτῷ· ἵνα ὅταν φανερωθῇ ἔχωμεν παρρησίαν, καὶ μὴ αἰσχυρθῶμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ. ²⁹ ^z Ἐὰν εἰδῇτε ὅτι δίκαιός ἐστι, γινώσκετε ὅτι πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.

III. ¹ ^{a John 1. 12.} ^{& 16. 3. & 17. 25.} Ἰδετε, ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ Πατήρ, ἵνα τέκνα Θεοῦ κληθῶμεν· διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν.

² ^{b Isa. 56. 5.} ^{John 1. 12.} ^{Rom. 8. 15, 16, 29.} ^{1 Cor. 13. 12.} ^{& 15. 49.} ^{Gal. 3. 26. & 4. 6.} ^{Phil. 3. 21.} ^{Col. 3. 4.} ^{c ch. 5. 17.} ^{d Isa. 53. 4, 9.} ^{2 Cor. 5. 21.} ^{1 Tim. 1. 15.} ^{1 Pet. 2. 22, 24.} Ἀγαπητοὶ, νῦν τέκνα Θεοῦ ἐσμεν· καὶ οὐπω ἐφανερῶθη τί ἐσόμεθα. Οἶδαμεν ὅτι ἐὰν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα· ὅτι ὁσόμεθα αὐτόν καθὼς ἐστι.

³ Καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ ἀγνίζει ἑαυτόν, καθὼς ἐκεῖνος ἀγνός ἐστι. ⁴ ^c Πᾶς ὁ ποιῶν τὴν ἀμαρτίαν καὶ τὴν ἀνομίαν ποιεῖ· καὶ ἡ ἀμαρτία ἐστὶν ἡ ἀνομία. ⁵ ^d καὶ οἶδατε ὅτι ἐκεῖνος ἐφανερῶθη, ἵνα τὰς ἀμαρτίας

are one man in Him (see John xvii. 11. 21. 1 Cor. x. 17); they are members of Antichrist, and make one body in him: they are the Antichrist. See on v. 18.

They are called Antichrists, who fall away from the Church of Christ, and teach what is false concerning Christ, in order to be leaders in Heresy. *Didymus*.

^{23.} *πᾶς ὁ ἀρνούμενος τὸν Τίον* Every one who denieth the Son hath not even the Father, because the essence of a Father is to have a Son; and if the filial relation of Jesus Christ to God is denied—as it is denied by these Antichristian teachers—the paternity of the Father is denied also. See above, *Introduction*, p. 190.

The words of the Apostle here manifestly refer to the dogmas of Cerinthus and Ebion. *Bp. Bull.*, Jud. Eccl. ii. sect. 5.

— *ὁ ὁμολογῶν—ἔχει* he that acknowledgeth the Son hath the Father also. These words are printed in italics in the Authorized English Version; but they are found in the text of the oldest Greek MSS., e. g. A, B, C, and in many Cursives, and in *Clement*, *Origen*, *Athanasius*, *Cyril*, in the *Syriac*, *Vulgate* (many MSS.), and *Arabic* Versions: and are received by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*

^{25.} *τὴν (ζὴν τὴν αἰώνιον)* On the *approbition*, see *Phil.* iii. 18. 2 Cor. x. 13. *Winer*, § 59, p. 469, note on John viii. 25.

^{28.} *καὶ νῦν, τέκνια* and now, my little children, abide in Him. He returns to the general term of address, *little children* (see ii. 12), and assures all his spiritual children that they have no need of learning any new doctrine (see vv. 21—27), but it is their duty to abide steadfast in the old. See *Jude* 3, and *Rev.* ii. 24.

— *ἵνα—μὴ αἰσχυρθῶμεν ἀπ' αὐτοῦ* in order that we may not be driven to shame from Him, and by Him, at His Coming; as He Himself says in the Gospel that the wicked will be. *Mark* viii. 38. On this force of *ἀπὸ*, see *Winer*, § 47, p. 332. Cp. the use of *ἀπὸ* in *Ecclus.* xxi. 22, and of *ἐκ* in *Rev.* xv. 2.

^{29.} *ἐὰν εἰδῇτε* if ye know that He is righteous, ye know that every one who hath been born of Him is righteous. If ye know (εἰδῇτε), as a doctrine of the Christian faith, that He is righteous, ye are sure by analogical inference, from your own personal experience and cognizance (γινώσκετε), that whoever has been really born of Him, whosoever is His genuine offspring, is also righteous; and consequently ye are sure, that the Gnostic teachers and their votaries, who profess to be children of Christ, and yet live ungodly lives, assert what is false. See below, iii. 7—9, ὁ ποιῶν δικαιοσύνην δίκαιός ἐστι, καθὼς ἐκεῖνος δίκαιός ἐστιν, κ.τ.λ.

On the distinction between the words εἰδέναι and γινώσκειν, see above, ii. 3.

Some Expositors render γινώσκετε by know ye, in the imperative mood; but this seems to be inconsistent with St. John's declaration above, vv. 20, 21.

CH. III. 1. *ποταπὴν ἀγάπην δέδωκεν* what kind of love hath the Father given to us; to us, who were enemies to Him, *Rom.* v. 10. *Col.* i. 20, 21. 1 *John* iv. 10. *Bp. Pearson*, Art. i. p. 61.

His love to us was a free gift, *Rom.* v. 16. He gave us power in Christ to become Sons of God, τέκνα Θεοῦ, *John* i. 12. On *ποταπὸς*, see *Matt.* viii. 27. *Luke* i. 29. 2 *Pet.* iii. 11. Cp. *Clemens R.* c. 35.

— *ὁ κόσμος οὐ γινώσκει ἡμᾶς* the world knoweth us not. Do not therefore be surprised and dismayed, that you are hated and persecuted by it, see v. 13, and cp. our Lord's words, *John* xv. 19; xvi. 33.

^{3.} *ἐὰν φανερωθῇ* when He shall be manifested; i. e. Christ. On this use of ἐκεῖνος, see ii. 6, and cp. *Col.* iii. 4. The nominative to φανερωθῇ is contained in αὐτῷ, and cp. v. 5, ἐκεῖνος (i. e. Christ) ἐφανερῶθη, and v. 8, ἐφανερῶθη ὁ υἱὸς τοῦ Θεοῦ.

— *ὅμοιοι αὐτῷ ἐσόμεθα* we shall be like Him. See *Phil.* iii. 21. *Col.* iii. 4.

— *ὁσόμεθα αὐτόν* we shall see Him appearing. On the sense of *ὁπτομαι*, see note on *John* xvi. 16. *Rev.* i. 7.

We shall then see Him as He is; that is, as God as well as Man, in all His glorious attributes of perfect holiness and love. We shall see His face (see *Rev.* xxii. 4), and therefore we know that we shall be like Him; for only they who are like Him will have the beatific vision of God. *Matt.* v. 8. 1 *Cor.* xiii. 12; xv. 49. 2 *Cor.* iii. 18. *Col.* iii. 4.

Let us therefore so live, that when He shall come again, we may be able to behold Him, as He is, in all the fulness of His grace and glory. *Cassiodor*.

The editions generally have *ἐστὶ*; but *ἐστι*, he is, or exists, in His own essence, seems preferable, as more emphatic.

^{3.} *ἐπ' αὐτῷ* upon Him, Christ Jesus, Who is our hope (1 *Tim.* i. 1). He is only the foundation, upon which our hope is built. Cp. *Rom.* xv. 12, and *Heb.* vi. 18, and the words of one of St. John's disciples, "Let us cleave continually to our Hope, which is Christ Jesus." *S. Polycarp*, Ep. ad *Phil.* 8.

— *ἀγνίζει ἑαυτόν* halloweth Himself, as Christ is holy. Cp. *John* xvii. 19. 24, and *Rom.* xii. 1. 1 *Pet.* i. 16. Every one who hath the hope of beholding Him, halloweth himself, as He is holy; for "without holiness no man shall see (ὄψεται) the Lord," *Heb.* xii. 14.

^{4.} *ἀνομίαν* lawlessness; for where there is no law, there is no sin. See *Rom.* iv. 15, and cp. *Bp. Pearson*, Art. x. pp. 670, 671. *Bp. Sanderson*, iv. 74. 94. 190.

"Every one who worketh sin, worketh also lawlessness." This assertion is directed against the Ebionites (see *Irenæus*, p. 103, Grabe) and Cerinthian Gnostics, who professed a reverence for the Law of God. St. John argues, that it is vain for them to allege that they revere the Law, when they commit sin. Therefore, let them not deceive you by this allegation, see v. 7.

^{5.} *καὶ οἶδατε* and ye know that He was manifested in order to take away our sins (see *John* i. 29), and in Him sin does not exist. Every one that abideth in Him sinneth not; does not live in sin; does not allow himself in the wilful and habitual practice of sin. See below, v. 9, and *Bp. Wilson* here: every one that sinneth hath not seen Him, nor known Him.

e ch. 2. 4. & 4. 8.
3 John 11.

f ch. 2. 29.
& ver. 10.
g Gen. 3. 15.
John 8. 44.

h 1 Pet. 1. 23.
ch. 5. 18.

i ch. 4. 8.

k John 13. 34.
& 15. 12.
ch. 1. 5. & 2. 7.
ver. 23.

ἡμῶν ἄρῃ· καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστι. ⁶ Πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων οὐχ ἑώρακεν αὐτόν, οὐδὲ ἔγνωκεν αὐτόν.

⁷ Τεκνία, μηδεὶς πλανάτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστι, καθὼς ἐκεῖνος δίκαιός ἐστιν. ⁸ Ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ Διαβόλου ἐστίν· ὅτι ἀπ' ἀρχῆς ὁ Διάβολος ἁμαρτάνει. Εἰς τοῦτο ἐφανερώθη ὁ Υἱὸς τοῦ Θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ Διαβόλου. ⁹ Πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει, καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ Θεοῦ γεγέννηται. ¹⁰ Ἐν τούτῳ φανερά ἐστι τὰ τέκνα τοῦ Θεοῦ καὶ τὰ τέκνα τοῦ Διαβόλου. Πᾶς ὁ μὴ ποιῶν δικαιοσύνην οὐκ ἔστω ἐκ τοῦ Θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ· ¹¹ ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ'

St. John's meaning here is illustrated by the language of his disciple, *S. Ignatius*. "No one who professeth *faith*, *sinneth*; and no one who hath love, *hatheth*. They, who profess themselves *Christians*, will be manifested by what they do." *S. Ignatius*, ad Ephes. 14; and this is the sense assigned to St. John's words by *S. Jerome* in *Jovinian*. ii. c. 1, and contra *Pelagianos*, i. c. 3.

Here then is another caution against the Gnostic Teachers, who professed to *believe* in Christ, and pretended to superior *knowledge* of divine things, and yet indulged themselves in the commission of sin, and denied Him by their evil lives. Cp. *Titus* i. 16. 2 *Tim.* ii. 19; iii. 5.

⁷ *τεκνία*] *my little children, let no one deceive you*: as these Gnostic teachers endeavoured to do. Cp. ii. 26, "These things I write concerning those who are endeavouring to deceive you." Here is the clue to the interpretation of these verses, which cannot be understood without reference to their tenets and practices. See the next note, and the formula *μὴ πλανᾶσθε*, James i. 16.

— *ὁ ποιῶν τὴν δικαιοσύνην*] *he that worketh righteousness is righteous, like as He (Christ) is righteous*: a sentence directed against those deceivers, such as the followers of Simon Magus, who said that they could please God without righteousness; and that, whatever might be the case with others, who had not their spiritual *gnosis*, they themselves had no need to *work righteousness*, but that they would be saved by *grace*, whatever their works might be. "*Liberos agere quæ velint; secundum enim ipsius (Simonis) gratiam salvari homines, sed non secundum operas justas.*" *S. Irenæus*, i. 20, Grabe. *S. Hippolytus*, Philos. p. 175. *Epiphanius*. hæc. xxi. *Theodore*, hæc. fab. i. c. 1, who testifies that on the presumption of the indefectibility of special grace within themselves, they fell into all kinds of lasciviousness.

⁸ *ὁ ποιῶν τὴν ἁμαρτίαν*] *he that worketh, or maketh sin*: *ποιῶν*, a strong word describing habitual design and actual habit of life, not an occasional lapse on the road, but a wilful and presumptuous self-surrender to sin, as a trade or profession; like that of Ahab, "who sold himself to work wickedness." 1 *Kings* xxi. 25.

— *εἰς τοῦτο ἐφανερώθη*] *for this purpose the Son of God was manifested, that He might destroy the works of the Devil*. A third argument against these Gnostic deceivers, who are doing the work of the Devil (v. 8), and opposing the purpose of the Advent of Christ, and thus proving themselves to be *Antichrists*. This use of the word *ἀνείν*, applied to the destruction of what is evil, is found in the Epistle of St. John's scholar, *S. Ignatius*, to St. John's Church of Ephesus (ad Eph. i. 3), *ἀνέται ὁ θεός, ἐλθέτω πάσα μάγια* (ibid. c. 19).

⁹ *πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ ἁμαρτίαν οὐ ποιεῖ*] *Every one who hath been born of God doth not work sin, doth not work it as his habitual work, οὐ ποιεῖ*, see v. 8; "doth not knowingly live in sin" (*Bp. Wilson*), *because His seed (God's) abideth in him*: a sentence directed against the deceivers who called themselves an *elect seed*, and incapable of sin. Cp. *Irenæus*, i. 12; Grabe, p. 31. Cp. note above, i. 7; below on Jude 19.

Observe the perfect *γεγεννημένος*, indicating that the filial state, which commenced when he was first regenerate, continues; cp. *Winer*, § 40, p. 243; above, 1 *Cor.* xv. 4. 2 *Cor.* i. 15; v. 17. Col. i. 16; and see the next note; and below, v. 18.

— *καὶ οὐ δύναται ἁμαρτάνειν*] *and he cannot be a sinner, because he hath been born of God*.

The supposed difficulty in this passage is to be removed by due attention to the *tenses* used. Such attention would have preserved the Church from much erroneous teaching and profitless controversy.

St. John uses the perfect tense here: he does not say *ἐγεννήθη*, he was born; but *γεγέννηται*, he hath been born, and the life given him at his birth abides in him. See the preceding note.

Observe also he uses here the present infinitive, not the aorist. He says, *οὐ δύναται ἁμαρτάνειν*, i.e. he cannot be a

sinner. He does not say, *οὐ δύναται ἁμαρτεῖν*, he cannot fall into sin, by ignorance, error, and infirmity. Such an assertion would be inconsistent with the whole tenor of Scripture, for in many things we offend all (*James* iii. 2), and with St. John's own doctrine in this Epistle, where he says, "If we say that we have not sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just in order to forgive us our sins, and to cleanse us from all unrighteousness," i. 8, 9.

On this difference of the present infinitive and aorist infinitive, see *Winer*, § 44, pp. 296, 297, and *Stallbaum* there quoted, p. 295. Thus, for example, *πιστεῖν* is to make a profession of faith, or an act of faith, at a particular time; but *πιστεύειν* is to believe, to be a believer; *δουλεύσαι* is to do an act of service; *δουλεῖν*, to be a slave; οὐδὲς οὐκείῃς δύναται δυσὶ κυρίοις δουλεῖν, no servant can be a slave to two masters: so ἁμαρτεῖν is to commit a sin, but ἁμαρτάνειν is much more than this, it is to be a sinner.

He that hath been born of God, and liveth as a son of God, cannot be a sinner. It is inconsistent with the essential conditions of his spiritual birth, by which he is dead to sin. It is contrary to the nature which he has as a child of God. This is well expressed by *Didymus* here, who says, "St. John does not assert that the man who has been born of God will never commit sin; but he asserts that he does not work sin—Non scriptum est non peccabit, sed non peccatum facit; non idem est peccare et peccatum facere; a child of two days old, by reason of his natural childhood, cannot sin, but a child of God cannot be a sinner."

Therefore, they who commit sin, on the plea, that being elect children of God, they must be saved, whatever they do, contravene the fundamental law of their existence, and disinherit themselves. See this plea handled by St. Paul, *Rom.* vi. 1—4.

The word *δύναμις* here, as often, does not signify a physical, but a moral impossibility. They that are evil cannot speak good things. (*Matt.* xii. 34.) Christ could not do any miracle at Nazareth because of their unbelief. (*Mark* vi. 5.) How can ye believe, who receive honour one of another? *John* v. 44. Cp. *John* vii. 7; viii. 43; xii. 39; xiv. 17. *Gen.* xix. 22; note on *Luke* xvii. 1; and on *Heb.* vi. 4. Compare also what St. John himself says below, v. 18, "We know that every one who hath been born of God sinneth not; but he that was born of God keepeth himself, and the wicked One toucheth him not."

St. John's meaning here, which is of a controversial and polemical character, and must be viewed in reference to the errors which he is refuting, is well illustrated by the words of his disciple, *S. Ignatius*, speaking to St. John's Church, "Let no one deceive you. They who are carnal cannot do the things which are spiritual; nor can they who are spiritual do the things which are carnal. Faith cannot do the works of Unbelief, nor can Unbelief do the works of Faith. The works which ye do in the flesh are spiritual, because ye work all your works in Jesus Christ." *S. Ignatius*, ad Eph. 8.

The notions of the Gnostic Teachers and their Votaries are thus described by *Justin Martyr* (c. Tryph. p. 370), "Ye deceive yourselves and such souls as are like you, who say, that although they are sinners, and if they have knowledge of God, God will not count their sin to be sin." Compare *Epiphanius*, hæc. xxi. and xxvi.

¹⁰ *καὶ ὁ μὴ ἀγαπῶν*] *and he who loveth not his brother*. This lack of love was noted by the earliest Christian writers as a distinguishing characteristic of these deceivers to whom St. John refers. Thus *S. Ignatius* says of them, "Observe those who are heterodox with regard to the grace of Christ, how contrary they are to the mind of God. They have no regard for love,—*ἐπὶ ἀγάπῃς οὐ μέλει αὐτοῖς*, they do not care for the widow, or the orphan, or the hungry, or the thirsty." And he adds as a remarkable characteristic, that they abstain from the Feast of love, the

ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους· ¹² οὐ καθὼς Κάϊν ἐκ τοῦ πονηροῦ ἦν, καὶ ¹ ἔσφαξε τὸν ἀδελφὸν αὐτοῦ. Καὶ χάριν τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια.

¹³ Μὴ θαυμάζετε, ἀδελφοί, εἰ μισεῖ ὑμᾶς ὁ κόσμος. ¹⁴ Ἡμεῖς οὐδαμὲν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν μένει ἐν τῷ θανάτῳ. ¹⁵ Πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος ἐστί· καὶ οἴδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν. ¹⁶ Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκε· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς θείναι. ¹⁷ Ὅς δ' ἂν ἔχη τὸν βίον τοῦ κόσμου, καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα, καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ Θεοῦ μένει ἐν αὐτῷ;

¹⁸ Τεκνία, μὴ ἀγαπῶμεν λόγῳ μὴδὲ τῇ γλώσσῃ, ἀλλ' ἐν ἔργῳ καὶ ἀληθείᾳ. ¹⁹ Καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐκ τῆς ἀληθείας ἐσμὲν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὰς καρδίας ἡμῶν, ²⁰ ὅτι ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδιά, ὅτι μείζων

holy Eucharist, because they did not believe in the reality of Christ's flesh; which was the heresy of Simon Magus and his followers. *S. Ignatius* ad Smyrn. 6. See *S. Irenæus* i. 20, Grabe, and cp. *Dr. Waterland*, viii. p. 31, ed. 1823.

¹² οὐ καθὼς Κάϊν] not as Cain was of the wicked one, and slew his brother. Let it not be so with you. Be not ye imitators of Cain, whom some of these false teachers even extolled. See on Jude 11, and *Theodore*, *heret. fab.* i. 15, who testifies of some heresiarchs of sub-Apostolic times, that they asserted that Cain had been freed from the subjection to the higher power; and they asserted the same of *Esau*, *Korah*, and even the *Sodomites*, and *Judas*: and he says that in their practice of sins they invoked the names of Angels, to whom those sins were dedicated by them. Cp. *Epiphanius*, *her.* xxxviii.

¹⁴ μεταβεβήκαμεν] we have passed from death unto life; and abide in life. On this use of the perfect, see v. 9, and compare John v. 24, "He that heareth My word and believeth on Him that sent Me hath everlasting life, and hath passed from death into life."

Eltz. has τὸν ἀδελφὸν after ἀγαπῶν, but this is not in A, B, and is rejected by *Lach.*, *Tisch.*

¹⁶ καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς θείναι] and we ought to lay down our lives for the brethren: a remarkable saying on the duty of Christian Martyrdom. It was probably suggested by the seductive tenets of the false teachers (οἱ πλανῶντες, mentioned by St. John ii. 26; iii. 7), who courted popularity in times of Persecution, by alleging that provided a man had knowledge of the doctrines of Christianity as delivered by them, and adopted their theories, it was not necessary for him to expose himself to any danger in the maintenance of the faith, much less to endure martyrdom, and to lay down his life for the brethren; but that he might freely associate with the heathen in their worship, and eat things offered to idols. This was particularly the doctrine of the *Simonians* (see *Origen* c. Cels. vi. p. 282. *Euseb.* ii. 13), and of the *Nicolaitans* (see *Rev.* ii. 15. *S. Irenæus* i. 23), and of the *Cerinthians*; see *Philastrius*, *her.* c. 36.

Tertullian wrote his book called *Scorpiace* against these notions, and he refers to this passage in St. John's Epistle, in proof of the duty of Martyrdom, c. 12.

—θεῖναι] So A, B, C, and *Lach.*, *Tisch.* The *aorist* is on other accounts preferable to the *present*, τιθέναι, the reading of *Eltz.* See on v. 9.

The words seem to be imitated in the Epistle of the Church of Vienne and Lyons in *Euseb.* v. 1, speaking of a Christian Martyr, εὐδοκῆσας ὑπὲρ τῆς τῶν ἀδελφῶν ἀπολογίας καὶ τὴν αὐτοῦ θείναι ψυχὴν.

¹⁷ τὸν βίον τοῦ κόσμου] the world's good things. See Mark xii. 44. Luke xv. 12. Remark the contrast between βίος and ζωὴ, and this world and the other. He who is not ready to bestow a part of the βίος τοῦ κόσμου in love to his brethren, has no reasonable hope of the ζωὴ αἰώνιος, mentioned v. 15.

—καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ] and shutteth his bowels of compassion from him; which he ought to open to him.

On the word σπλάγχνα, see Matt. ix. 36. Luke i. 78. 2 Cor. vi. 12. Phil. i. 8; ii. 1. Col. iii. 12. On the significance of the preposition ἀπὸ here, cp. ii. 28. *Rev.* xv. 2.

This unmercifulness was a characteristic of these heretical teachers; see above, on v. 10, and cp. James ii. 15, 16.

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¹⁸ τεκνία] *Eltz.* adds μου. Not in A, B, C.

—μὴδὲ τῇ γλώσσῃ, ἀλλ' ἐν ἔργῳ] nor in the tongue, but in deed. So the best MSS. and Edd. *Eltz.* omits τῇ and ἐν.

¹⁹ καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὰς καρδίας ἡμῶν] and we shall assure our hearts before Him, in His sight, we shall satisfy them, and set them at ease, when we examine them, as in the presence of Him Who searcheth the hearts. On this use of πείσω cp. Matt. xxviii. 14. Acts xii. 20. Gal. i. 10. This assurance will be produced in us by the visible evidence of Love working in our lives. We may not reason from our hearts, and draw assurances from them as to the goodness of our lives; but the evidence which we see in our lives, when tested by the rule of God's law, may afford a comfortable assurance to our hearts; and such an assurance from our hearts will give us confidence towards God. See on Acts xxiii. 1. Rom. ii. 15.

When we find by experience that we love the brethren, not in word and in the tongue only, but in deed and truth, then we may assure our hearts before Him. If we forgive our brethren, we may be assured that God will forgive us. Cp. *By. Andreæ*, v. 437.

The word heart here is equivalent to Conscience; as is observed by *By. Sanderson* (Lectures on Conscience, Lect. i. § 3, vol. iv. p. 2), who remarks that the Hebrew language has no precise term for Conscience, but the Hebrew writers in the Old Testament generally use either *לב* (*leb*), heart, or *רוח* (*ruach*), spirit (cp. 1 Cor. ii. 11), for Conscience. See Prov. iv. 23, Keep thy heart, i. e., watch over thy conscience: cp. Prov. xviii. 15, and Eccl. vii. 22, "thy heart knoweth;" i. e., "scit conscientia tua;" and so St. John here uses the word heart; and cp. *By. Taylor*, Rule of Conscience, chap. i. art. 8, and *Bengel* here.

²⁰ ὅτι ἐὰν καταγινώσκῃ] because,—if our heart condemn us,—this is, because (ὅτι) God is greater than our hearts, and knoweth all things. The condemnation, which our Conscience pronounces, derives its force from the greatness of God, Who is Lord of our Conscience, and knoweth all things.

A remarkable declaration concerning the office of Conscience. The power of human Conscience proceeds from divine Omniscience. Conscience is God's oracle in the human soul. Its verdicts receive their force from His Law, which regulates Conscience; and from His judgments, of which the sentences of Conscience are but a rehearsal. Conscience speaks to man; but it hearkens to God, Who is greater than our heart, or Conscience, and knows all things; and because Conscience listens to the voice of the Omniscient, and is the obedient minister of the Almighty Lawgiver and Everlasting Judge, Who alone can save and destroy (James iv. 12); therefore it is, that (ὅτι) the judgments of Conscience have such weight.

Every man has received a Conscience from God, which acts as a Deputy and Vicegerent of the Almighty, and as a Preacher of His eternal Law, and as a Herald of His judgments, and dictates what man ought to do, and calls him to a severe scrutiny for whatever he has done, and as a just Judge dispenses rewards and punishments, censures or approvals, according to the merits of men's actions, and rehearses to them the future verdicts of the Great Day of Assize.

The state of Conscience is this, that it is placed in the middle between God and man; as a servant to obey God, Who is greater

a Ps. 10. 17.
& 34. 17.
& 145. 18.
Prov. 15. 29.
Jer. 29. 12.
Matt. 7. 8.
& 21. 22.
Mark 11. 24.
Luke 11. 9.
John 9. 31.
& 14. 13. & 15. 7.
& 16. 23.
James 1. 5.
& 5. 16.
ch. 5. 14.
t Lev. 19. 13.
Matt. 22. 39.
John 6. 29.
& 13. 34. & 15. 12.
& 17. 3.
1 Thess. 4. 9.
1 Pet. 4. 8.
ch. 4. 12.
& 5. 11.
u John 14. 23. & 15. 10. Rom. 8. 9. ch. 4. 13. a Jer. 29. 8. Matt. 7. 15. 16. & 24. 4, 5, 24. 1 Cor. 14. 29. Eph. 5. 6. Col. 2. 18. 1 Thess. 5. 21.
2 Pet. 2. 1. 2 John 7. Rev. 2. 2. b 1 Cor. 12. 3. ch. 2. 22. & 5. 1. 2 John 7.

ἐστὶν ὁ Θεὸς τῆς καρδίας ἡμῶν, καὶ γινώσκει πάντα. ²¹ Ἀγαπητοὶ, ἐὰν ἡ καρδία ἡμῶν μὴ καταγινώσκῃ ἡμῶν, παρῆρῃσίαν ἔχομεν πρὸς τὸν Θεόν· ²² καὶ ὁ ἐὰν αἰτῶμεν, λαμβάνομεν παρ' αὐτοῦ· ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν, καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιούμεν.

²³ Καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ Υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν.

²⁴ Καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ· καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ Πνεύματος οὗ ἡμῖν ἔδωκεν.

IV. ¹ Ἀγαπητοὶ, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα, εἰ ἐκ τοῦ Θεοῦ ἐστὶν ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον. ² Ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ Θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ

than the heart, that is, Who is Lord supreme over the Conscience; and also as His minister, to issue His commands to man, and to take cognizance of his acts (see *Bp. Sanderson*, *Lect. ii. vol. iv. pp. 22, 23*).

Conscience is like the Centurion in the Gospel, a man under authority, and also having soldiers under him. (Matt. viii. 9.) So Conscience is under the authority of God, but it has man's actions under itself. Hence its Power.

These considerations may solve the difficulties which have been supposed by many to exist in this passage, and which some have endeavoured to remove by cancelling the second *ἐν*, or by resolving it into *ἐν*, or by reading *ἐν* for it, or by supposing that the second *ἐν* is redundant. See the notes of *Wetstein*, *Bengel*, *De Wette*, *Lücke*, *Düsterdieck*, and *Huther*, *Winer*, § 64, p. 513, note. Before the second *ἐν* there is only a common ellipsis, instances of which may be seen in Mark iii. 20. Luke i. 25; xi. 18. John ii. 18. Cp. *Winer*, § 53, p. 395.

The word *καταγινώσκω* is a middle term between *κατηγορεῖν*, to accuse, and *κατακρίνειν*, to pronounce a formal judicial condemnation; and is to be explained from *γινώσκω*, to know and take cognizance of, and from its opposite *συγγινώσκω*, to pardon. Cp. Gal. ii. 11, and Deut. xxv. 1, where it is opposed to *δικαίουν*, to pronounce just, to acquit. Eccles. xiv. 2, "Blessed is the man whom his soul *οὐ κατέγνω*."

²¹ ἐὰν ἡ καρδία] if our heart, or Conscience, doth not condemn us, we have confidence toward God: because our Conscience is His Vicegerent within us, and pronounces judgment according to His Laws; and therefore its approval is a pledge to us of His favour. See the preceding note.

The word *παρῆρῃσία*, freedom of speech, expresses here the assurance which a suppliant, who has a powerful advocate and a good cause, has, that his request will be granted. See ii. 28; iv. 17; v. 14. Heb. iv. 16.

On the use of *πρὸς* here, cp. Rom. v. 1, *εἰρήνην ἔχομεν πρὸς τὸν Θεόν*.

²³ αὕτη ἡ ἐντολὴ—ἵνα πιστεύσωμεν] This is the commandment, that we should believe the Name of His Son Jesus Christ. See our Lord's words recorded by St. John in his Gospel, vi. 29.

The Heretics to whom St. John refers, either separated Jesus from Christ, as the *Cerinthians* did, or denied that Jesus is the Son of God, as the *Ebionites*, *Cerinthians*, and *Simonians*, and *Docetæ* did. Cp. *Waterland*, v. p. 189, and *Bp. Bull*, *Jud. Eccl. ii. 9*, and note above on 2 Pet. ii. 1, and *Introduction* to this Epistle, pp. 98—102.

In opposition to these erroneous and strange doctrines, St. John declares that this is God's commandment, that we should believe the Name (observe the *dative* case, cp. iv. 1), that is, give credence to, and place our trust in, the Name of Jesus Christ His Son; i. e. in the man *Jesus*, acknowledged to be the *Christ* and the *Son of God*. See iv. 15, and v. 1.

CH. IV. 1. μὴ παντὶ πνεύματι πιστεύετε] believe not ye every spirit, but prove ye the spirits whether they are of God: for many false Prophets, or false Teachers (see Matt. vii. 15), have gone forth into the world; they have gone forth, not being sent as true Prophets are (see on John x. 8). He refers especially to the followers of *Simon Magus*, *Ebion*, *Cerinthus*, and the *Nicolaitans*. See *Introduction*, p. 98, and on 2 Pet. ii. 1, 2, and above, i. 1; ii. 18. 22; below, iv. 3, and 2 John 7.

St. John had just said, This is the commandment of God, that we should believe the Name of His Son Jesus Christ; he

now warns them against believing those spirits which would seduce them from this belief.

—δοκιμάζετε] try ye the spirits. Test them and prove them (1 Thess. v. 21), as metals or coins are tried. False Prophets, false Christs, are to be expected to arise, and to work miracles, so as to deceive many (Matt. xxiv. 24. 2 Thess. ii. 9). The criteria, *βάσανοι*, or touchstones, by which they are to be tested, are these. Ye shall know them by their *fruits*—not only the fruits of their *lives*, but by the fruits of their *doctrine*. See above on Matt. vii. 16. Though they may have the gift of tongues and prophecy, and miracles, yet if they have not *Charity*, which proves itself by *Unity*, they are not to be received. (See 1 Cor. xiii. 1—5.) Even if they work miracles, and deliver prophecies, and the prophecies come to pass, yet if they would lead any of you astray, to worship idols or any being but God (Deut. xiii. 1—5), and even if they are Angels from heaven, but bring not this doctrine (2 John 10) which the Apostles brought, but add any thing to it, or take any thing from it, they are to be accursed, Gal. i. 8.

² ἐν τούτῳ] by this—that I am about to specify—ye know the Spirit of God: every spirit that confesseth Jesus Christ having come in the flesh, is of God; and every spirit that doth not confess Jesus Christ, is not of God. Observe *μὴ* here, bringing out the non-confession as the essence of alienation from God. And this is the spirit of Antichrist, of which ye have heard that it cometh; yea, now it is in the world already.

In v. 3 *Elz.* omits *τὸν Ἰησοῦν*, but *τὸν* is in A, B, G, and Ἰησοῦν is in A, B, and so *Tisch.* Some MSS., G, K, and several Cursives, add *Χριστὸν* after *Ἰησοῦν*, and so *Elz.*; but it is not in A, B, nor in *Vulg.*, *Coptic*, *Syriac*, or *Armenian* Version, nor in *Origen*, *Irenæus*, and *Cyril*, who quote this passage; and is not received by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*

Some MSS., A, B, and a few Cursives and Versions, omit *ἐν σαρκὶ ἐληλυθότα*, but these words are in G, K, and in most Cursives, and the Syriac Version, and they appear to be recognized by *Polycarp*, *Origen*, *Cyprian*, *Æcumen.*, *Theophylact*.

Some ancient writers render *γινώσκειτε* as if it were the imperative mood—*know ye*: and this translation has something to commend it. Cp. *πιστεύετε*, *δοκιμάζετε*, v. 1; but cp. also ii. 20. 29.

The words *τοῦτο ἐστὶ τὸ τοῦ ἀντιχρίστου*, are generally rendered,—this is the spirit of Antichrist. It is however to be observed, that *πνεῦμα*, spirit, is not in the text here; and the expression seems to be framed purposely to be as large and general as possible; this is the essence, character, work—of Antichrist. On this generalizing use of the article, cp. James iv. 14.

A question arises here, If "every spirit that confesseth Jesus Christ having come in the flesh," is of God,—may not some Teachers who preach erroneous and strange doctrines, but yet acknowledge that Jesus Christ is come in the flesh, be said to be of God? To put the question in the words of *S. Augustine*, "Arius, and Eunomius, and Macedonius, and Nestorius, own that Jesus Christ came in the flesh; are not they therefore of God?"

To that question *S. Augustine* himself replies,—That those Heresiarchs did not in fact confess Christ to have come in the flesh, because, whatever they might do by words, they in their works denied Him. (Titus i. 16.) "They have not charity," he says, "because they have not unity; and therefore all their other gifts are of no avail." (1 Cor. xiii. 1—3.)

Similar to this is the exposition of *Didymus* here: "Sapiendo et agendo, quæ Christus in humanitate docuit et egit, hic Spiritum habet à Deo."

Another reply is made to the question by others, who say

Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ ἐστι· ^{3 c} καὶ πᾶν πνεῦμα ^{c 2 Thess. 2. 7. ch. 2. 18, 22.} δὲ μὴ ὁμολογεῖ τὸν Ἰησοῦν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ οὐκ ἔστι· καὶ τοῦτο ἔστι τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἡδῆ.

⁴ Ὑμεῖς ἐκ τοῦ Θεοῦ ἐστε, τεκνία, καὶ νενικήκατε αὐτοὺς, ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ. ^{5 d} Αὐτοὶ ἐκ τοῦ κόσμου εἰσὶ· διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσι, καὶ ὁ κόσμος αὐτῶν ἀκούει· ^{6 e} ἡμεῖς ἐκ τοῦ Θεοῦ ἐσμεν· ὁ γινώσκων τὸν Θεὸν ἀκούει ἡμῶν· ὃς οὐκ ἔστιν ἐκ τοῦ Θεοῦ οὐκ ἀκούει ἡμῶν.

Ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.

⁷ Ἀγαπητοὶ, ἀγαπῶμεν ἀλλήλους· ὅτι ἡ ἀγάπη ἐκ τοῦ Θεοῦ ἐστι, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ Θεοῦ γεγέννηται, καὶ γινώσκει τὸν Θεόν· ^{8 f} ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν Θεόν, ὅτι ὁ Θεὸς ἀγάπη ἐστίν.

^{9 g} Ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν, ὅτι τὸν Τίδον αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ. ^{10 h} Ἐν τούτῳ ἔστιν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν Θεόν, ἀλλ' ὅτι αὐτὸς

that St. John speaks only with reference to the heresies of his own age. See Estius and Bengel here.

Perhaps, however, the true answer is this: St. John does not say that every spirit is of God, which acknowledges that Jesus Christ is come in the flesh; but he says, that every spirit is of God which confesses Jesus Christ having come, and being come, in the flesh: that is, which confesses Jesus to be the Christ, and to be no ideal phantom, but a real Person,—which, in a word, confesses Jesus Christ, Very God and Very Man. Every spirit which makes this good confession, and lives in the spirit of this creed, is born of God. Jesus Christ, being confessed to be God and Man, is the Rock on which the Church is built. See Matt. xvi. 18. And this is what our Lord says to St. Peter, "Blessed art thou, Simon Bar-Jona: for flesh and blood did not reveal it unto thee, but My Father which is in heaven."

The participle (ἐληλυθότα) is used in the same way as in the statement of St. Paul, "we preach Jesus Christ and Him crucified" (ὁσταυρωμένον, 1 Cor. ii. 2).

The doctrine of the passage is thus enforced by one of St. John's disciples, Bishop of Smyrna and Martyr. "Let us serve Him with fear and all reverence, as He Himself commanded, and His Apostles who preached to us; let us do this, being zealous for that which is good, and shunning the stumbling-blocks of false brethren, and of those who wear the Name of the Lord in hypocrisy, and seduce (ἀποπλανῶσι) foolish men from Him. For every one who does not confess that Jesus Christ is come in the flesh, is Antichrist; and whosoever does not confess the testimony of the cross, is of the devil (cp. above, iii. 8—10); and whosoever wrests the Scripture according to his own lusts, and says that there is no Resurrection nor Judgment, is the first-born of Satan. Therefore, avoiding the folly of the many, and the false doctrine, let us attend to the word that was delivered to us from the beginning." S. Polycarp, Ep. ad Phil. 6 and 7.

One of S. Polycarp's scholars, S. Irenæus, writes in similar terms against those who said that Jesus was a mere man, and that Christ was not the Everlasting Word of God, but only an Æon, who came forth from their ideal *pleroma*, and dwelt only for a season in Jesus, and suffered only in semblance; in opposition to the true doctrine of the Catholic Church of Christ, that the two Natures of God and Man are indissolubly united in the One Person of Jesus Christ, the Eternal Word, the Only-begotten of the Father, Who was made Man for us, and by dying for us in our stead, is the Saviour of the world.

Therefore, adds Irenæus, all they are without the pale of the Evangelical Dispensation, who, under a pretended show of knowledge, say that Jesus is one, and Christ is another, and that the Only-begotten is another, and that the Word is different from these; and that the Saviour is different also, whom some of them assert to be an Emanation; as those disciples of error feign, who appear outwardly like sheep—for in words they bear a likeness to us—but inwardly they are wolves: whom St. John, the disciple of the Lord, commands us in his Epistle to shun, where he says that many deceivers are gone forth into the world, who do not confess Jesus Christ as coming (ἐρχόμενον) in the flesh (2 John 7, 8). And again, in his Epistle, John says (iv. 1—3), By this know ye (cognoscite) the Spirit of God. Every spirit which confesseth that Jesus Christ is come in the flesh is of God: and every spirit which separates Jesus (solvit Jesum, i. e. divides Jesus from Christ) is not of God, but of Antichrist. And again, in his Epistle,

John says (v. 1), Every one that believeth that Jesus is the Christ is born of God. S. Irenæus (iii. 18, ed. Grabe; iii. 16, ed. Stieren).

Irenæus—whose words here are preserved only in the old Latin Versions—appears to be quoting from memory and paraphrastically, for he cites these passages as from the same Epistle of St. John, and he inserts the words, "solvit Jesum;" and this paraphrase may have led to the opinion expressed by some ancient writers (see Socrat. Eccles. hist. vii. 32, and others in Tisch., p. 222), that the words λέει Ἰησοῦν were once in the text here, and they are found in the Vulgate. Cp. Tertullian, c. Marcion. v. 16, "Antichristi spiritus negantes Christum in carne venisse, et solventes Jesum." The heresy which denied Christ to have come in the flesh was that of the disciples of Simon Magus and of the Docetæ; the heresy which separated Jesus from Christ was that of Cerinthus. See also Tertullian, de carne Christi, c. 24, where he cites this passage (vv. 1—3) against those who in his own age denied the verity of Christ's flesh: and c. Marcion. iii. 8, and Bp. Pearson on the Creed, Art. iii. p. 301, note. Bp. Bull, Jud. Eccl. Cath. ii. 7; and above, Introduction to this Epistle, p. 98.

8. ἀγάπη] Love. The article ἡ is not prefixed, nor in v. 16. 9. τὸν Τίδον αὐτοῦ τὸν μονογενῆ ἄρ. δ Θ.] God hath sent His Son the Only-begotten—a statement of the true Faith against the heretical notion that "Jesus was not personally united with the Word, the Eternal Son of God, and that the Word was not the Only-begotten of the Father, but only a Son of the Only-begotten." See Bp. Pearson, Art. ii. p. 270. Buddæi Eccl. Apostol. p. 455. Dr. Waterland, v. p. 189.

Observe the perfect ἀπέσταλκεν here, and in v. 14, indicating that the effect of that mission is permanent and operative. The aorist in v. 10, ἀπέστειλεν λασµὸν, denotes that the propitiation was effected by one act, i. e. by the sacrifice on the cross. Christ, Who was once offered to bear the sins of many, dieth no more. Heb. ix. 28. Rom. vi. 9.

10. ἐν τούτῳ ἔστιν ἡ ἀγάπη—λασµὸν περὶ τῶν ἁμαρτιῶν ἡμῶν] Herein consists Love, not that we loved God, but that He loved us, and sent His own Son a propitiation for our sins. A statement of the doctrine of the Atonement; and a statement the more remarkable, because it anticipates the objections that have been made against it in later times.

These objections have taken the following form. God, it is said, is Love (1 John iv. 8). He loves us, and He loves His only-begotten Son. We are sinners; and as long as we are sinners, and without pardon from God, we have no hope of heaven. As sinners we owe an infinite debt to God, which we can never pay. But God is infinite in love; He willeth not that any should perish (2 Pet. iii. 9), but that all should be saved (1 Tim. ii. 4). He can forgive us the debt. He can do this freely. To suppose that He cannot do so, is to set limits to His Omnipotence. To imagine that He will not do so, is to disparage His Love. To allege, that He will require an equivalent for the debt, is to represent the God of mercy as a rigorous exactor. And to believe that He required such a price for our pardon as the blood of His own beloved Son, and that He exposed Him, Who is perfectly innocent, to the death of the Cross for our sakes, at the hands of wicked men, is to charge God with cruelty, injustice, and weakness; and to suppose Him to be angry with us, at the same time that we say that "He loved us," and gave His only Son to

ἡγάπησεν ἡμᾶς, καὶ ἀπέστειλε τὸν Υἱὸν αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν.

die for us (1 John iii. 16; iv. 10), is, it is alleged, to involve ourselves in inconsistency, and to misrepresent God, as if He were affected by human passions. And, lastly, to say that Christ shed His blood as a ransom to deliver us *from the captivity of Satan*, is, it is argued, to make the Son of God to be tributary to the Evil One.

Such are the objections, made by Socinians and others, to the doctrine of the Atonement.

These objections rest on fallacious grounds.

They proceed on the supposition, that as sinners we are only *debtors* to God. But in His relation to us, God is not only a *Creditor*, but He is our *Lawgiver* and *Judge*, our *King* and *Lord*; and He is perfectly *just* and *holy*.

Besides, as St. John teaches (iii. 4), the essence of *sin* is, that it is the violation of God's *Law*. And *all* are sinners (i. 10). And God represents Himself in Scripture as a Moral Governor, infinite in justice; and when we contemplate *Him* as He is represented by Himself in His own Word; and when we regard *sin* as it is in His sight, and as it is described in the Holy Scriptures, we must conclude that He is grievously offended by sin; and He has declared in His Word that He is angry with it, and will punish it. The *wrath* of God is *revealed* against *all ungodliness* (Rom. i. 18). The wages of sin is death (Rom. vi. 23).

But this proposition is not at variance—as has been alleged—with St. John's declaration, that God *loved* us, and sent His *own Son*, the *only-begotten*, that we *might live through Him*; and that herein consists *Love*, not that we *loved* God, but that *He loved* us, and sent His *Son* a *propitiation* for our *sins*.

That which God loved in us was *not* our *sin*, but our *nature*. It was *that* nature which God Himself had made in His own likeness, and which we had marred, and which He desired to repair. And because He hates sin, and knows its consequences, even Death Eternal; and because He loved our Nature, which was exposed by it to everlasting perdition; and because, being infinitely just, He must punish sin, which He, Who is infinitely pure, must hate, and which He, Who is infinitely true, has declared that He will punish; and because the sins of the whole World are so heinous; and because they demand a satisfaction infinite in value; and because nothing, that is not divine, is infinite in value; and because *without shedding of blood there is no remission* (Heb. ix. 22); therefore, in His immense love for our Nature, which He had made, and which we had marred by sin, He sent His own Son, God of God, to *take that Nature*, the Nature of *us all*, in order to be the substitute of *all*, and Saviour of *all*, and to become our *Emmanuel*, *God with us* (Matt. i. 23), *God manifest in the flesh* (1 Tim. iii. 16), partaking of our flesh and blood, and to be the *Lord our Righteousness* (Jer. xxiii. 6; xxxiii. 16), and to suffer death, the wages of sin, in our Nature, as our Proxy and Representative, and to *appease God's wrath* by an adequate *propitiation*, and to take away our guilt, and to *redeem* us from bondage and death by the priceless *ransom* of His own blood, and to deliver us by His death from him who had the power of it, even the Devil, and to reconcile us to God, and to restore us to His favour, and to effect our *Atonement* with Him, and to purchase for us the heavenly inheritance of everlasting life. See Heb. ii. 14—17.

As Origen says (in Matt. xvi.), "*Homo quidem non potest dare aliquam commutationem pro animâ suâ* (Ps. xlix. 9. Matt. xvi. 26); *Deus autem pro animabus omnium dedit commutationem, pretiosum sanguinem Filii sui*;" and he cites 1 Pet. i. 18. Origen also says (homil. 4, in Num.), "*Si non fuisset peccatum, non necesse fuerat Filium Dei Agnum fieri; nec opus fuerat Eum in carne positum jugulari; sed mansisset hoc, quod in principio erat, Deus Verbum*. Verum, quoniam introiit peccatum in hunc mundum, *peccati autem necessitas propitiationem requirit, et propitiatio non fit nisi per hostiam, necessarium fuit provideri hostiam pro peccato*."

If it be said, that according to this statement the *Just suffered for the unjust*, and that the beloved Son of God was delivered to death for the offences of those who did not love Him, but were at enmity with Him, this is perfectly true; it is the assertion of God Himself in Holy Scripture, *Christ hath suffered for us, just for unjust, to bring us to God* (1 Pet. iii. 18). *God made Him to be sin for us, who knew no sin, that we might be the righteousness of God in Him* (2 Cor. v. 21). *Ye were redeemed with the precious blood of Christ as of a lamb without blemish and without spot* (1 Pet. i. 19).

The Just suffered for the unjust. Yes, suffered for a *time*. But this is not at variance with daily experience. Parents suffer for children; brethren for brethren; friends for friends; subjects for sovereigns; and sovereigns for subjects. And if we are to

reject the Doctrine of the Atonement on the plea that *vicarious* sufferings are not reconcilable with Justice, we cannot stop short of Deism, nor even of Atheism. Cp. *Bp. Butler's Analogy*, Part ii. ch. v.

If any victim was to take away sin, that victim must be innocent. In order to take away infinite guilt, it must be infinitely innocent. The price paid for the satisfaction of Infinite Justice must be infinite in value. In order to suffer for men the victim must be human; and in order to satisfy God, it must be divine.

Be it remembered also that the Son of God suffered *willingly*. He *gave* Himself a ransom for all (1 Tim. ii. 6.) The good Shepherd *giveth* His life for the Sheep. (John x. 11.) Cp. Matt. xx. 28. Gal. i. 4; ii. 20. Eph. v. 2. Titus ii. 14. Heb. ix. 14.

They also for whom He gave Himself are His own flesh and blood. He is their Head, they His members. They are one with Him.

Still further. By His meritorious sufferings in that human nature, which He has taken, and joined for ever in His own Person to the Nature of God, He has delivered that Nature from sin and death, and has exalted it to the right Hand of God. Therefore He suffered *joyfully*. To *do evil* is indeed evil; and to *suffer evil in eternity*, is dreadful; but to *suffer evil in time*, in order that others by our means may be happy in eternity, is not evil, but glorious. Earthly conquerors die with joy in the hour of Victory. Much more Christ. He knew, that suffering was His path to glory. He knew, that *because He was obedient to death, even to the death of the cross, therefore God would highly exalt Him, and give Him a Name above every name*. (Phil. ii. 8, 9.) He saw of the travail of His soul and was *satisfied* (Isa. liii. 11). Doubtless, in His human flesh He shrank from the cup of Agony, and from the anguish of the Cross. But even in the glorious hour of His Transfiguration He had talked with Moses and Elias of His *Death*. (Luke ix. 31.) His divine eye pierced through the cloud of suffering, and saw the visions of glory to which it would lead, victory over Satan, a World rescued from his grasp, God's justice satisfied, His wrath appeased, His love glorified; and so the Cross became a triumphal Chariot, in which the Conqueror rode in Victory (see Col. ii. 14), and mounted to heaven, and bore Mankind with Him through the gates of the heavenly Palace of the Everlasting Capital, and was greeted by the song of Angels, *Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in*. (Ps. xxiv. 7.)

It has been alleged, that if by sin we were prisoners to *Satan*, therefore the price of Christ's blood which He paid upon the cross for our liberation from Satan was *paid to Satan*. But this we deny; see *Gregor. Naziansen*, Orat. xlv. p. 862, ed. Paris, 1778. It might as well be said, that the ransom paid for the delivery of prisoners from a king's prison, is paid to the gaoler in whose custody they are. We, by our sins, had made ourselves slaves of Satan; and as a just punishment for our sins, we were made prisoners of Satan. Satan was God's executioner against us. He was our gaoler. *Tophet is ordained of old* (Isa. xxx. 33), *as one of God's instruments of death*. (Ps. vii. 14.) But Christ, by dying for us, delivered us from death. He rescued us *from* the hands of Satan, and paid the price of our ransom, not to Satan, but to God. He delivered us from Satan by offering Himself to God.

Compare St. Paul's argument on this subject, Rom. iii. 23—26, and note above, ii. 2.

They who contravene the doctrine of the Atonement often claim the credit of exercising their *Reason*, and deny that the belief of the doctrine of the Atonement rests on the foundation of *Reason*. Nothing can be accepted by reasonable men which does not rest on the foundation of Reason. But a *right use* of Reason leads to a firm belief in the doctrine of the Atonement; and a denial of it proceeds from an *abuse* of Reason.

The doctrine of the Atonement cannot be *discovered* by Reason. No; but we can prove by Reason that the Holy Scriptures are from God; and we can prove by Reason, that the doctrine of the Atonement is clearly revealed in the Holy Scriptures. And thus this doctrine rests on the foundation of Reason. Being a portion of *supernatural* truth revealed by God in Scripture to the world, it is not to be *discovered* by Reason, or fully *comprehended* by Reason, but it is to be heartily embraced and surely held fast by *Faith*, which *implies a right use of Reason*. And Reason teaches us, that it would be very unreasonable to expect, that what is contained in a Revelation from such a Being as God to so frail a creature as man, in his present state upon earth, should be fully comprehended by Reason; and that, if Reason could understand every thing, there would be no use in Reve-

11 ¹ Ἀγαπητοὶ, εἰ οὕτως ὁ Θεὸς ἡγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν. 12 ² Θεὸν οὐδεὶς πώποτε θεάταται· ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ Θεὸς ἐν ἡμῖν μένει, καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν. 13 ¹ Ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ μένομεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ Πνεύματος αὐτοῦ δέδωκεν ἡμῖν.

14 ³ Καὶ ἡμεῖς θεθεάμεθα καὶ μαρτυροῦμεν ὅτι ὁ Πατὴρ ἀπέσταλκε τὸν Υἱὸν σωτήρα τοῦ κόσμου. 15 ⁴ Ὃς ἂν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ Υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ Θεῷ. 16 ⁵ Καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην, ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν. Ὁ Θεὸς ἀγάπη ἐστὶ, καὶ ὁ μένων ἐν τῇ ἀγάπῃ ἐν τῷ Θεῷ μένει, καὶ ὁ Θεὸς ἐν αὐτῷ. 17 ⁶ Ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρῤῥησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως,

1 Matt. 18. 33.
John 15. 12, 13.
2 Exod. 33. 20.
Deut. 4. 12.
John 1. 18.
1 Tim. 1. 17.
ch. 6. 16.
2. 5. & 3. 24.
1 John 14. 20.
17. 21.
ch. 3. 24.
m John 1. 14.
ch. 1. 1.

n ch. 8. 12.

o James 2. 13.
1 Pet. 1. 15.
ch. 3. 3, 19, 21.

lation, and no place for Faith. Right Reason itself teaches us, that to deny the Lord who bought us (2 Pet. ii. 1), because we cannot understand, why God allowed sin to prevail, which required the Sacrifice of the Death of His own Ever-blessed Son, would be to renew the indignities of the crucifixion, and to smite our Redeemer with a Reed—the Reed of our unregenerate Reason,—when we ought to fall down and worship in Faith. Reason itself teaches us, that it is very reasonable to expect mysteries in Revelation; and that they are our moral discipline, and exercise our humility, patience, faith, and hope, and teach us to look forward to that blessed time, when we, who now see through a glass darkly (1 Cor. xiii. 12), shall behold the clouds removed which now overhang these mysteries, and shall see God face to face, and rejoice for ever in the sight.

Thus Reason leads us to the door of the Holy of Holies; and then we pass within the veil by Faith; and there we stand, and with the eye of Faith we behold God enthroned on the Mercy-Seat, sprinkled by the blood of Christ.

Further, as reasonable men, looking at the cross of Christ, we see there the most cogent reasons for presenting ourselves, our souls and bodies, a living sacrifice, holy and acceptable to God, which is our reasonable service (Rom. xii. 1).

This doctrine of the Atonement is the root of Christian practice; and they, who impugn that doctrine, are not only undermining the foundations of Christian Faith, but also of Christian Morality. This was clearly evinced even in the Apostolic age, by the licentiousness and profligacy engendered by heretical doctrines, against which St. John contends in his Epistles, concerning the Incarnation and Death of Christ.

We cannot adequately estimate the moral heinousness of sin, without considering the sacrifice which it cost to redeem us from its power and guilt. We cannot duly understand the obligations of love and obedience, under which we lie to Christ, and the motives which constrain us to holiness, without remembering that we are not our own, but have been bought with a price—the blood of Christ—and are therefore bound to glorify Him in our bodies which are His. See 1 Cor. vi. 20.

Accordingly, St. John, having here stated the doctrine of the Atonement, proceeds, and continues to the end of the Epistle, to enforce the moral duties consequent on this doctrine. "Beloved, if God so loved us, we ought also to love one another." He teaches us to contend earnestly for the doctrine of the Atonement, as the groundwork of Christian Duty to God and Man.

On this subject compare Bp. Pearson on the Creed, Art. x. pp. 670—688.

12. ἐὰν ἀγαπῶμεν—ἐν ἡμῖν] if we love one another, God dwelleth in us, and His love hath been perfected in us. His Love to us hath been ripened into Love to Him, and into Love to all men in Him; and thus His Love hath been perfected into its full maturity in us.

13. ὅτι ἐκ τοῦ Πνεύματος αὐτοῦ δ. ἡ.] because He hath given to us of His Spirit: the fruit of which is Love (Gal. v. 22). And by our acts of Love, we know that we have His Spirit, and that we dwell in God.

14. καὶ ἡμεῖς θεθεάμεθα] We have not seen God (see v. 12), but God dwelleth in us by Love (vv. 12, 13), and we have beheld, and do testify that the Father (in opposition to the heretical doctrine, see ii. 22) hath sent the Son to be Saviour of the World. John had beheld this personally, and to this he bears witness in his Gospel. See John xix. 35; xxi. 24.

15. Ἰησοῦς] Jesus. Observe the word Jesus thus placed, and stating the true doctrine, that Jesus—the Man Jesus—is not, as the Ebionites said, a ψῦλος ἄνθρωπος, a mere man, nor, as the Cerinthians alleged, a mere temporary recipient of the indwelling of an Æon called Christ; nor as the Docetæ said, a shadowy

unsubstantial phantom, but is the Son of God, such as St. John declares Him in the Gospel. Cp. Bp. Bull, Jud. Eccl. Cath. ii. 9.

The confession of this truth (viz. of the Manhood and Godhead of Christ) is, St. John declares, essential to our indwelling in God.

16. καὶ ἡμεῖς ἐγνώκαμεν] and we have known—known by our own personal experience (ἐγνώκαμεν), and we have believed, and do believe (πεπιστεύκαμεν, the perfect tense, cp. John vi. 69), the love which God hath in us. By a personal and experimental faith, that the same Jesus, Who is Man, having the common nature of us all, is also God, we dwell in God, and God in us. For, by the Incarnation of the Son of God, God is in us, He is our Emmanuel; and by this faith we know and realize the Love which God hath, not only to us, but in us. For, by virtue of the Incarnation, God unites us to Himself, and to each other in Him, in the closest bonds of Love. God sees us and loves us in Christ, who by virtue of His Incarnation and our incorporation in Him, dwelleth in us and we in Him (John vi. 56), and God loves us in the Beloved (Eph. i. 6), and as Christ Himself says in two sentences recorded in St. John's Gospel, which afford the best exposition of this text, "At that day (i.e. after the Ascension and reception of the Holy Ghost) ye shall know that I am in the Father, and ye in Me, and I in you," and "O Father, I made known to them Thy Name, and I will make it known, in order that the love with which Thou lovedst Me may be in them, and I in them" (John xvii. 26). Hence follows the relative duty, ἀγάπην ἔχειν ἐν ἀλλήλοις, John xiii. 35.

17. ἐν τούτῳ] By this hath love been perfected, and is perfected, with us. By our union with God, through the Incarnation of His Son, Who has taken the Nature of us all, and has knit us together as one man in Himself, and joined us to God, who were once aliens from Him, Love hath been perfected with us. Christ is μεθ' ἡμῶν ὁ Θεός, "God with us" (Matt. i. 23). By His Incarnation and Passion, God is at peace with us, and we with God, and with our own consciences; and by the Reconciliation and Atonement which Christ hath made, we have access to the Father. See St. Paul's words to the Ephesian Church, Eph. ii. 13—18, and Heb. x. 19—23, which supply the best comment on this passage.

It follows as a consequence, that we may now have assurance (see ii. 28) in the Day of Judgment, when Jesus Christ shall appear again; because as He (Christ) is, Who is our Head, even so we, who are His Members, are in this world. He is exalted to God's Right Hand by His Obedience and Suffering in our Nature: His Exaltation is our Exaltation. We, even now in this world, even in the midst of this evil world, which lieth in subjection to the Wicked One (v. 19), are citizens of heaven (Phil. iii. 20). He, our Divine Head, at God's Right Hand, is ever pleading the Virtue of His sacrifice, for us His Members. He ever liveth to make Intercession for us (Heb. vii. 25). We have already been made to sit in heavenly places in Him. See note above on Eph. ii. 6; and though we are in the world, and the world is ἐν τῷ κακῷ, yet the Wicked One toucheth not us (v. 18), for we are in Christ; and no one can pluck us out of His hand (John x. 28).

To be in this world, even as Christ is, implies the practice of charity, so that we love our enemies, as Christ loved us, and died for us, when we were enemies (Rom. v. 8—10); and it implies the practice of holiness, without which no man shall see the Lord (Heb. xii. 14), who says, "Ye shall be holy, for I am holy" (1 Pet. i. 16), and every one that hath this hope (of glory) settled upon Him (Christ), purifieth himself even as He is pure (1 John iii. 3), and walketh as He walked (ii. 6), upon whom the Prince of this world had no hold (John xiv. 30).

ὅτι καθὼς ἐκεῖνός ἐστι, καὶ ἡμεῖς ἐσμέν ἐν τῷ κόσμῳ τούτῳ. ¹⁸ Φόβος οὐκ ἐστὶν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει· ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ.

p ch. 2. 4. & 3. 17. ¹⁹ Ἡμεῖς ἀγαπῶμεν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς. ²⁰ Ἐάν τις εἴπῃ, Ὅτι ἀγαπῶ τὸν Θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, ὃν ἐώρακε, τὸν Θεόν, ὃν οὐχ ἐώρακε, πῶς δύναται ἀγαπᾶν; ²¹ καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν Θεὸν ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

q Lev. 19. 18.
Matt. 22. 39.
Job 13. 34.
& 15. 12.
Eph. 5. 2.
1 Thess. 4. 9.
1 Pet. 4. 8.
ch. 3. 11, 23.
a John 1. 12, 13.
ch. 2. 22, 23.
& 4. 2, 15.
b Matt. 11. 29, 30.
John 14. 15, 21, 23.
& 15. 10.
2 John 6.
c John 16. 33.

V. 1 ^a Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς ἐκ τοῦ Θεοῦ γεγέννηται καὶ πᾶς ὁ ἀγαπῶν τὸν γεννησάντα ἀγαπᾷ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ.

² Ἐν τούτῳ γνωσκόμεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ Θεοῦ, ὅταν τὸν Θεὸν ἀγαπῶμεν, καὶ τὰς ἐντολὰς αὐτοῦ ποιῶμεν. ³ Ἀὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσὶν· ⁴ ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ νικᾷ τὸν κόσμον, καὶ αὕτη ἐστὶν ἡ νίκη ἣ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν.

d 1 Cor. 15. 57.
ch. 4. 4, 15.

⁵ Τίς ἐστὶν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Υἱὸς

18. φόβος οὐκ ἐστὶν ἐν τῇ ἀγάπῃ] *Fear*—which is the opposite of the *παῖρησις* or *assurance* just described—*doth not exist in Love, but the Love that is perfect casteth out Fear*: as Sarah the true wife cast out the bondwoman and her son; for the son of the bondwoman must not be heir with the son of the free-woman (Gen. xxi. 10. 12. Gal. iv. 30). *Love that is perfect casteth out Fear, because Fear hath punishment: but he who is fearing*—he whose characteristic is fear, and not love—*hath not been perfected in love*.

"*Fear is the beginning of wisdom*" (Ps. cxi. 10. Cp. on Matt. viii. 34). *Fear* first enters, and opens the door for *Love*, and prepares the house for its reception; but, when *Love* has taken up its abode in the house of the heart, *Fear* leaves it. *Fear* is the *παιδαγωγὸς* to bring us to Christ, in Whom we receive, not the spirit of *servile fear* (*πνεῦμα δουλείας εἰς φόβον*, Rom. viii. 15), but the spirit of *filial adoption*, by which we cry, *Abba, Father* (Gal. iv. 6). When we have been brought to Him, and dwell in Him, the work of *Fear* is done, and we are perfected in *Love*. See *Augustine* here, and *Epistle* 140, Sect. 21.

Fear hath punishment (κόλασιν). It has punishment as its moving principle, and as that which is ever present with it. "*Mala conscientia tota in desperatione est, sicut bona in spe*," *Augustine*, in Ps. 31. *Fear* is like a slave, who lives and moves with the sight of the whip ever before his eyes. He that is *fearing* (ὁ φοβούμενος), he whose moving principle is fear (on which use of the *present participle* with the *definite article*, so as to become almost a substantive, see Matt. iv. 3. Eph. iv. 28. *Winer*, § 45, p. 316), the *fearer* (as opposed to ὁ ἀγαπῶν, the *lover*) *hath not been perfected in love*. But when he has been perfected in love, he will no longer act from constraint, and from fear of punishment, as a bondservant; he will no longer be an Ishmael who is cast out of the house; but he will live and move with the joyful alacrity of an Isaac, who *abideth in the house* for ever (John viii. 35).

19. ἡμεῖς ἀγαπῶμεν] *we love because He first loved us*. The *Vulg.*, *Syriac*, and other Versions render ἀγαπῶμεν as an *imperative*, "Let us love!" compare *ev. 7* and *11*; and so *Lange*, *Lücke*, *De Wette*, *Besser*, *Düsterdieck*, *Huther*, and others; see *Huther*, p. 186. But the ἡμεῖς prefixed to the verb, and the general tenor of the argument, seems to favour the other rendering, that of the *indicative*. We should be only like those who *fear*, like slaves, if God had not loved us; but now we are they who *love*, as dear children, because He first loved us, as our reconciled Father in Christ.

Elz. adds αὐτὸν, *Him*, after ἀγαπῶμεν, but it is not in A, B, and is not received by *Lach.* and *Tisch.*, and the sense seems better without it. Here is the ground of our love generally; first to God, and then to man in God. *He first loved us*.

The main difference between the old, or Levitical, and the new, or Evangelical, Law is this—Do it, says the one, *Servus meus es tu*; Do it, says the other, *Filius meus es tu*: here is the *perfect law* of Love and liberty (James ii. 12); and the Law of *Fear*, which prepared the way for the Gospel of Love, hath now given way to the Gospel of Love which abides for ever in God's house (1 Cor. xiii. 8—13), the Church of Earth and Heaven; for

Love that is perfected casteth out *Fear*. See *Bp. Andrewes*, i. p. 291.

CH. V. 1—4. πᾶς ὁ πιστεύων] *every one who believeth that Jesus is the Christ, hath been born of God*. A doctrine opposed to the heresy of the Cerinthians who separated Jesus from Christ. Because of the growth of that Heresy, the Apostle specially inculcates this faith, that *Jesus is the Son of God*. *Bp. Bull*, *Judic. Eccl.* ii. Sect. 9.

St. John adds, that *every one who loveth Him that begat, loveth Him that has been begotten of Him*: and (v. 5) he asks, *Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?*

Thus our *Regeneration* is derived from the *Generation* of the Son of God, and His Incarnation. We cannot be *born of God*, unless we believe that the *Jesus*, Who is really and truly *Man*, is personally united to the *Christ*—the begotten of the Father—the *Son of God*.

St. John himself, in his Gospel, has developed his own argument. He has there affirmed that the *Logos*, or *Word*, is *God*, and that He gave power to all who receive Him, *to become children of God*, and that He *was made Flesh*, and took up His abode in us, and that of His *fullness* we all receive (John i. 1—16). He has also declared, that it is necessary for us to be *born again* (John iii. 3), and that the instrumental means by which we are to be *regenerate*, or born anew, as *sons of God*, are *Water* and the *Holy Spirit* (John iii. 5); and that the benefits of our union with Christ, and of the grace of His *Unction*, and the fruits of His Incarnation, and communion with God the Father in Him, are to be maintained by feeding on Him, and that "except we eat the flesh of the Son of Man and drink His blood, we have no life in us" (John vi. 53). See the *Introduction* to St. John's Gospel, pp. 258, 259, and the Notes at the end of the Third and Sixth chapters of that Gospel.

Thus St. John in his Gospel has prepared us to understand the doctrine of his Epistle.

3. καὶ αἱ ἐντολαὶ] *and His commandments are not grievous*; because His Grace makes His yoke to be easy, and His burden to be light. See Matt. xi. 30. Phil. iv. 13. 1 Cor. xv. 10, and *S. Augustine's* saying, "Da quod jubet, et jube quod vis" (*Confess.* x. 29); and *Ausonius* (ad Theodos. 13), "Juvat qui Jubet;" and *Bp. Sanderson*, *Sermon* iii. p. 316.

4. πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ] *every thing that hath been begotten of God*, and continues to energize by the principle of the new life imparted in *Regeneration*. This is the force of the perfect tense γεγεννημένον, as usual. See above, iii. 9.

—αὕτη ἐστὶν ἡ νίκη] *this is the Victory which conquered the world, your Faith*. The Faith which you professed in Christ not only *does* conquer (νικᾷ), but *did* conquer (ἐνίκησε) the world; for by it the Elders conquered, as has been shown in the eleventh chapter to the Hebrews; see especially Heb. xi. 33. Faith is called the *Victory*, as Christ is called "the Resurrection and the Life" (John xi. 25); because Faith is the only way to Victory, and the instrument by which it is gained, and whosoever has Faith, has Victory; whosoever believed in Christ, conquered by belief in Him.

τοῦ Θεοῦ; ὁ ὄντως ἐστὶν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς Χριστὸς, • John 19. 34.
οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι καὶ τὸ Πνεῦμά ἐστι

6. οὗτος ἐστὶν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς Χριστὸς] *This is He Who came by Water and Blood, Jesus Christ.*

He Who came is He Who proved Himself to be "*the Coming One*;" ὁ ἐρχόμενος, the *Messiah*; see Matt. xi. 3; whence our Lord says, "all who came before Me were thieves and robbers." See note on John x. 8.

Jesus Christ came, as the Messiah and Son of God, in various ways.

1. He came, in all the purifications that were made by *Water and Blood* under the Old Law, which was dedicated with Blood and Water, Heb. ix. 22; because all those purifications were typical of, and preparatory to, His Sacrifice on the Cross, and derived all their efficacy from it.

It was the *Water* and the *Blood* afterwards shed on Calvary which imparted all the virtue to the *Water and Blood* poured out in the sacrificial rites of the Temple at Jerusalem, and of the Tabernacle in the Wilderness; and also to the Patriarchal Sacrifices at Bethel, at Mamre, and on Ararat; and even to the sacrifice of Abel on the borders of Paradise. Thus this is *He Who came by Water and Blood*; the Lamb of God slain from the foundation of the world. Rev. xiii. 8.

2. Again; Christ came by *Water* in His Baptism; and by *Blood* in His Circumcision, and especially in His agony and Bloody Sweat in Gethsemane, and by the blood shed in His scourging before His Passion, and in the Crown of Thorns, and the piercing of His Hands at the Crucifixion.

3. Further; Christ came both by *Water and Blood* at once, in a special manner, on Calvary after His Death. St. John saw, and bare witness of what he then saw. "One of the soldiers pierced His side, and forthwith there came out *Blood and Water*; and he that saw it *hath borne, and beareth, witness* (μεμαρτύρηκε, perfect tense), and his witness is true, and he knoweth that he speaketh truth, in order that ye also may believe. For these things were done, in order that the Scripture might be fulfilled, A bone of Him shall not be broken (Exod. xii. 46, concerning the *Paschal Lamb*). And again, another Scripture saith, They shall see Him whom they pierced;" Zechariah xii. 10, speaking of Ἰησοῦν Himself. See John xix. 34—37.

Thus St. John in his Gospel prepares us to understand the words of his Epistle; and in his Epistle also he elucidates what had been recorded in his Gospel. His words therefore may be thus paraphrased. This is He Who came—that is, proved Himself to be what He was pre-announced to be by the Types and Prophecies of the Old Testament, and what He proclaimed Himself to be in the New—the "*Coming One*," "*The Comer*" (ὁ ἐρχόμενος), the *Messiah*, the true *Paschal Lamb*, and *Very Man*, a true *Sacrifice* for sin; and yet *Very God*, the *Everlasting Jehovah*, of Whom the Prophet Zechariah spoke, when he prophesied of His being pierced at His death.

He came by *Blood and Water*. He proved thereby the reality of His *Humanity* and of His *Death*; and thus He has given a practical refutation—which St. John himself saw with his own eyes—to the heretical notions of those in the Apostolic age, such as *Simon Magus*, and the *Docetæ*, who alleged that Jesus Christ had not a real human body, but was merely a spectral phantasm, crucified in show; and therefore *S. Irenæus* in the next age after St. John, urges this fact of the piercing of the side, and the flowing out of the blood and water, recorded by St. John, as conclusive against their heresy. *S. Irenæus*, iv. 32. 23, ed. Stieren; p. 357, Grabe. Cp. *Bp. Pearson*, Art. iv. p. 405, and *Dr. Waterland*, v. p. 190.

In the words, "*not by water only*," there seems also to be a reference to another heresy of the Apostolic age, that of *Cerintus*, who said that Christ came in the *water of Baptism*, and descended into the man Jesus; and afterwards departed from Him, when He shed His blood on the Cross. In opposition to this notion St. John says, "This is He Who came by *Water and Blood*; *not by Water only*, but by *Water and Blood*." Cp. *Dr. Burton's Lectures*, pp. 188—190.

4. Further it is to be observed, that in this passage of his Epistle St. John is speaking of *Christ's Generation*, and of our *Regeneration*.

Every one who believeth that Jesus is the Christ *hath been born, and is born, of God*; i. e., is *regenerate*; and every one who loveth Him that *beget*, loveth Him that is *begotten of Him*; i. e., whoever loveth God the *Father*, loveth Him Who by *Generation* is the only-begotten *Son of God*; and every thing that is born of God (i. e., is *regenerate*) overcometh the World; and who is he that overcometh the world, but he that believeth that *Jesus*—the *Very Man Jesus*—is also the *Son of God*?

St. John then proceeds to describe the *means* by which our

Regeneration, or New Birth, is communicated to us from God, through His Son Christ Jesus, *Very Man*, and *Very God*; and how the *new life* so communicated is sustained in us. He does this by saying, This is *He Who came*—came to us—by *Water and Blood*, Jesus Christ; not by *Water only*, but by *Water and Blood*.

The *natural life* which was imparted to Eve—the Mother of all living, the type of the Church, the Spouse of the Second Adam, Jesus Christ—was derived from the First Adam's side, opened when he was *asleep* in Paradise. In like manner, the *spiritual Life* is given to the *Spiritual Eve*, the Church, and to all her faithful members, from the side of the Second Adam, Jesus Christ, *sleeping in death* on the Cross; and it is communicated through His *death* by means of the *Water and Blood* of the *two Sacraments*, which derive their quickening, cleansing, and invigorating virtue from the Divinity, Incarnation, and Death of our Crucified Lord and Saviour, and by which the benefits of that Death is applied to our regeneration and revivification; and which were visibly exhibited in the *Water and Blood* flowing from His precious side, pierced on the Cross.

This doctrine is implied by the *Church of England* in her Office for the Ministration of Baptism,—"*Almighty, everliving God, whose most dearly Beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of His most precious side both Water and Blood*; and gave commandment to His disciples, that they should go teach all nations, and baptize them . . . sanctify this *Water* to the mystical washing away of sin;" a formulary adopted from Ancient Liturgies; see *Palmer*, *Origines Liturgicæ*, ii. 187.

It is observable, that our Lord Himself has assured us of this truth by the instrumentality of the same Apostle, *St. John*, who testifieth *these things*, and who alone of the Apostles saw our Lord's side pierced, and the *Water and Blood* coming forth from it.

It is in the Gospel of *St. John* that Christ says, "*Verily, verily, I say unto thee, Except a man be born of Water and of the Spirit, he cannot enter into the kingdom of God*" (John iii. 5). Again, it is in the Gospel of *St. John* that Christ declares, "*Verily, verily, I say unto you, Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you. Whoso eateth my Flesh and drinketh my Blood hath eternal life, and I will raise him up at the last Day*. For My *Flesh* is meat indeed, and My *Blood* is drink indeed" (John vi. 53—55).

This therefore "is He Who came to us by *Water and Blood*, Jesus Christ; not by *Water only*, but by *Water and Blood*."

He came by *Water*, which is our λουτρόν, and by *Blood*, which is our λύτρον. His Baptism of Blood is our λύτρον, or ransom from death; and His Baptism by *Water* is our λουτρόν, or laver of Birth. And the *Water* of the λουτρόν derives its efficacy from the *Blood* of the λύτρον, shed on the Cross, which works in and by the *Water* of Baptism. He has washed us from our sins in His own blood (Rev. i. 5). His blood cleanseth us from all sin (1 John i. 7). In Baptism we pass through the Red Sea of His Blood, and are delivered from our enemies thereby.

"Hæc sunt gemina Ecclesiæ Sacramenta," says *Augustine* (in *Joann. tract.* 120). Here are represented the *Two Sacraments* of the Church, in which Christ comes. By them He came to us, He is ever coming in them.

At the first Institution of the Sacrament of the Eucharist, the pitcher of water and he that carried it, were not in vain given for a sign by Christ (see on Mark xiv. 13), it went not before for nothing. Cp. *Bp. Andrewes*, iii. p. 359.

Christ is ever coming by the *Water and Blood* of the Sacraments, to quicken and cleanse all of every age in the Church (see Titus iii. 5), and animates and unites them all in the bonds of holiness and love, as fellow-members communicating with Him their Head, and knit and woven together by veins and arteries, in One Body, the Body of Christ.

Some ancient Testimonies to the above Exposition may be seen in note above, on John xix. 34, to which may be added *S. Augustine*, *Serm.* v., referring to this passage, as follows: "Quid profuit de latere nisi sacramentum quod acciperent fideles? Spiritus, sanguis et aqua; Spiritus quem emisit; et sanguis et aqua quæ de latere profuxerunt; de ipso sanguine et aqua significatur nata Ecclesia; cum jam dormiret Christus in cruce, quia Adam in Paradiso somnum accepit, et sic illi de latere Eva producta est." Compare *Cassiodorus* here, and *Bp. Andrewes*, *Serm.* xiii. vol. iii. pp. 345—360.

— καὶ τὸ Πνεῦμά ἐστι τὸ μαρτυροῦν] and the Spirit is that which is bearing witness to the doctrine that Jesus is the Christ the Son of God. The Holy Spirit, promised by Christ, and given by the

f Matt. 28. 19.
John 1. 1.
1 Cor. 12. 4-6.
Rev. 19. 13.

τὸ μαρτυροῦν, ὅτι τὸ Πνεῦμά ἐστιν ἡ ἀλήθεια· ⁷ ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, ⁸ τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.

Father to the Church, in consequence of the Passion, Resurrection, and Ascension of Christ, bare witness by His own descent on the Day of Pentecost, and by the supernatural powers of Tongues and Prophecy which He then bestowed on the Apostles, and on others who believed and were baptized in Christ's Name, that all which Jesus Christ had preached was true: and that He is, what He declared Himself to be, the Son of God. And the Holy Spirit by His presence and operation in the *Water of Baptism*, and in the *Blood of the Holy Eucharist*, bears witness to the Verity and Virtue of the Incarnation and Death of Christ, the Son of God, from which the efficacy of the Sacraments is derived.

7. ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες] because three are they who are bearing witness.

After these words *Elz.* has this addition, ἐν τῷ οὐρανῷ ὁ Πατήρ, ὁ Λόγος, καὶ τὸ ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι, καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ, in heaven the Father, the Word, and the Holy Spirit, and these three are one (i. e. one substance, neuter, cp. John x. 30), and there are three who are bearing witness on earth.

But this addition is not found in A, B, G, K, or in the cursive MSS. of this Epistle—with the exception of three MSS. of comparatively recent date—nor in the Lectionaries, nor in the far greater majority of Versions, nor in the Greek Fathers of the first Four Centuries, nor in the Latin Fathers of those centuries, with the exception of a single passage in *S. Cyprian de Unit. Eccl. c. 5*, the tenor of which is doubtful.

The earliest Author by whom these words are clearly cited is *Vigilius Thapsensis* at the close of the Fifth Century. See the statement of the evidence on this subject in the editions of *Wetstein*, *Griesbach*, *Scholz*, and *Tischendorf*.

The words in question are not received by *Griesbach*, *Scholz*, *Lachmann*, *Tischendorf*. Nor need any one be disturbed by their non-appearance in the text. It is certain, as has been observed by *Dr. Bentley* (Correspondence, vol. ii. p. 530), that the Antiochene and Nicene Fathers confuted Arianism without the aid of this passage, to which they never refer, because it was not in their copies of this Epistle; and the doctrine of the Trinity has been clearly established by other Scriptures, and by the consentient voice and concurrent practice of the Church, especially in the administration of the Sacrament of Baptism, with which every child of God has been admitted into the Church of Christ by His express command, in the Name of the Ever-Blessed Trinity (see above, on Matt. iii. 16. Cp. 2 Cor. xiii. 14. Eph. ii. 18), and also in her Liturgical formularies in the Administration of the Holy Communion, and in her solemn Doxologies and Benedictions.

The passage therefore according to the best authorities stands thus, *Because three* (τρεῖς, masculine, not τρεῖς, neuter) *are those who are bearing witness, the Spirit, and the Water, and the Blood, and these three* (τρεῖς, masculine, not τρεῖς, neuter) *are (joined) into the one* (τὸ ἓν, the one substance, neuter; not masculine ἓν).

The gender of the words here used is very remarkable.

St. John speaks of three Persons (τρεῖς) and one substance (ἓν), and affirms that these three Persons bear witness, and these three Persons (τρεῖς) are united into the one substance. He uses the masculine τρεῖς, before the three neuter substantives; and after them also.

This declaration may be best explained by our Lord's words as recorded by St. John himself, in the Gospel, "I and My Father are one:" where one is expressed, as here, by the neuter ἓν; and our Lord there affirms that He and His Father, being two Persons (masculine) are one substance (neuter). See the note there, and compare our Lord's words, John xvii. 11. 22, in which the unity of the Persons is described by the neuter gender.

So St. John declares here that there are three Persons (τρεῖς, masculine) who are bearing witness (μαρτυροῦντες, masculine), and that these three (Persons) who are bearing witness are joined into one (ἓν one substance, neuter).

There is therefore good ground for the ancient opinion that St. John in this passage is declaring the Unity of the Three Persons of the Trinity in one substance. This appears to be the meaning of *Tertullian* (c. Prax. 25), where he says, that "the union of the Father in the Son, and of the Son in the Father, makes three Persons joined in one: which three Persons are unum (one substance) non unus (not one Person), as Christ says, 'I and My

Father are One;' declaring Oneness of substance, and not singleness of number." And his scholar, *S. Cyprian* (de unit. Eccl. c. 5), writes thus, "The Lord says, I and the Father are one (unum), and again it is written" (i. e. in the passage now before us of St. John's Epistle), concerning the Father and the Son, and the Holy Ghost, "three are one" (tres unum sunt).

And so the ancient Scholium in *Matthæi* says that "John uses the number three in the masculine gender, because those three are symbols of the Trinity," and by using the word ἓν, he designates the unity of the Godhead;" and so *S. Augustine* (c. Maximin. 22) says, "If we desire to examine what is signified by these words, the Trinity itself may reasonably occur to us; which is One God, Father, Son, and Holy Ghost, concerning which it may be most truly said, 'Three are the Witnesses,' and 'Three are one substance (unum).'"

St. John himself appears to authorize this exposition, by adding, "If we receive the witness of men (especially of three men, see Matt. xviii. 16. 2 Cor. xiii. 1. Heb. x. 28), the witness of God is greater," thus intimating that the testimony of the three witnesses here mentioned is the witness of God in three Persons.

Our Lord Himself in St. John's Gospel has prepared the way for this exposition. He thus speaks to the Jews, "In your Law it is written that the witness of two men is true. I am He that beareth witness (ὁ μαρτυρῶν) concerning Myself; and the Father who sent me beareth witness (John viii. 18).

This was spoken by Christ before His Ascension; but He promised that after He Himself had gone away He would send a third witness. "When the Comforter is come whom I will send unto you from the Father, namely, the Spirit of Truth who proceedeth from the Father, He shall bear witness of Me" (John xv. 26).

By that Coming of the Holy Ghost, the testimony of the three Witnesses was completed.

Therefore St. John, writing in this Epistle after the Ascension of Christ, and the Giving of the Holy Spirit, might well say that Three are those who are bearing witness, and these three are united into One . . . and this is "the witness of God."

These three are designated here as "the Spirit, the Water, and the Blood."

Firstly, the Spirit; who begins the Work of Regeneration by applying all quickening grace to Man.

Secondly, the Water; the symbol and instrument of the New Birth derived from God the Father, Who is the Original Wellspring and Fountain of all Life and Grace to man. The natural heavens and earth were formed out of the Water. There was their Origin (see on 2 Pet. iii. 5). So it is with the spiritual Life; it is formed from out of Water. Water therefore is a proper symbol of the Paternity of God.

And thirdly, the Blood, symbolizing the Incarnation and Passion of God the Son, through Whom all grace descends from the Father, by the Holy Spirit. See on 2 Cor. xiii. 13.

These Three Persons are joined consubstantially into one Godhead; and their Witness is the witness of God. Cp. *Fp. Andrewes*, iii. p. 354, who observes that "Water notes Creation; Blood notes Redemption by Christ; the Spirit notes Unction, to complete all."

There is an image of the Trinity in the Christian Sacraments. There is, baptismus fluminis, the Baptism of Water, the work of Creation by the Father; there is baptismus sanguinis, the Baptism of Blood, the work of Redemption by the Son; but these are not enough, unless there be also the baptismus fluminis, the Baptism of the Spirit. Thus the work of the Ever-Blessed Trinity is done in the soul. Cp. *Fp. Andrewes*, iii. 248.

The above considerations may explain the addition which has found its way into the text of some few Manuscripts here, "in heaven, the Father, the Word, and the Holy Ghost, and these three are one, and three are they who are bearing witness on earth." These words were probably originally only an expository gloss. They are a correct exposition of St. John's meaning, and there is no reason to suspect that they were interpolated designedly. They were probably written originally by some expositor on the margin of his manuscript; perhaps they were derived by him from *S. Cyprian*, and were adopted by some subsequent transcriber, who supposed them to belong to the Text; as was sometimes the case with marginal glosses; cp. *Valcknaer*, de Glossis in N. T. ¹

¹ *Dr. Bentley's* opinion concerning the genuineness of this passage, is matter of interest on account of the special attention which that celebrated critic gave to it. It is thus expressed in a letter dated Jan. 1, 1716-17:—

"In my proposed work" (his edition of the Greek Testament) "the fate of that verse will be a mere question of fact" (i. e. it will depend on the testimony of the MSS.). "You endeavour to prove (and that's all you aspire to) that it may have been writ by the Apostle, being

⁹ Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ, ἣν μεμαρτύρηκε περὶ τοῦ Υἱοῦ αὐτοῦ. ¹⁰ Ὁ πιστεύων εἰς τὸν Υἱὸν τοῦ Θεοῦ ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ· ὁ μὴ πιστεύων τῷ Θεῷ, ψεύστην πεποίηκεν αὐτὸν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν, ἣν μεμαρτύρηκεν ὁ Θεὸς περὶ τοῦ Υἱοῦ αὐτοῦ. ¹¹ Καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ Θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ Υἱῷ αὐτοῦ ἐστίν. ¹² Ὁ ἔχων τὸν Υἱὸν ἔχει τὴν ζωὴν· ὁ μὴ ἔχων τὸν Υἱὸν τοῦ Θεοῦ τὴν ζωὴν οὐκ ἔχει.

¹³ Ταῦτα ἔγραψα ὑμῖν, ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον οἱ πιστεύοντες εἰς τὸ ὄνομα τοῦ Υἱοῦ τοῦ Θεοῦ. ¹⁴ Καὶ αὕτη ἐστὶν ἡ παρῆρσις ἣν ἔχομεν πρὸς αὐτὸν, ὅτι ἐάν τι αἰτῶμεθα κατὰ τὸ θέλημα αὐτοῦ, ἀκούει ἡμῶν· ¹⁵ καὶ ἐὰν οἶδαμεν ὅτι ἀκούει ἡμῶν ὁ ἄν αἰτῶμεθα, οἶδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ᾠτήκαμεν παρ' αὐτοῦ.

¹⁶ Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσι μὴ πρὸς θάνατον· ἐστὶν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ.

g John 5. 37.
& 8. 17, 18.h John 3. 16, 33.
Rom. 8. 16.
Gal. 4. 6.

i John 1. 4.

k John 3. 36.
& 5. 24.l John 20. 31.
m Jer. 29. 12.Matt. 7. 8.
& 21. 22.Mark 11. 24.
Luke 11. 9.John 14. 13.
& 15. 7. & 16. 24.James 1. 5.
ch. 3. 22.n Num. 15. 30.
1 Sam. 2. 25.Jer. 15. 1, 2.
Matt. 12. 31.Mark 3. 29.
Luke 12. 10.Heb. 6. 4.
& 10. 26.2 Pet. 2. 20.
o ch. 3. 4.

10. ψεύστην πεποίηκεν αὐτόν] *hath made Him a liar*, accounts Him as such. See i. 10.

11. καὶ αὕτη ἐστὶν ἡ μαρτυρία] *and this is the witness*; this is what God Himself testifies, viz. that God gave to us (as a free gift) eternal life; and this eternal life is in His Son, and is bestowed on us through Him. See John i. 4; iii. 15. 36; v. 26; vi. 33. 35. 40; x. 28; xi. 25; xiv. 6; xvii. 3.

13. ὑμῖν] *Elz.* adds here τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ Υἱοῦ τοῦ Θεοῦ—but this addition is not in A, B, and in the majority of Versions, and is rejected by *Griesb., Scholz, Lach., Tisch.*

— ἵνα εἰδῆτε] *in order that ye may know.* Observe the word οἶδαμεν, *we know*, repeated five times in the following verses, contrasting strongly the nature of true Christian γνῶσις, or knowledge, with that of the ψευδάνυμος γνῶσις of the Gnostics. See the like use of οἶδαμεν, *we know*, at the close of St. John's Gospel, xxi. 24.

— οἱ πιστεύοντες] So A.—B has τοῖς πιστεύουσιν—and so *Griesb., Scholz, Lach., Tisch.*—*Elz.* has καὶ ἵνα πιστεύητε.

14. παρῆρσις] *confidence*, especially in prayer. See iii. 21, 22.

— ἐάν τι αἰτῶμεθα] *if we pray for any thing, observe, according to His Will, He heareth us, and if we know that He heareth us, we know that we have the things which we have prayed for*; for, either we receive the very things themselves, or something better than the things which we ourselves desire; and since our prayers are always framed according to His will, we do receive the things for which we pray. See the case of St. Paul's prayer, notes above on 2 Cor. xii. 9.

16. ἐστὶν ἁμαρτία πρὸς θάνατον] *there is a sin unto death.* I am not speaking concerning that, in order that he, the Christian brother, should ask (ἐρωτήσῃ).

The distinction between sins *unto death*, and sins *not unto death*, is grounded on Hebrew Law and Language (Lev. xvii. 6. *Schoettgen*, *Horæ*, here), but it takes a spiritual form under the

Gospel; and *death* is not used in the sense of capital punishment, but as opposed to the *ζωή*, or *life*, of the *soul*.

Observe the change of the word from *αἰτεῖν*, *petere*, to *ἐρωτᾶν*, *rogare*: the one signifying to *pray*, as an inferior suitor to a superior, the other expressing rather a *general* act of an inquirer. See John xi. 22, and on xvi. 23, and *Bengel* here, and *Dean Trench*, *Synonym. N. T.* xl.; sometimes, however, implying a request. See 2 John 5.

By using the word *ἐρωτήσῃ* here, and by placing the word emphatically at the end of the sentence, St. John appears to intimate, that not even any *interrogatory questions* are to be addressed to God, concerning the person who is *sinning a sin unto death*, and that this would be to tempt God.

Clemens Alexandrinus (*Strom.* ii. p. 389) cites this passage in treating of the difference between sins of *infirmity*, and sins of *presumption*. The *sin unto death* is *willful* resistance of the Holy Ghost, presumptuous sin (such as that described in Matt. xii. 31. Heb. vi. 4—8; x. 28—30), deliberately and obstinately persisted in, after warnings and censures of the Church. He who continues obstinately in such sin, is not a fit subject for any inquiries of God; God has spoken clearly concerning him; he is to be separated from the holy offices of the Church, in order that by excommunication—which is a rehearsal of future and eternal judgment—he may learn not to blaspheme, and be alarmed and terrified, and so his soul may be saved in the day of the Lord. See above on Matt. xviii. 17. 1 Cor. v. 5. 1 Tim. i. 20, and *Bp. Wilson* here.

God Himself has declared His will that prayers should not be made for certain *desperate* sinners (see Jer. vii. 16; xi. 14; xiv. 11); and if a man is deprived of the prayers of the Church, this very denial may have a salutary influence with him in such a case, where no milder medicines will avail.

Besides, the bodily afflictions and other temporal chastisements which may overtake him in consequence of such suspension

consonant to his other doctrine. This I concede to you; and if the fourth century knew that text, let it come in, in God's name; but if that age did not know it, then Arianism in its height was beat down without the help of that verse; and let the *fact* prove as it will, the doctrine is unshaken." *Ric. Bentley*.

Bentley delivered his famous *Prælectio* on this verse, May 1, 1717, four months after the date of this letter. See *Whiston's Memoirs*, p. 314. *Bentley's Works*, iii. 485. *Bp. Monk's Bentley*, ii. pp. 16—19. What the tenor of that *Prælection* was—which is lost—may be gathered from the remarks on the subject in *Casley's Preface* to his Catalogue of the Royal Library, p. xxi, ed. Lond. 1734, where, from conversations with Dr. Bentley, he vindicates Bentley's assertions on this and other questions of Biblical Criticism. The person who speaks as follows is surely not Casley, but Bentley, p. xxi,—"But how to account for this verse being first inserted is the difficulty; and some have not stuck to call it a forgery. But I hope better things, and that it may be made to have appeared by a mistake of a Latin Scribe, in the eighth or ninth century, on the following occasion; *S. Cyprian*, a famous Latin father, has the words of that verse in his works; and it is no wonder if they were transcribed thence into the margin, or between the lines of the eighth verse, of a book of some one who had a great veneration for that Father, as a gloss, which is very common in MSS.; as it is not improbable that

Cassiodorus in his *Complexiones in Epistolas*, and others who have the words, took them from *Cyprian*. Next, a copyist, being employed to write out this particular book, and finding the words so inserted, imagined that the former copyist, by mistake, had omitted them, and therefore put them in the text. Such insertions of explanatory words or sentences from the margin into the text are common in MSS. *Jerome*, in one of his letters, says, that an explanatory note, which he had made himself in the margin of his Psalter, had been incorporated by some transcriber into the text. And thus this insertion might rest till a long time after, and then the sham Preface to the Catholic Epistles must be made, complaining of the unfaithful Translators for leaving it out! Whereas, it is matter of fact, that no *Greek Copies* of this *Epistle* had that verse, save one at Berlin, which is discovered to have been transcribed from the *printed Biblia Complutensis*, and another modern one at Dublin, probably translated or printed from the Latin Vulgate, neither the Author of the Preface, nor any friend for him, having searched for it in any Greek copy." See also p. xxiv, "To return to 1 John v. 7, when the foresaid Preface was made, then was the Text also inserted in other copies that had it not, several of which are now to be found in Libraries."

Some few unimportant omissions and alterations have been made in the above extracts.

p ch. 3. 9.
James 1. 27.

q Luke 24. 45.
John 17. 3.

r 1 Cor. 10. 14.

ἀμαρτία ἐστὶ, καὶ ἔστιν ἀμαρτία οὐ πρὸς θάνατον. ¹⁸ Ὅτι οἶδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ οὐχ ἀμαρτάνει· ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ Θεοῦ τηρεῖ ἑαυτὸν, καὶ ὁ πονηρὸς οὐχ ἄπτεται αὐτοῦ. ¹⁹ Ὅτι οἶδαμεν ὅτι ἐκ τοῦ Θεοῦ ἐσμεν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται. ²⁰ Ὅτι οἶδαμεν δὲ ὅτι ὁ Τίος τοῦ Θεοῦ ἦκει, καὶ δέδωκεν ἡμῖν διάνοιαν, ἵνα γινώσκωμεν τὸν ἀληθινόν· καὶ ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ Τίῳ αὐτοῦ Ἰησοῦ Χριστῷ· οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς καὶ ἡ ζωὴ αἰώνιος.

²¹ Τεκνία, φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων.

and privation, when by the withdrawal of God's good Spirit for a time *Satan* may chastise and torment him (see 1 Cor. v. 5), may have a wholesome effect in making him feel "how bitter a thing it is to forsake God" (Jer. ii. 19), and may bring him under the operation of fear and anguish, and soften his heart, and lead him to repentance, and by repentance to pardon and grace, and in the end to everlasting salvation.

Therefore St. John does not prescribe prayer in such a case; but he implies that *other* means are to be used.

18. οὐχ ἀμαρτάνει] *he sinneth not*, is not a sinner; see on iii. 9. He that *was born of God*, keepeth himself; takes heed to his ways (1 Tim. v. 22. James i. 27). That is his true character and proper condition; and the *Evil One* layeth not hold of him, — οὐχ ἄπτεται αὐτοῦ. On the sense of ἄπτομαι, to *grasp and cling to*, see above on John xx. 17.

19. ἐν τῷ πονηρῷ κεῖται] *lieth in the dominion of the Wicked One*, v. 18; ii. 13; it *lieth* as a captive beneath his feet. On the use of ἐν, see *Winer*, § 48.

There is a contrast here between τοῦ Θεοῦ and τῷ πονηρῷ. The saints are born of *God* and *stand* firm and erect ἐν Θεῷ, ἐν Χριστῷ (cp. on Rom. xvi. 9), and we are in *Him*, have our life in *Him*, Who is the true One, ἐν τῷ ἀληθινῷ, see v. 20; but the world *lieth* ἐν τῷ πονηρῷ.

20. τὸν ἀληθινόν] *Him that is true*: the true God as opposed to the so-called, and false gods, the idols of the heathen, mentioned below, v. 21.

On ἀληθινός, as used in this sense, see above on John xvii. 3. Cp. 1 Thess. i. 9.

— καὶ ἐσμεν ἐν τῷ ἀληθινῷ] *and we are in Him that is true, in His Son Jesus Christ*. By being in His Son Jesus Christ we are in Him Who is the true God.

— οὗτός ἐστιν ὁ ἀληθινὸς Θεός] *He—namely, Jesus Christ—is the true God and Life eternal*. Thus St. John closes his *Epistle*, as he had begun his *Gospel*, with asserting that *Jesus Christ*, the Son of God, is Himself the *true God*, and *Life Eternal*. See John i. 1—4, which is the best exposition of this passage, and there St. John says expressly that the "Word was *God*, and that in Him was *Life*." Cp. above, v. 11, and *Dr. Waterland*, v. p. 193, who says, "The title of the *true God* is here given to Christ;" and observes, "every word here is aptly chosen to obviate the heresy of Cerinthus, and of other the like false teachers of those times."

The Son of *God*, not of Joseph and Mary, nor the Son of the *Only-begotten* as some said, but the Son of *God His Father*, is come in the flesh; not merely to reside in it for a season, as the Cerinthians held, and then to fly off from it, but to abide in us, to be clothed for ever with the humanity He has taken: and we are in Him that is true, the true God, by Jesus Christ *Who is the true God*, not an inferior power or Angel, such as Cerinthus supposed the *Demiurge*, or Creator of the world to be, nor a created *Æon*, the offspring of the *Monogenes* or *Only-begotten*, or of *Silence*, as Cerinthus imagined the *Logos* or *Word* to be; but the *true God*, one with the Father. See also *Bp. Pearson*, Art. ii. p. 247, who says, "*Christ* is not only here termed *God*, but the *true God*;" and cp. p. 259, and *Bengel* here.

21. τεκνία—εἰδώλων] *My little children* (see ii. 12), *guard yourselves from idols*. Ye are in Him Who is the *true God*, and cannot therefore have any communion with *false gods*. "What concord hath Christ with Belial? and what agreement hath the temple of God with idols? Ye are the temple of the *living God*." (2 Cor. vi. 16.) Those so-called gods are *dead*. Do not therefore be led astray by the false teachers, the Nicolaitans, who would inveigle you to eat things offered to idols (Rev. ii. 2. 15), and lead you into idolatry; or by the followers of Simon Magus, who even worship idols (see *Irenæus*, i. 20, *Grabe*, and *Euseb.* ii. 13); or by others, such as the Cerinthians (*Philastr.* her. 36), who would persuade you that you need not bear witness to God and Christ, but may safely offer incense to the idols of the heathen, rather than suffer martyrdom. Therefore, *little children, keep yourselves from idols*.

Here is a farewell admonition from St. John to the Church of every age. He warns her against that danger, of which later generations have had mournful experience, and which he fore-saw and foretold in his Apocalypse. See Rev. ix. 20.

This admonition of St. John, *keep yourselves from idols*, is the more remarkable, on account of its juxtaposition with his teaching here that *Jesus Christ is God*. If Jesus Christ is *not* God, then the Christianity, which St. John himself teaches, is *idolatry*. But Jesus Christ is the *true God*, and therefore that form of religion which hath not the Son, as the Son is revealed by St. John, *hath not the Father*. (1 John ii. 23.) "He that believeth on the Son hath everlasting life, and he that believeth not the Son, shall not see life, but the wrath of God abideth on him." John iii. 36.

INTRODUCTION

TO

THE SECOND EPISTLE OF ST. JOHN.

THE method adopted by St. Peter and St. Paul in their teaching on the Nature and Person of Christ, is employed also by St. John. First, they established the Truth; next, they refuted Error. The work of *construction* was effected by St. Peter in his First Epistle; in his Second Epistle he denounced the heresies of false Teachers. St. Paul performed the first of these Apostolic acts in his Epistle to the Ephesians; the latter¹ was done by him in his Epistle to the Colossian Church.

St. John had executed the former of these tasks—that of establishing the Truth—in his Gospel. He afterwards proceeded to complete his plan by accomplishing the latter—that of censuring and correcting Heresy—in his Epistles².

This Second Epistle of St. John, brief as it is, is ministered to this end; and it conduces to it even by its brevity.

Let us consider how this appears to be the case.

This Second Epistle opens with the words ὁ πρεσβύτερος Ἐκλεκτῇ Κυρίᾳ καὶ τοῖς τέκνοις αὐτῆς, “The elder to an elect Lady and her children;” and it ends with the words, “The children of thy sister who is elect greet thee.” In the former case the word *elect* has not the definite article; in the latter it has.

The question here arises,—Who is this ἐκλεκτῇ κυρία, to whom St. John writes?

Many Expositors are of opinion, that St. John is writing here to a private person; and it has been supposed by some³, that her name was Κυρία, Kyria, and by others⁴, that her name was Electa.

But it appears more probable that under this title St. John is addressing a Christian Church.

This interpretation is suggested by the words used by St. John’s brother Apostle St. Peter, at the close of his Epistle, “The co-Elect⁵ with you, that is at Babylon, saluteth you⁶.” There the word “co-elect” signifies “a Church⁷,” and it is probable that the word ἐκλεκτῇ (*elect*) here used by St. John, has a like meaning.

Besides, at the end of the present Epistle, we read a salutation which seems to be formed on that of St. Peter. St. Peter’s words at the end of his Epistle are Ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτή. Let us compare St. John’s final salutation, sent in this Epistle to the *Elect one*, whom he addresses from the Children of her Elect sister: Ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς, “The children of thy sister, who is *Elect*, greet thee.”

St. Peter had written from Babylon to the elect in Asia⁸, and saluted them in the name of a co-elect one at Babylon; and that co-elect one at Babylon was a Church.

St. John, whose residence was in Asia, writes to an *Elect one*, and sends to her the greetings of an elect sister. Hence it appears probable that the *elect one* and her *elect sister* are not private individuals, but Churches.

The word Ἐκλεκτῇ, *elect*, is used by the Septuagint in the Canticles as the characteristic of Christ’s spouse, the Church⁹. And in an ancient painting at St. Maria in Trastevere, at Rome, Christ is represented as enthroned with the Church as the Queen on His right hand¹⁰, and in

¹ See above, *Introduction* to the Second Epistle of St. Peter, pp. 70, 71.

² See above, p. 97, note, and on 1 John i. 1.

³ Bengel, Heumann, Lücke, De Wette, and others.

⁴ Grotius, Wetstein.

⁵ συνεκλεκτή.

⁶ 1 Pet. v. 13.

⁷ See the note there.

⁸ 1 Pet. i. 1.

⁹ See Cant. vi. 8, 9, τίς αὕτη ἐκλεκτή, ὡς ὁ ἥλιος;

¹⁰ Ps. xlv. 10.

His right hand a book with the words inscribed "Veni, *Electa* Mea, et ponam te in thronum Meum."

The word *Kyria*, *Lady*, here used with ἐκλεκτή, *elect*, is descriptive of a *Church*. Jesus Christ, the *Lord*, is *Kyrios*; His Spouse, a *Church*, is *Kyria*¹. This is declared by the very name *Church* (*Kyriakē*).

In the Old Testament the *Churches* of Israel and Judah are designated as *sisters*².

Besides, it is not likely that St. John should have written to a *private woman* and to her children, and have sent a salutation from the children of a woman, and not have made any mention of the *Husband* of either of these two women. They *may* have been both Widows: but there is no evidence of this.

Still further, St. John does *not* say, "Thy elect sister and her children greet thee." He *would* probably have written so, if he had been writing from the household of one woman to another woman. But he says, "The children of thine elect sister greet thee."

This circumstance also confirms the opinion, that the sister is a *Church*. Her children are the members of the Church. They are the Church. And if the Elect sister whose children's salutations are sent, is a *Church*, the Elect Lady whose sister she is, is probably a Church also.

Besides, St. John describes the children of her to whom he writes as "*loved by all persons, who have known the truth*."³ This could hardly be applicable to the children of a *private woman*—particularly a widow: but it might be true of the spiritual children of a Church⁴.

To *personify* a *Church*, is also in harmony with the manner and mind of *St. John*. In his Apocalypse, the Christian Church is represented as a *Woman*⁵, and the Church triumphant is described as "*the Bride, the Lamb's Wife*."⁶

Accordingly, we find that in early times this Epistle was supposed by some Interpreters⁷ to be addressed to a *Church*, or to *the Church*.

This exposition has also been adopted in recent times by many learned writers⁸.

If this Epistle was addressed to a *Church*, it may be next inquired;—

To *what Church*?

For a reply to this question, let us consider the brotherly relation of St. Peter to St. John⁹; and that it is a distinguishing characteristic of the Catholic Epistles, that they are interwoven¹⁰ with one another, in thought and language; and that there was an intimate connexion and sympathy between the Jewish Christians of *Asia*, where *St. John* resided, and those of *Babylonia*, from which St. Peter wrote¹¹; and that the *Parthians*, *Medes*, and *Elamites*, and dwellers in *Mesopotamia*, that is, the inhabitants of *Babylonia* and its neighbourhood, are mentioned the *first* among those who were evangelized by the Apostles on the day of Pentecost¹², and that almost immediately after them are mentioned the dwellers in *Asia*; and that the *Parthians* then occupied the second place among the nations of the world, and that they inhabited the region of *Babylon* and the adjacent countries.

Let us also bear in mind, that *St. Peter's* First Epistle was written to the *elect* of *St. John's* own province, *Asia*, and that he sends in it the greetings of a *co-elect Church*¹³.

When these circumstances are duly weighed, it will not appear improbable, that St. John's Epistle, which was written to an elect *Lady*, and *that Lady* a *Church*; and which conveys the salutations of the children of an elect *Sister*, and *that sister* a *Church*; was of the nature of an Apostolic reply from a sister Church of *Asia*,—such as that of *Ephesus* the *capital* of *Asia* and the residence of St. John,—to *that other Church*, from which his brother Apostle, St. Peter, had written to the Churches of *Asia*,—namely, the Church at *Babylon*.

Such a sisterly communication, from one Church to another, would come with peculiar grace from a Church of St. John to a Church of St. Peter. St. John and St. Peter had been united by the tenderest and most endearing ties of love, as brother Apostles in Christ. They had been together

¹ Some Versions have *Kyria* (e. g. the Syriac and Æthiopic), others have *Lady* (e. g. the Vulgate and Arabic).

² Jer. iii. 7, 8. Ezek. xxiii. 4.

³ v. 1.

⁴ Cp. 1 Thess. i. 8. Rom. i. 8.

⁵ Rev. xii. 1. 4. 6. 13—17.

⁶ xxi. 9.

⁷ *S. Jerome*, Epist. xi. ad Ageruchiam, speaking of the Church, after he has quoted the Canticles, vi. 9, "Una est columba mea electa generatrici suæ," adds, "ad quam scribit Joannes Epistolam 'Senior electæ Domine';" and so the ancient *Scholion* in *Matthæi*, p. 152, "The Elect Lady is a Church." And this interpretation is mentioned also by *Æcumenius* (ad finem Epist.), and in

Cramer's Catena, p. 146, and *Cassiodorus* in the sixth century (*Complexiones*, p. 136) says here, "Joannes electæ Domine scribit Ecclesie filisque ejus." And at the end of this Epistle the elect sister (in v. 13) is described by some MSS. as the Church at *Ephesus*. See *Tischendorf*, p. 233.

⁸ *Hammond, Whitby, Michaelis, Augusti, Hofmann, H. W. Thiersch, and Huther.*

⁹ See on Acts iii. 1.

¹⁰ See above, *Introduction* to the Catholic or General Epistles.

¹¹ See on Acts ii. 9—11, and 1 Pet. v. 13.

¹² Acts ii. 9.

¹³ 1 Pet. v. 13.

with Christ in His Transfiguration and Agony; they were together at His sepulchre; they were together at the Sea of Galilee after His Resurrection; they were together at the day of Pentecost, and in the Temple after His Resurrection¹; they were together in Prison at Jerusalem; they went together from Jerusalem to Samaria to lay hands on those who had been baptized².

Some confirmation is afforded to this opinion by the following facts.

This *second* Epistle, as well as the *first*³ Epistle of St. John, is described by some ancient authorities⁴ as addressed to the *Parthians*.

It seems probable, therefore, that this Epistle was addressed to the *Church at Babylon*.

There would be a peculiar interest and beauty in such an address as this from St. John to a *Church at Babylon*.

The City of *Babylon* had said, in the day of her heathen pride, "I shall be a *Lady* for ever⁵," and she had been called the *Lady of Kingdoms*⁶. *Babylon* had fallen from her high estate; but St. Peter had preached on the Day of Pentecost to the *Parthians*, the inhabitants of *Babylonia*, and they had been baptized into Christ⁷. Thus there was an *elect Church at Babylon*; a *Sion* even at *Babylon*⁸. And there would be a happy coincidence in the circumstance, that the great Assyrian *Babylon*, that persecuting city which had boasted that she should be "a *Lady* for ever," and was rejected, and then fell, should have risen again in Christ, and have been espoused to Him as a Church, and become an *Elect Lady* in Him, and be addressed as such by the Apostolic brother of St. Peter, the beloved disciple, St. John.

If the above opinion is well grounded, we may recognize here a special use of this Epistle. It is indeed a very short one, but it serves an important purpose.

St. Peter, in his two Epistles addressed to the Christians of Asia, had inculcated those Articles of the Christian Faith which St. John laboured to defend; and St. Peter had delivered a prophetic warning against those Heresiarchs, who in the age and country of St. John, were endeavouring to destroy the foundations of the Faith in the Incarnation of the Son of God, and in the Godhead of Jesus Christ: and who, as St. Peter had predicted, were denying the Lord that bought them⁹, and were walking after the flesh in the lust of uncleanness¹⁰.

In the present Epistle St. John delivers a clear statement of the truth on those great articles of Christian Faith and Morals; and pronounces a stern condemnation of those heretical and antinomian Teachers who assaulted them, and whom he calls *Antichrist*¹¹.

This profession and protest would be more easily *transcribed*, and be more readily *circulated*, on account of the *brevity* of this Epistle, in which they are contained. It may seem surprising at first, that so short an Epistle should be received into the Canon of the New Testament. But, under the circumstances of the case, one of its strongest recommendations was, that it was *short*. It was a symbol of Faith, and safeguard against Error,—from the hands of St. John.

The Christians of Asia, and of the East, would be confirmed in their Faith and Practice by receiving the Apostolic witness of *St. John* to the *same truths* as those which they had heard from *St. Peter*. And the Church of every age may derive comfort from seeing the two Apostles, St. Peter and St. John, associated for ever in their writings, as they had been associated in their lives, in preaching the Truth, as it is in Jesus Christ, and faithfully feeding His flock, and guarding it valiantly against the wolves, who endeavour to destroy it¹².

The facts and considerations now submitted to the reader have some bearing on the question which was briefly mentioned at the close of the Introduction to the *First Epistle* of St. John.

That Epistle also, as we have seen¹³, is described by some Ancient Writers and Manuscripts as having been addressed "to the *Parthians*."

¹ See on Acts iii. 1.

² See Acts viii. 14.

³ See *Athanasius* in *Bede*, Prolog. ad Ep. Catholic. p. 157. *Augustine*, whose Commentary on the First Epistle is entitled *Tractatus in Epistolam Joannis ad Parthos*, see vol. iii. p. 2480, and *Cassiodorus*, *Complexiones*, p. 126. *Scholz*, p. 155. *Tisch.* p. 213.

⁴ Cp. *Tisch.* p. 233. In the Latin Translation of S. Clement's *Adumbrationes* (p. 1011) we read "*Secunda Joannis Epistola, quæ ad Virgines inscripta est, simplicissima est.*" Here the word *Virgines* is a translation of *Παρθένους*, which was probably only a corruption of *Πάρθους*, the *Parthians*, who had the rule of *Babylonia* in the age of St. Peter and St. John (see *Kirchofer*,

p. 289). Indeed, S. Clement himself seems to have preserved something of a tradition to this effect. For while he says that this *Second Epistle* is written to a *Babylonian*, he says that the word *Electa* signified the Election of a Church.

⁵ Isa. xlvii. 7.

⁶ Isa. xlvii. 5. The word for *Lady* there is *γεβερηθ* (*gebereth*), which is often rendered *Kupla* (the word here used by St. John) by the LXX, as in Gen. xvi. 4, 8, 9. Isa. xxiv. 2.

⁷ See Acts ii. 9.

⁸ See on 1 Pet. v. 13.

⁹ 2 Pet. ii. 1.

¹⁰ See vv. 7—11.

¹¹ See above, note 4.

¹² 2 Pet. ii. 10.

¹³ John x. 10—12.

There is nothing improbable in this statement. In the Apostolic age, as has been already observed, the Parthians were second only to the Romans among the nations of the world. Many Jews dwelt in Parthia. The *Parthians* are placed first in the catalogue of the Jews who heard St. Peter preach at Jerusalem¹. Babylon was in Parthia. St. Peter, it is probable, had gone thither in person, and had thence written an Epistle to the Churches of St. John².

Bearing in mind these circumstances, and considering the testimony of some ancient writers and Manuscripts specifying the *Parthians* in the inscription of the Epistle, and that there is no evidence to the contrary, and that no *other* name is mentioned by any ancient writer in that inscription, we cannot reject that testimony as altogether incredible; and we may at least be permitted to suppose it probable, that the First Epistle of St. John, written in all likelihood from Asia, was addressed to the same country as that in which his brother Apostle, St. Peter, was, when he wrote his first Epistle, which he sent to the Churches of Asia.

¹ Acts ii. 9.

² See 1 Pet. v. 13.

ΙΩΑΝΝΟΥ Β'.

¹ Ὁ ΠΡΕΣΒΥΤΕΡΟΣ ἐκλεκτῇ κυρίᾳ καὶ τοῖς τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν, ² διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα· ³ ἔσται μεθ' ὑμῶν χάρις, ἔλεος, εἰρήνη παρὰ Θεοῦ Πατρὸς, καὶ παρὰ Ἰησοῦ Χριστοῦ τοῦ Υἱοῦ τοῦ Πατρὸς, ἐν ἀληθείᾳ καὶ ἀγάπῃ.

⁴ Ἐχάρην λίαν, ὅτι εὑρηκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ Πατρὸς. ⁵ * Καὶ νῦν ἐρωτῶ σε, Κυρία, οὐχ ὡς ἐντολὴν γράφων σοι καινὴν, ἀλλὰ ἣν εἶχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους. ⁶ ^b Καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ. Αὕτη ἡ ἐντολή ἐστίν, καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατήτε. ⁷ ^c Ὅτι πολλοὶ πλάνοι ἐξῆλθον εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες

a John 13. 34.
& 15. 12.
Eph. 5. 2.
1 Thess. 4. 9.
1 Pet. 4. 8.
1 John 2. 7, 8.
& 3. 11, 23.
& 4. 21.
b John 15. 10.
1 John 2. 24.
c Matt. 24. 5, 24.
2 Pet. 2. 1.
1 John 2. 18, 22.
& 4. 1-3.

1. ὁ πρεσβύτερος] *The elder*. The beloved Disciple and Apostle, St. John, thus designates himself in *modesty*; so St. Peter calls himself *συμπρεσβύτερος*, 1 Pet. v. 1. Cp. 3 John 1. St. John was eminently "*the elder*," because it is probable, when he wrote his Epistles, he was the only survivor of those who had been ordained by Christ; and this title may also have been adopted by him because he was advanced in years. Christ had declared His will, that St. John "*should tarry till He came*" (John xxi. 21; see also on 1 John ii. 6); and his life was continued to upwards of a hundred years, so that there was a peculiar significance in this appellation, as applied to him. Here also is an evidence of genuineness. A writer personating the Apostle would not have withheld the Apostolic title, which the true Apostles sometimes do: see James i. 1. Jude 1. In the Apocalypse St. John in his modesty calls himself only *John*: i. 1. 4. 9; xxii. 8.

— ἐκλεκτῇ κυρίᾳ] *to the elect Lady and her children*. On the sense of these words, see above, *Introduction* to this Epistle.

— οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ] *whom I love in Christian truth*, which is the only genuine foundation and element of Christian love; cp. 3 John 1. *Truth* is here opposed to the deceits of the false Teachers who are called *liars*, *ψεύσται* (see 1 John ii. 22; cp. *ibid.* ii. 4; iv. 20), and whose heresies impugn the doctrine of Christ's Divinity and Incarnation, and are destructive of Christian Love and Christian Morality; see above, p. 102. Observe, therefore, how St. John dwells on the word *ἀλήθεια*, *truth*, *Truth* of Christian doctrine. That word *Truth* is repeated five times in this short Epistle; and six times in the Third Epistle, consisting only of thirteen verses.

3. χάρις, ἔλεος, εἰρήνη] *Grace, Mercy, Peace*. Both St. Peter's Epistles begin in like manner with the salutation, *χάρις καὶ εἰρήνη*: and so St. John, Rev. i. 4.

— παρὰ Ἰησοῦ Χριστοῦ] *from Jesus Christ the Son of the Father*—a profession of the true Faith against the heretical doctrines of the Gnostic Teachers; see above, *Introduction* to the First Epistle; on 2 Pet. ii. 1; and on 1 John i. 1-3; and iv. 9.

4. ἐχάρην λίαν] *I rejoiced exceedingly*: on this use of *λίαν* see 3 John 3. Matt. ii. 10; xxvii. 14. Luke xxiii. 8. Cp. *Barnabas*, Epist. c. 1; *Avete, filii et filiae, in nomine Domini Nostri Christi in pace, supra modum exhilaror beatis et præclaris spiritibus vestris*.

— εὑρηκα ἐκ τῶν τέκνων σου] *I have found some of thy children*. Here is another evidence in favour of the opinion—stated above in the *Introduction*—that he is writing to a *Church*. He had said that "*all men love the Elect Lady and her children*" (v. 1), and he now says, that he himself has found *some* of them walking in the truth. These assertions are hardly applicable to the children of a private woman, but they are suitable to the case of a Church. The Church to which he writes was *known* as a Church to *all*, and *some* of its members had come to the place where the Apostle was, and he had *found* them to be *walking in the truth*.

5. οὐχ ὡς ἐντολὴν γράφων σοι καινὴν] *not as writing to thee (who art already well instructed) a new commandment*: see above on 1 John ii. 8; iii. 11.

6. αὕτη ἐστὶν ἡ ἀγάπη] *this is love, that we walk according to His commandment*. A protest against the false teachers who pretended to *gnosis*, but set at naught *praxis*: see on 1 John i. 5-8; ii. 6-10.

7. πολλοὶ πλάνοι] *many deceivers went forth into the world*. Even from out of the *Church* herself, the house of God, some have gone forth into the *World*, which "*lieth under the Wicked one*" (1 John v. 19); and have made the World more wicked than it was. See on 1 John ii. 18, 19.

Elz. has *ἐσῆλθον*, but A, B have *ἐξῆλθον* and *ἐξῆλθον*, and so the *Syriac*, *Vulgate*, and *Irenæus* (iii. 16. 8), who quotes these words as from the First Epistle of St. John, and applies them to the Gnostics, who, under pretence of superior intelligence, separated Jesus from Christ (as the *Cerinthians* did), and separated Christ from the only-begotten of the Father, and from the Eternal Word.

— οἱ μὴ ὁμολογοῦντες] *those who do not confess*—but deny—*Jesus Christ coming in the flesh*. See above on 1 John iv. 3.

He says *ἐρχόμενον*, *coming*, because Jesus Christ is *ever* coming in the *flesh* to those who receive the benefits of His Incarnation by their baptismal incorporation into Him, and by the reception of the Holy Sacrament of His Body and Blood; by which, when received with faith, their bodies as well as souls are preserved unto everlasting life. See above on John vi. 54-56; and 1 Cor. x. 16-20. 1 John v. 6.

This the Gnostics denied: see *Ignatius*, ad Smyrn. 6, and note on 1 John iv. 2.

Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος.
^d Gal. 3. 4. ⁸ ὁ βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολέσητε τὴν εἰργάσασθε, ἀλλὰ μισθὸν πλήρη ἀπο-
^e 1 John 2. 23. λάβητε. ⁹ Πᾶς ὁ προάγων καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ Θεοῦ
^f Rom. 16. 17. οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ οὗτος καὶ τὸν Πατέρα καὶ τὸν Υἱὸν ἔχει. ¹⁰ Ἐἴ
¹ Cor. 5. 11. τις ἔρχεται πρὸς ὑμᾶς, καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν
² Tim. 3. 5. εἰς οἰκίαν, καὶ χαίρειν αὐτῷ μὴ λέγετε· ¹¹ ὁ γὰρ λέγων αὐτῷ χαίρειν κοινωνεῖ
^{Tit.} 3. 10. τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.
^g John 17. 13. ¹² Πολλὰ ἔχων ὑμῖν γράφειν οὐκ ἠβουλήθην διὰ χάρτου καὶ μέλανος· ἀλλὰ
¹ John 1. 4. ἐλπίζω γενέσθαι πρὸς ὑμᾶς, καὶ στόμα πρὸς στόμα λαλήσαι, ἵνα ἡ χαρὰ ἡμῶν
³ John 13. ᾗ πεπληρωμένη. ¹³ Ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς.

— οὗτός ἐστιν ὁ πλάνος] *this is the deceiver and the Anti-christ*: who now specially desires and endeavours to seduce you, and against whom I specially warn you: see above, 1 John ii. 22. 26; iv. 3.

8. ἵνα μὴ ἀπολέσητε] *in order that ye may not lose what ye wrought, but may receive a full reward.* *Elz.* has these verbs in the first person plural, "in order that *we* may not lose;" but the second person, "Ye," is authorized by A, B, and *Irenæus* (iii. 16. 8), and by many Cursives and Versions; and so *Lach.*, *Tisch.* As to the meaning of the words, see above, 2 Cor. v. 10. Eph. vi. 8. Col. iii. 25, and note on 1 Cor. iii. 12—15.

9. πᾶς ὁ προάγων] *every one who goeth before, and doth not abide in the doctrine of Christ, hath not God.* Every one that goeth before, προάγων: so A, B, and *Vulgate*, and so *Lach.*, *Tisch.* *Elz.* has παραβαίνων.

There seems to be a gentle touch of irony in the word προάγων. These False teachers are not content to abide in the doctrine of Christ, but they set themselves up as leaders; and on the specious plea of making progress they carry men away from their steadfastness (2 Pet. iii. 17), and lead them astray (πλανῶσιν) from the right path. They who are wolves, set themselves up as shepherds, and lure Christ's sheep away from those spiritual pastures in which they ought to abide, and from the spiritual fold in which alone they can have rest and safety: προάγων is a pastoral word. Mark x. 32, and John x. 4. Cp. Matt. xxvi. 32; xxviii. 7.

10, 11. εἴ τις ἔρχεται πρὸς ὑμᾶς] *If any one cometh to you and bringeth not this doctrine, do not receive him into your house, nor bid him God speed: for he that biddeth him God speed communicateth in his evil deeds.*

St. John here treats heresy as an ἔργον πορνῆν, a wicked work: as sound faith is a good work, see John vi. 29. Vain therefore is the notion of those who separate practice from faith, and say that a man may lead a good life without a sound belief. A sound faith is the only root of virtuous practice; and heresy is the source of immorality. Cp. 2 Pet. ii. 1—14, and the remarks of *Dr. Waterland* on the Trinity, chap. v. St. John, the beloved disciple, the Apostle of love, and who (as *Dr. Waterland* expresses it, v. p. 108) was all love, meekness, and charity, yet severely condemns the heretics of his own times, either such as denied Christ's Humanity, or impugned His Divinity. He calls them *Antichrists* (1 John ii. 18. 22; iv. 3. 2 John 7), *liars* (1 John ii. 22), *seducers* (1 John ii. 26), *false prophets* (1 John iv. 1), *deceivers* (2 John 7). See above, *Introduction*, pp. 102, 103.

And St. John here forbids to entertain or salute a man who perverts the doctrine of Christ as these heretics did.

This precept may be illustrated by St. John's own example, who one day—as is recorded by *S. Irenæus*—having met Cerinthus at the bath, retired without bathing, "for fear lest the bath should fall, because Cerinthus, the enemy of the truth, was there." *Iren.* iii. 3. *Euseb.* iii. 28. *Theodore!*, *Hæc.* fab. ii. 3; and *Bede* here.

A like story is told by *S. Irenæus* of *S. Polycarp*, St. John's disciple; who, when he was accosted by Marcion, the Arch-heretic, and was asked by him, "Dost thou not know me?" replied, "Yes, I know thee the first-born of Satan" (*S. Irenæus* iii. 3. *Euseb.* iv. 14). So cautious (adds *Irenæus*) were the Apostles and their followers to have no communication, no not so much as in discourse, with those who adulterated the truth. *Dr. Waterland* on the Trinity, ch. iv. vol. v. p. 91; see also p. 108; and compare note above on 1 Cor. v. 11.

12. χάρτου] *paper.* It therefore seems that the original of this Epistle was not written on parchment (pergamena).

On the ancient materials of writing, see *Jer.* xxxvi. 18. 23. *Isa.* viii. 1. 2 Cor. iii. 3. Cp. *Jahn*, *Archæol.*, §§ 86—88. *Winer*, *R. W. B.* ii. p. 421.

— ἐλπίζω γενέσθαι πρὸς ὑμᾶς] *I hope to come and stay with you.* *Elz.* has ἐλθεῖν, but γενέσθαι, which is more expressive, and not likely to have been introduced by a copyist, is in A, B, and many Cursives, and received by *Lach.*, *Tisch.* On the idiom in γενέσθαι πρὸς, literally "fieri apud," cp. John x. 35. Acts xxi. 17; xxv. 15. 1 Cor. xvi. 10.

On the supposition that this Epistle is addressed to a Church, and that the Church to which it is addressed was a Church in *Babylonia* (see above on v. 1), there is no reason for surprise that St. John should intend a journey thither. The inhabitants of that country had come up to Jerusalem, and had been evangelized by the Apostles there on the day of Pentecost (Acts ii. 9). St. Peter in his old age had gone to Babylon, and thence to Rome; see pp. 37—40. And if St. John was now in Asia, as is probable, he was at about a middle point between Babylon and Rome; and if he had "many things to write" he would not consider a journey from Asia to Babylon as long.

13. ἀσπάζεται σε] *The Children of thine elect sister greet thee.* See on v. 1.

St. John calls his own spiritual children his τέκνα, 3 John 4. Cp. 1 John ii. 1.

INTRODUCTION

TO

THE THIRD EPISTLE OF ST. JOHN.

THIS Epistle is of a moral and disciplinarian character. In it the holy Apostle, who has revealed to the Church the sublimest mysteries of Christian doctrine, applies those principles to matters of practical detail in the regimen of the Church.

Gaius, or *Caius*, the beloved is commended for walking in the Truth, and for bringing forth the fruits of the Truth, in a life of love to the brethren and to strangers. Especially does St. John confide in the Christian charity of Gaius towards the Ministers of the Gospel, who go forth preaching to the Gentiles, without claiming maintenance from them.

The character of Gaius is contrasted with that of Diotrephes who had resisted the authority of St. John, and would not receive the brethren, who were probably recommended by the Apostle himself, but even ejected from the Church those who received them.

But St. John announces his intention of bringing Diotrephes to a sense of his duty by a speedy visitation, and by an exercise of his Apostolic authority.

Even in Apostolic times, the spirit of pride and the lust of power made themselves felt in the Church of Christ. God suffered His holy Apostles to be tried by the unruly temper and refractory conduct of false brethren. St. Paul had to contend with an Hymenæus, an Alexander, a Philetus¹, an Hermogenes, and a Phygellus²; even St. John had a Diotrephes. No wonder that a like spirit should show itself in later days. Here is the test of loyalty and love. "Beloved, do not imitate that which is evil, but that which is good. He that doeth good is of God, but he that doeth evil hath not seen God³." The Divine Lord and Master of St. John will come and call all men to account, who, in despising those whom He has sent, have despised Him⁴; and He will salute "His friends by name," with a greeting of everlasting peace.

¹ 1 Tim. i. 20. 2 Tim. ii. 17.
³ 3 John 11.

² 2 Tim. i. 15. Cp. *Tertullian*, *Præscr. Hær.* 3.
⁴ Luke x. 16.

ΙΩΑΝΝΟΥ Γ.

¹ Ὁ ΠΡΕΣΒΥΤΤΕΡΟΣ Γαίῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.

² Ἀγαπητὲ, περὶ πάντων εὐχομαί σε εὐδοοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐδοοῦται σου ἡ ψυχὴ· ³ ἔχάρην γὰρ λίαν ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τῇ ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς. ⁴ Μειζότεραν τούτων οὐκ ἔχω χαρὰν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν τῇ ἀληθείᾳ περιπατοῦντα.

⁵ Ἀγαπητὲ, πιστὸν ποιεῖς, ὃ ἐὰν ἐργάσῃ εἰς τοὺς ἀδελφούς καὶ τοῦτο ξένους, ⁶ οἱ ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας, οὓς καλῶς ποιήσεις προπέμψας ἀξίως τοῦ Θεοῦ. ⁷ Ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθον μηδὲν λαμβάνοντες ἀπὸ τῶν ἐθνικῶν. ⁸ Ἡμεῖς οὖν ὀφείλομεν ὑπολαμβάνειν τοὺς τοιούτους, ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ.

⁹ Ἐγραψά τι τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρεφῆς οὐκ ἐπι-

1. ὁ πρεσβύτερος] *The elder*: on this title adopted by St. John, see 2 John 1.

— Γαίῳ τῷ ἀγαπητῷ] *to Gaius, or Caius the beloved*. He seems to have borne much resemblance in character and acts (see v. 5) to Gaius of Corinth (Rom. xvi. 23), and to Philemon the Colossian friend of St. Paul (Philem. 7). A Gaius was appointed by St. John to be Bishop of Pergamum. *Constit. Apost.* vii. 48.

The word ἀγαπητός, *beloved*, is repeated *four* times in this short Epistle; the word ἀγαπᾶν, *to love*, occurs *twenty-eight* times, and the word ἀγάπη, *eighteen* times in St. John's First Epistle. The sternness of his language in condemnation of the Heretics of his age, is made more striking by its contrast with this inculcation of the duty of love; which shows that the words of rebuke are uttered in a spirit of love for the souls of those committed to his care, and of those also whom he reprobates. Cp. St. Stephen's language, Acts vii. 60, and above, pp. 102, 103.

2. περὶ πάντων] *in all respects*. This translation seems preferable to the other rendering, "*above all things*;" for which sense of *περὶ* there is no authority in Prose writers. Cp. *Winer*, § 47, p. 334. *Lücke* (2nd ed.), and *Huther*, p. 246.

— εὐδοοῦσθαι] *prosper*, literally, on a journey (*ὁδός*). Cp. Rom. i. 10. 1 Cor. xvi. 2. St. John wishes that in *all things* the affairs of Gaius may go well, as they do in *spiritual* respects.

3. ἐχάρην γὰρ λίαν] *for I rejoiced greatly*. See 2 John 4.

4. μειζότεραν] On this form of the comparative, see Eph. iii. 8. *Winer*, § 11, p. 65. *Greater joy have I not, than these things, that I hear my children are walking in the truth*. On the use of *ἵνα*, compare Luke i. 43. Cp. John xv. 8. 13; xvii. 3. 1 John iv. 17. *Winer*, § 44, p. 303.

5. πιστὸν ποιεῖς] *thou art doing a faithful part, in whatever thou mayest have wrought* (*ἐργάσῃ*, the reading of B, C, G, K) *towards the brethren, and that also towards persons who are strangers to thee*.

This is the only example of *πιστὸν ποιεῖν* in the New Testament. Cp. τὸ καλὸν ποιεῖν, Rom. vii. 21; xiii. 3, 4. Gal. vi. 9; and the combination used by St. John of *ποιεῖν* with a *substantive*, such as *δικαιοσύνην*: 1 John ii. 29; iii. 7, 10; and Rev. xxii. 16, *ποιῶν ψεῦδος*.

St. John expresses his confidence that whatever labours Gaius may have performed, or may be performing, toward the brethren, they are done by him as a faithful workman and servant of Christ.

The tense of *ἐργάσῃ*, *thou mayest have wrought*, implies, that though St. John has heard enough of the good deeds of Gaius to justify his general confidence in his character, yet he is

aware that Gaius may have done much more good than has reached his ears.

The words *καὶ τοῦτο*, *and this too* (the reading of A, B, C—*Elz.* has *καὶ εἰς τοὺς*), enhance the praise of Gaius. He was affectionate and helpful toward the brethren, and *that also* to *strangers* who were unknown to him. On this use of *καὶ τοῦτο* and *καὶ ταῦτα*, see Rom. xiii. 11, and on 1 Cor. vi. 6. 8, *καὶ τοῦτο ἀδελφούς*. *Matthiae*, Gr. Gr. § 471. 7.

6. ἐνώπιον ἐκκλησίας] *in the presence of the Church*; in the public congregation; probably at Ephesus, where St. John dwelt: see *Introduction* to his Gospel, pp. 266, 267.

— οὓς καλῶς ποιήσεις] *whom if thou speedest on their journey in a manner meet for God* (whose servants they are), *thou shalt do well*. On *προπέμπειν*, cp. Titus iii. 13; on *ἀξίως τοῦ Θεοῦ*, cp. 1 Thess. ii. 12. Col. i. 10.

7. ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθον] *for they went forth on behalf of the Name—the adorable NAME of Jesus Christ, "the Name that is above every Name," Phil. ii. 9*. See on Acts v. 41, *ὑπὲρ τοῦ ὀνόματος ἀτιμασθῆναι*, and the words of St. John's disciple, *S. Ignatius*, to St. John's Church of Ephesus, *εἰδοῦσι γὰρ τινες δόλῳ πονηρῷ τὸ ὄνομα περιφέρειν, ἔλλα τινὰ πρῶσσοντας ἀνὰ ξία Θεοῦ*, and then he proceeds to declare the Person and Natures of Christ. *Ignat.* ad Eph. 7. These words of S. Ignatius seem to have been suggested by St. John's language in these two verses, vv. 6, 7.

— μηδὲν λαμβάνοντες] *taking no wages from the Gentile* (plural, adjective); i. e., the Gentile Christians. *Elz.* has *ἐθνῶν*, but *ἐθνικῶν* is in A, B, C, and received by *Lach.*, *Tisch.*

On the purport of these words—intimating that they, to whom St. John refers, demanded no ministerial maintenance from the Gentile Christians, to whom they ministered the Word and Sacraments—see note above, on 1 Cor. ix. 6.

8. ὑπολαμβάνειν] *to receive, entertain, and treat them hospitably, with reverence and love*. There seems to be a slight *paronomasia* between *λαμβάνοντες* and *ὑπολαμβάνειν*: cp. *Philem.* 20. *Elz.* has *ἀπολαμβάνειν*; but *ὑπολαμβάνειν* is in A, B, C*, and is received by *Lach.*, *Tisch.*

— ἵνα συνεργοὶ γινώμεθα] *in order that we may be fellow-labourers with them in the Truth*. By receiving God's Ministers we become *fellow-workers* with them in the Truth which they preach, and "he that receiveth a prophet in the name of a prophet shall receive a prophet's reward." Matt. x. 41.

9. Ἐγραψά τι] *I wrote somewhat to the Church*. *Elz.* omits *τι*, which is in A, B, C, and so *Lach.*, *Tisch.*

The purport probably of this writing was to exhort those of

δέχεται ἡμᾶς· ¹⁰ διὰ τοῦτο, ἐὰν ἔλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις
πονηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκούμενος ἐπὶ τούτοις οὔτε αὐτὸς ἐπιδέχεται
τοὺς ἀδελφούς, καὶ τοὺς βουλομένους κωλύει, καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει.

¹¹ ^b Ἀγαπητέ, μὴ μιμοῦ τὸ κακὸν, ἀλλὰ τὸ ἀγαθόν. Ὁ ἀγαθοποιῶν ἐκ τοῦ
Θεοῦ ἐστίν· ὁ κακοποιῶν οὐχ ἑώρακε τὸν Θεόν. ¹² Δημητρίῳ μεμαρτύρηται
ὑπὸ πάντων, καὶ ὑπ' αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἴδατε
ὅτι ἡ μαρτυρία ἡμῶν ἀληθὴς ἐστι.

¹³ ^c Πολλὰ εἶχον γράψαι σοι, ἀλλ' οὐ θέλω διὰ μέλανος καὶ καλάμου σοι ^c 2 John 12.
γράφειν· ¹⁴ ἐλπίζω δὲ εὐθέως σε ἰδεῖν, καὶ στόμα πρὸς στόμα λαλήσομεν.

¹⁵ Εἰρήνη σοι· ἀσπάζονται σε οἱ φίλοι· ἀσπάζου τοὺς φίλους κατ' ὄνομα.

the Church, of which Gaius was a member, to receive the brethren who laboured in the Gospel. But Diotrephes, who aspired to have the pre-eminence there, took advantage of St. John's absence, and conducted himself in a very different temper to that of Gaius (see v. 5), and would not obey St. John's commands, and would neither receive the brethren commended by St. John, nor would he allow others to receive them, and was casting out of the Church those who did receive them. Wherefore, says the Apostle, if I come, as I intend to do very soon (see v. 14), to the place where you and he are, I will call to remembrance (see John xiv. 26) his works which he doeth, prating vainly against us with wicked words.

On the word φιλοκρυπτέων, see Wetstein, p. 731; and on φλυαρῶν, see *ibid.*, p. 343, and on 1 Tim. v. 13. It has properly a neuter sense, to prate idly, but like some other neuter verbs in the New Testament, it is here put intransitively (Winer, § 38, p. 225); and so it implies that the idle words are uttered by the speaker in a contemptuous tone against another person.

What St. John wrote to the Church is no longer extant. Cp. note on 1 Cor. v. 9, where St. Paul refers to an Epistle written by himself which is not now in existence.

¹⁰ ἐκ τῆς ἐκκλησίας ἐκβάλλει] he casteth out of the Church, by excommunication. S. Hippolytus, Bishop of Portus, speaks of some who were ἐκβλητοὶ τῆς ἐκκλησίας, by his own spiritual authority. Philosoph. p. 290.

It seems that Diotrephes was a Minister of the Church in which Gaius resided; and that this Epistle was written to maintain in that Church the authority of St. John as an Apostle and Metropolitan of Asia, in which character he was commissioned by Christ to write the Epistles to the Asiatic churches in the Apocalypse, Rev. i. 11, and chaps. ii. and iii.

¹¹ μὴ μιμοῦ τὸ κακόν] Do not imitate that which is evil, as the example of Diotrephes is; but that which is good. Cp. Heb. xiii. 7. 1 Pet. iii. 13, and Martyr. Polycarp. 19, τὸ μαρτύριον μιμαίσθαι.

¹² Δημητρίῳ] A good testimony has been given to Demetrius by all men, and by the Truth itself. A contrast to Diotrephes.

St. John, as their spiritual superior, dispenses praise and blame to each respectively.

The Truth here is no other than the Spirit of Truth abiding in St. John. Christ promised to send to His Apostles "the Spirit of Truth to guide them into all Truth" (John xvi. 13), and He did send the Spirit to them on the Day of Pentecost, and that Spirit enabled them to discern the spirits of men (1 Cor. xii. 10), as St. Peter discerned the spirit of Ananias (Acts v. 3), and to pronounce judgment upon them.

The Spirit, says St. John, is Truth (1 John v. 6). And since St. John himself had the Spirit, he asserts, that "whoever knoweth God heareth us; and whoever is not of God heareth not us." (1 John iv. 6.) Hence St. John was able to bear testimony to Demetrius, who perhaps carried the Epistle, and the testimony which St. John bears, was the testimony of the Truth itself.

— καὶ ἡμεῖς δὲ μαρτυροῦμεν] and not only so, but we bear testimony, and ye know that our testimony is true.

The Spirit of Truth in us bears testimony, and we, the human ministers by whom the Spirit speaks, bear testimony. So the Apostles speak at the Council of Jerusalem, "It seemed good to the Holy Ghost and to us." Acts xv. 28.

¹³ διὰ μέλανος καὶ καλάμου] with ink and pen, properly reed. Cp. above, 2 John 12. It does not follow from these expressions that St. John wrote his Epistle with his own hand. He may have done so. Cp. note above on Gal. vi. 11. 2 Thess. iii. 17. Col. iv. 18.

— γράψαι σοι] to write to thee now at this time.

So A, B, C.—*Els.* has γράφειν; and *vice versa*, at the end of the paragraph *Els.* has γράψαι, and A, B, C have γράφειν, which expresses a habit.

I had many things to write to you now, but I am not willing to write them with ink and pen, under such circumstances as these, when I hope very soon to see you to whom I am writing. Cp. 2 John 12.

¹⁵ ἀσπάζονται—ὄνομα] salute the friends by name. The good pastor imitates that Good Shepherd, who "calloeth His sheep by name." John x. 3.

INTRODUCTION

TO

THE EPISTLE GENERAL OF ST. JUDE.

THE Epistle of St. Jude bears a remarkable resemblance in matter and language, and also in order of arrangement, to the Second Epistle of St. Peter; as will appear from the passages placed at the foot of this page¹.

From a comparison of these passages it seems most probable that the Epistle of St. Jude was subsequent to that of St. Peter.

For example, St. Peter speaks *prophetically* of the false Teachers who would "privily bring in destructive heresies, denying the Lord that bought them²." But St. Jude describes these false Teachers as already in existence and full operation. "Certain men (he says) crept in, who were long ago foreordained to this condemnation³."

Besides, St. Jude appears to make a special reference to St. Peter's Second Epistle. "Beloved, remember the words that were spoken before by the *Apostles* of our Lord Jesus Christ, that they told you, that in the last time there shall be *scoffers walking according to their own lusts* of unholiness⁴."

Hence, as was observed by (Ecumenius⁵ in ancient times, this Epistle appears to have been written *after* the Second Epistle of St. Peter.

This opinion has been adopted by many learned men of later days⁶. If it is correct, then the Epistle of St. Jude cannot have been written before A.D. 66 or 67, the date of St. Peter's Second Epistle.

Indeed, on an examination of internal evidence, it seems to be later than that time. The picture which is drawn in this Epistle, of the heretical doctrines and licentious practices of the false Teachers, represents them as developed in the fulness and boldness of inveterate and dominant malignity, after a previous growth of some years.

¹ JUDE.

3. πᾶσαν σπουδὴν ποιούμενος.

4. παρεισέδυσαν γὰρ τινες, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ Θεοῦ ἡμῶν χάριν μετατιθέντες εἰς ἀσελγείαν, καὶ τὸν μόνον δεσπότην καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.

6. ἀγγέλους τοὺς μὴ τηρήσαντες τὴν αὐτῶν ἀρχὴν . . . εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς ἀιδίαις ὑπὸ ζόφον τετήρηκεν.

7. Σόδομα καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις . . . ἀπελθεῖσαι ὀπίσω σαρκὸς ἐτέρας πρόκεινται δεῖγμα.

8. κυριότητα ἀθετοῦσι, δόξας δὲ βλασφημοῦσι.

9. ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρι-

2 PETER.

i. 5. πᾶσαν σπουδὴν παρῆεν ἑνέγκαντες. Cp. i. 15.

ii. 1. παρεισάξουσιν αἰρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι . . . καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς ἀσελγείαις . . . οἱς τὸ κρίμα ἐκπαλαί οὐκ ἀργεῖ.

ii. 4. ὁ Θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειραῖς ζόφου ταρταρώσας παρέθηκεν εἰς κρίσιν τηρουμένους.

ii. 6—10. πόλεις Σοδόμων καὶ Γομόρρας καταστροφῇ κατέκρινεν, ὑπόδειγμα μελλόντων ἀσεβεῖν τεθεικώς . . . τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ πορευομένους . . .

ii. 10. κυριότητος καταφρονούντας . . . δόξας οὐ τρέμουσι βλασφημοῦντες.

ii. 11. ἄγγελοι ἰσχυροὶ καὶ δυνάμει μείζονες ὄντες οὐ φέ-

νόμενος διελέγετο περὶ τοῦ Μωσέως σώματος, οὐκ ἐτόλμησε κρίσιν ἐπενεγκεῖν βλασφημίας, ἀλλ' εἶπεν, Ἐπιτιμῆσαι σοι Κύριος.

10. ἔλογα ζῶα κ.τ.λ.

Compare also JUDE 11

12, 13 . . .

16 . . .

17, 18 . . .

ii. 12. ἔλογα ζῶα.

2 PETER ii. 15.

ii. 13—17.

ii. 18.

iii. 1, 2, 3.

² 2 Pet. ii. 1.

³ Jude 4.

⁴ The words of the original are—

JUDE 17, 18. ὑμεῖς δὲ, ἄγαπῆτοι, μνήσθητε τῶν βημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι ἐλεγον ὑμῖν, ὅτι ἐν ἐσχάτῳ χρόνῳ ἔσονται ἐμπαῖκται, κατὰ τὰς αὐτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν.

2 PETER iii. 1. ἀγαπῆτοι . . . μνησθῆναι τῶν προειρημένων βημάτων ὑπὸ τῶν ἁγίων προφητῶν καὶ τῶν ἀποστόλων ἡμῶν ἐντολῆς τοῦ Κυρίου καὶ Σωτῆρος· τοῦτο πρῶτον γινώσκοντες ὅτι ἐλεύσονται ἐπ' ἐσχάτου τῶν ἡμερῶν ἐν ἐμπαυμονῇ ἐμπαῖκται κατὰ τὰς ἰδίας ἐπιθυμίας πορευόμενοι αὐτῶν.

⁵ Ecumenius in Jude 17, 18.

⁶ E. g., Estius, Dr. Mill, Dr. Benson, Wilsius, Dodwell, Lenfant, Beausobre, Hengstenberg, Heydenreich, Dietlein.

At first sight, it may perhaps seem surprising, that an Epistle should have been written so similar to the Second Epistle of St. Peter, as this Epistle of St. Jude is; and have been received into the Canon of the New Testament.

But, on consideration, it will be perceived, that such a procedure as this is in perfect harmony with the general structure of Holy Writ.

It would be erroneous to assert, that St. Jude had merely *copied* a large portion of the Epistle of St. Peter. It ought rather to be said, that the Holy Spirit often *repeated* by one Prophet what He had said by another, and that He often *repeated* by a third Evangelist what He had written before by the other two¹; and that He does this for greater confirmation of what He has said, and in order to authenticate the writings in which His words are contained, and to show their great importance to the world, and to inculcate them more forcibly on the mind of the Church; and so, for like reasons, He *repeats* by St. Jude, not however without some modifications and additions, what He had already declared by St. Peter. He has thus set His seal on St. Peter's Second Epistle, and has shown that the prophecies, which He Himself there uttered, have been fulfilled.

Besides, in opposition to the various forms of false and conflicting doctrines, which are there condemned, He has displayed to the world an exemplary pattern of Apostolic unity in confuting heresy and maintaining the Truth.

The forms of heretical Teaching and Practice which were present to the mind of St. Jude, when he wrote this Epistle, have already been described in the Introduction to the Second Epistle of St. Peter², and in the notes on the parallel passages of that Epistle.

On the *authorship* of this Epistle, it may be observed, that the writer calls himself "Jude the brother of James³."

He would not have used such a designation, unless James had been a well-known person, and unless *the* James to whom he refers was *the* person who was best known by that name at that time.

It has therefore been rightly concluded by ancient and modern authors⁴, that *the* James who is here mentioned by St. Jude, was James "the Lord's brother" or *cousin*⁵, the Bishop of Jerusalem.

This conclusion is confirmed by the testimony of the Gospels, where we find that our Lord had a brother called *Jude*, as well as a brother called *James*⁶.

The question, whether James the Lord's brother, or cousin, was also an Apostle, and the same person as "James, the son of Alphæus," in the catalogue of the Apostles, has been already considered⁷; and an opinion has been expressed that the balance of probabilities is in favour of their identity.

This conclusion is confirmed by the fact, that, after the mention of "James the son of Alphæus," in the catalogue of the Apostles, we have two persons placed *next in order*, *Simon Zelotes*, or the *Cananite* (a word which has the same sense as *Zelotes*), and *Jude*—of *James*.

A question has been raised, what word is here to be *supplied* after Jude—whether it is to be *son*, or *brother*, of James?

But on this point there seems little reason for doubt. The James who is connected in the Apostolic Catalogue with Jude, cannot be a different person from "James, the son of Alphæus," who is mentioned just before in the catalogue. And none of the Apostles of Christ, as far as we find, were far advanced in years when they were called to the Apostleship; and it is not probable that James the son of Alphæus (who is probably the same as Clopas, whose wife was living, and a follower of our Lord⁸), was old enough, when he was called to the Apostleship, to have a *son* of sufficient age to be an *Apostle*. It is therefore most likely that the words *Ἰούδας Ἰακώβου* signify, as our Translators render them, "Jude brother of James⁹."

Accordingly, we find that Jude, the author of this Epistle, is designated as an *Apostle* by very

¹ On this characteristic of Holy Scripture, see above, *Introduction to the Four Gospels*, pp. xlv, xlvi, and *Introduction to St. Mark's Gospel*, *ibid.*, p. 113.

² Above, p. 71; see also Preliminary Note to 2 Pet. ii.

³ Jude i.

⁴ E. g., *S. Clement of Alexandria*, *Adumbrat. in Epist. Jud.*, p. 1007; see below, on Jude i.

⁵ See above, *Introduction to the Epistle of St. James*, pp. 5—11.

⁶ See Matt. xiii. 55. Mark vi. 3.

⁷ See above, *Introduction to the Epistle of St. James*, pp. 6—9; and cp. *Lardner*, ch. xxi. *Tillemont*, p. 171. *Winer*, R. W. B., p. 633, art. *Judas*.

⁸ See Matt. x. 3. John xix. 25. She was probably His Mother's sister, or cousin. See above, p. 11.

⁹ And so *Winer*, *Gr. Gr.*, § 30. 3, p. 171; and R. W. B., p. 655, art. *Judas*. It is observable that all the three Evangelists prefix the definite article, *ὁ*, to the genitive, when they mean "son" of; but there is no definite article before *Ἰακώβου* here.

early Christian writers¹, and this Epistle is described as the Epistle of St. Jude the *Apostle*, in the Vulgate and Syriac Versions; and St. Jude is designated as an *Apostle* by the Church of England, in common with the rest of the Western Church, and the majority of the Greek Fathers².

This being the case, it would follow from a comparison of the catalogues of the Apostles in St. Matthew and St. Mark, with the catalogue in St. Luke's Gospel and the Acts³, that St. Jude had two other names, *Lebbæus* and *Thaddæus*.

Accordingly, we find in ancient writers that Jude, the author of this Epistle, is sometimes called *trinomius*, or *trionymus*, i. e. bearing *three names*⁴.

The belief in the identity of St. Jude the *Apostle* and Jude the Lord's brother, is strengthened by the sameness of temper evinced in the *only speeches* recorded in Holy Scripture, as uttered respectively by Jude the *Apostle*, and by the brethren of our Lord.

St. John relates⁵ that Jude the *Apostle* said to Christ, "Lord, how is it that Thou wilt *manifest Thyself* to us, and not to *the world*?" St. Jude was eager for the public display of Christ's earthly glory; in which, probably, he himself, as an *Apostle*, expected to share.

Compare *this* speech with that of our *Lord's brethren*, recorded also by St. John⁶, "His brethren said unto Him—If Thou doest these things, show *Thyself to the world*."

This coincidence confirms the opinion that Jude the *Apostle* was one of our Lord's brethren.

It is observable, that in St. Luke's catalogue of the Apostles, both in the Gospel and the Acts, *James* is separated from his brother *Jude* by an intervening name, that of *Simon Zelotes*, or Cananite; and that in the lists of the Apostles, in the Gospels of St. Matthew and St. Mark, *James* is separated from *Simon*, the Cananite, by an intervening name, that of *Thaddæus* or *Jude*.

This is remarkable.

What can be the reason of this arrangement?

May it not be, that St. James, St. Jude, and St. Simon, were *three brothers*?

It is not likely, that in a list of Apostles a brother should be parted off from a brother by a person who was not a brother. The separation of St. Peter from his brother St. Andrew by the two brothers St. James and St. John, who were *eminently distinguished by Christ*, does not invalidate this statement. That severance is only made by St. Mark, who justifies it by a suggestion of the reason⁷; and in the Acts of the Apostles⁸, after the evidence of Christ's special favour to James and John,—but not in St. Luke's *Gospel*⁹. In all the lists of the Apostles, James, Jude, and Simon are grouped together.

We find also that "our Lord's brethren" were called "James, and Joses, and *Simon*, and *Jude*," as the names are arranged by St. Matthew¹⁰; or, according to the order in which the names stand in St. Mark's Gospel¹¹, "James, and Joses, and *Jude*, and *Simon*." In the one Gospel Simon stands before Jude, in the other Gospel he stands after him; in both Gospels James stands first of the three brothers. James, being the first Bishop of Jerusalem, would rightly have the precedence among the Lord's brethren.

Here, then, are precisely the same three names as in the Apostolic catalogues; here also *one* name, that of James, stands *always* first in order; and there is precisely the same modification in the arrangement of the *other two names*, Simon and Jude, as in the catalogues of the Apostles.

We have, therefore, some ground for supposing, that the three persons who are called James, Jude his brother, and Simon, who were *Apostles*, are the same persons as the James, Jude, and Simon who are called "*brethren of our Lord*"¹².

This consideration is confirmed by the fact recorded by ancient Writers, that after the martyr-

¹ So *Tertullian*, de Cultu fem., i. 3: "Enoch apud Judam *Apostolum* testimonium possidet." The reference is to St. Jude's Epistle, v. 14. And *Origen*, in Epist. ad Roman. lib. v., p. 549: "Judas *Apostolus* in Epistolâ Catholicâ dicit."

² See *Tillemont*, Mémoires, pp. 171. 297.

³ The Catalogues stand thus:—

In Matt. x. 3, 4.
James, son of Alphaeus;
and Lebbæus, who was sur-
named Thaddæus. Simon the
Cananite.

In Mark iii. 18, 19.
James, son of Alphaeus;
and Thaddæus; and Simon the
Cananite.

In Luke vi. 15, 16.
James, son of Alphaeus;
and Simon who was called
Zelotes,
and Judas [brother] of James.

In Acts i. 13.
James, son of Alphaeus;
and Simon Zelotes,
and Judas [brother] of James.

⁴ See *Jerome*, in Matt. x., and note above, on Matt. x. 43.

⁵ xiv. 22.

⁶ i. 13.

⁷ Mark vi. 3.

⁸ vii. 3, 4.

⁹ vi. 14.

¹⁰ Mark iii. 17.

¹¹ Matt. xiii. 55.

¹² In the Festivals of the Church of England, and of the Western Church, "Simon and Jude, *Apostles*," are commemorated together in one day. There is a propriety in this union; the more so, if they were brothers by blood, as well as brother Apostles.

dom of James the Lord's Brother, and Bishop of Jerusalem, the person who was chosen to succeed him was *Symeon*, or *Simon*¹, a son of Clopas, and therefore brother of James, and also brother or cousin of our Lord; and that he was chosen on account of this relationship, in addition to other considerations; as was the case even with the *grandsons* of St. Jude, who were chosen to fill Episcopal chairs for a similar reason².

This Symeon, or Simon, the successor of St. James, lived to the age of 120, and suffered martyrdom under Trajan³.

If Simon Zelotes, the Apostle, was, as we have reason to believe, the same as this Simon or Symeon, cousin of Our Lord, and brother of James the Bishop of Jerusalem, and of Jude the Author of this Epistle, then in this double connexion with Christ, both by virtue of Apostleship and kindred, and in the long duration of his life and Episcopate at Jerusalem, where St. James had lived and died, and finally, in his faithful vigilance and courageous martyrdom⁴ for Christ, we have an assurance, that the Epistles which have come down to us, bearing the names of his brothers James and Jude, were carefully kept by him and his Church, and are genuine and authentic writings of those whose names they bear.

St. Jude himself was married and had children⁵; and he is probably one of those to whom St. Paul refers, when he says, "Have we not power to lead about a sister, a wife, as well as the other Apostles, and the *brethren of the Lord*, and Cephas⁶?" Some of St. Jude's grandchildren are mentioned by Hegesippus⁷, as having borne testimony to the truth in the presence of the Emperor Domitian; and as having had spiritual rule over Christian Churches, and surviving to the time of Trajan.

This continuation of ecclesiastical eminence, and of faithful confession, in that holy family affords a further guarantee to the integrity of those writings of which they were the depositaries and guardians.

¹ See note above, on Acts i. 13, new edition.

² See *Euseb.* iii. 20, and note; the remarks of Professor *Blunt* quoted above, p. 9, note.

³ *Euseb.* iii. 32.

⁴ *Euseb.* iii. 22.

⁵ *Euseb.* iii. 20.

⁶ 1 Cor. ix. 5. It will be observed that this sentence does not exclude brethren of the Lord from the number of Apostles; if it did, it would exclude Cephas, i. e. Peter, also from the Apostleship. The argument is cumulative.

⁷ In *Euseb.* iii. 20.

ΙΟΥΔΑ ΕΠΙΣΤΟΛΗ.

a Luke 6. 16.
John 17. 11.
Acts 1. 13.
1 Pet. 1. 5.

b Phil. 1. 27.
1 Tim. 1. 18.
2 Tim. 4. 7.

¹ ^a **ΙΟΥΔΑΣ** Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν Θεῷ Πατρὶ ἡγαπημένοις, καὶ Ἰησοῦ Χριστῷ τετηρημένους κλητοῖς, ² ἔλεος ὑμῶν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.

³ ^b Ἀγαπητοὶ, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς σωτηρίας ἀνάγκην ἔσχον γράφαι ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἀπαξ παραδοθείσῃ τοῖς ἀγίοις πίστει.

1. **Ἰούδας**] *Jude, a servant of Jesus Christ, and brother of James*: probably the same person who is called *Thaddæus* and *Lebbæus*, and one of the Lord's brethren; and he is called *Thaddæus* and *Lebbæus* at the end of the *Armenian Version* of this Epistle; and so *Bede* and *Estius* here. See above on Matt. x. 3. 12; xii. 46, and 1 Cor. ix. 5, and *Introduction*, pp. 133, 134.

He calls himself "brother of James;" but neither he nor St. James call themselves "brethren of the Lord," but both call themselves "*servants of Jesus Christ*." *Clemens Alexandrinus* says (*Adumbrat.* p. 1007, ed. Potter), "*Judas extans valdè religiosus, quàm sciret propinquitatem Domini (i. e. his own relationship to Christ), non tamen dixit seipsum fratrem Ejus esse: sed quid dixit? Judas, servus Jesu Christi.*"

Nor do either of them call themselves *Apostles*. Nor does St. John in his Epistles or Apocalypse. See above on James i. 1. But the writer of this Epistle is expressly called "*an Apostle*" by *Tertullian* in the second century (*de Cultu femin.* i. 3), and by *Origen* (*on Rom. lib.* v. p. 549, and on Matt. tom. i. p. 223), who says, "*Jude wrote an Epistle consisting of a few lines, but full of the words which are empowered by heavenly grace.*"

— *ἡγαπημένοις*] *beloved*. So A, B, and *Origen*, iii. p. 607, and *Lach., Tisch.*—*Elz.* has *ἡγιασμένοις*. The sense is, *to those who have been, and are, beloved in God the Father*; that is, beloved in God the Father, Who is the original of all blessing, and in Whom ye are, as His children by adoption in Christ. Ye were sometimes *alienated from Him* (Eph. iv. 18), but now ye are beloved in Him. Ye are all *one* in the Father and the Son. John xvii. 21, 22.

The perfect participles here, *ἡγαπημένοις* and *τετηρημένοις*, not only express a *past act*, but a *present state*. See above, 1 John ii. 29; iii. 9; iv. 7; v. 1. 4. 18.

— καὶ Ἰησοῦ Χριστῷ τετηρημένοις] *and who have been and are preserved, or kept, for Jesus Christ*. The evil Angels are *preserved* or *kept* (*τετηρημένοις*) for judgment (2 Pet. ii. 4); the heavens are *preserved* or *kept* for fire (2 Pet. iii. 7); but ye are *preserved* and *kept* for Jesus Christ, as a peculiar people (1 Pet. ii. 9), and there is an everlasting inheritance *preserved* or *kept* in heaven for you (1 Pet. i. 4).

Hence he says at the close of the Epistle, v. 21, "*Keep yourselves (ἑαυτοὺς τηρεῖτε) in the love of God, waiting for the mercy of our Lord Jesus Christ unto eternal life.*"

2. *εἰρήνη—πληθυνθείη*] *peace be multiplied*. A salutation found in this Epistle and in both St. Peter's Epistles, and in them only; and designed perhaps to call the reader's attention to those two Epistles, and to connect this Epistle as a sequel with them.

3. *ἀγαπητοί*] *Beloved, when I was exercising all diligent desire to write to you concerning the common salvation, I was constrained to write to you, exhorting you to contend earnestly for the Faith that was once for all delivered to the Saints*.

St. Jude here states the cause of the *controversial* character of this Epistle.

He had been earnestly *desirous* to write to them concerning the common salvation; and he would have been glad to have confined himself to that subject; but he was forced to write against those who were trying to lead them to destruction.

He was *constrained* by the prevalence of false doctrines, to frame his address in such a manner, that it should take the form of an exhortation to his readers to *contend for the faith* which had been once for all delivered to the Saints; and which was assailed by the false Teachers. For (he adds) "*some men crept in unawares*," and are now endeavouring to corrupt the faith.

Hence his Epistle is written in an *antagonistic* tone; but he does not forget the hortatory portion of his design. He commands his disciples here to *fight* for the faith; but he also exhorts them in the sequel to *build themselves* on it. See v. 20.

St. Jude does compendiously, and in *one short* Epistle, what had been done by other preceding Apostles more at large in several longer Epistles. St. Paul, and St. Peter, and St. John, had written with a *twofold* design; first to establish the Truth, secondly, to refute error. See above, *Introduction* to St. Peter's Second Epistle, p. 70, and *Introduction* to St. John's Second Epistle, p. 123. St. Jude refers to their labours, and reiterates their admonitions and warnings (v. 17), and sums them up in one concise and energetic address.

"The faith had been *once for all* delivered to the Saints;" and for this faith St. Jude's disciples are earnestly exhorted to *contend*. Here therefore is an Apostolic protest against all subsequent additions to it, such as those of the *Gnostic systems* in earlier times, and of the *Trent Creed* of the Church of Rome in later days. Cp. note above on Gal. i. 8, 9.

"*To contend earnestly for the faith once for all delivered to the Saints.*" Divine words, few in number, but rich in meaning. If rightly understood and duly obeyed, these words would put an end to all modern controversies, and restore Peace to the Church. Do we desire to know what the true Faith is? St. Jude here tells us—*that which was once, and once for all, delivered to the Saints*. Every doctrine, which can be shown to be *posterior* to that Faith, is *new*; and every doctrine that is *new* is *false*. *Isaac Casaubon* (Dedication to his *Exercitationes Baronianæ*).

On this use of ἀπαξ, "*once for all*," "*semel et simul*," see Heb. ix. 7. 26—28. 1 Pet. iii. 18, and *Bengel, Stier, Passow, Luther*, and others here.

Ἐπαγωνίζεσθαι, "*super-certare*" (*Vulg.*), is to fight, standing upon a thing which is assaulted, and which the adversary desires to take away; and it is to fight so as to defend it, and to retain it. See *Loesner*.

On this use of the word πίστις, for the faith received, the deposit of sound doctrine, see Eph. iv. 5, and note above, on Rom. xii. 6. Cp. *S. Polycarp*, ad Phil. c. 7, ἐπὶ τὸν εἰς ἀρχῆς ἡμῶν παραδοθέντα λόγον ἐπιστρέψωμεν. "The faith once for

⁴ ^c Παρεισέδυσαν γάρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κῆρυγμα, ἀσεβεῖς, τὴν τοῦ Θεοῦ ἡμῶν χάριτα μετατιθέντες εἰς ἀσέλγειαν, καὶ τὸν μόνον Δεσπότην καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι. o Rom. 9. 21, 22.
Tit. 1. 16.
1 Pet. 2. 8.
2 Pet. 2. 1, 18, 19.

⁵ ^d Ὑπομνήσαι δὲ ὑμᾶς βούλομαι, εἰδότας ἅπαξ πάντα, ὅτι ὁ Κύριος λαὸν ἐκ γῆς Αἰγύπτου σώσας, τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν ⁶ ^e ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἐαυτῶν ἀρχὴν, ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον, d Num. 14. 29, &c.
& 26. 64, 65.
Ps. 106. 26.
1 Cor. 10. 5.
Heb. 3. 18, 19.
e John 8. 44.
2 Pet. 2. 4.

all delivered to the saints," is set down by *S. Irenæus* (i. 2, 3. *Græce*, pp. 45, 46). *Tertullian*, de Virg. Vel. c. 1; de Præscr. hæret. c. 13. *S. Jerome*, c. Joann. Hieros. § 28. Cp. *Hooker*, II. i. 5. *Bingham*, Eccl. Ant. x. 3, 4.

⁴ *παρεισέδυσαν*] they crept in privately, as it were, by a side-door, and with a stealthy purpose. On this use of *παρὰ* in composition see 2 Pet. ii. 1, *παρ-εισάξουσιν αἱρέσεις*. Gal. ii. 4, *παρ-εισάκτους ψευδαδέλφους*. Cp. 2 Tim. iii. 6, *ἐνδύοντες εἰς τὰς οἰκίας*.

St. Jude here announces the fulfilment of the prophecy of the Apostle *St. Peter*, who had foretold in his Second Epistle that false Teachers would arise, and "would bring in privily destructive heresies." See 2 Pet. ii. 1. Here is an evidence of the priority of that Epistle. See above, *Introduction*, p. 132. Cp. below, v. 17, 18.

— οἱ πάλαι] they who were long ago publicly declared in the writings of the Holy Scriptures to be destined for this punishment; of which St. Jude is about to speak in what follows.

On the sense of *προγράφω*, to write before, or to display publicly, as in a writing or picture, see Rom. xv. 4. Eph. iii. 3. Gal. iii. 1, where see note. The *πρὸ* may have, and probably has here, the sense, *previous* designation.

The word *κῆρυγμα* does not signify *sin*, but *punishment* (see 2 Pet. ii. 3), and what St. Jude says, is, that these men were publicly warned beforehand of the punishment (*κῆρυγμα*) they would incur, if they were guilty of the sins which they are now committing. The words *τοῦτο τὸ κῆρυγμα* signify this punishment, which he is about to specify in the sequel; a frequent use of *οὗτος*. See *Kühner*, § 626. *Matthias*, § 470.

The doom which they would incur had been προγεγραμμένον, written publicly beforehand, in the prophecy of *Enoch* (v. 14), and visibly displayed in the punishment of the *Israelites* (v. 5), and in that of the *rebel Angels* (v. 6), and had been graven indelibly in letters of fire on the soil of *Sodom and Gomorrah* (v. 7).

Since God is unchangeably just and holy, all who sin after the manner of those who have been thus punished, must look for like punishment to theirs. They have been publicly designated beforehand for it, by the punishment of those whom they imitate in sin. Therefore, these false Teachers cannot plead ignorance of the consequences of their sin; and you will be without excuse, if you are deceived by them.

The false Teachers here specially noted were the *Simonians*, *Nicolaitans*, and *Ebionites*. See *Œcumen.* and *Theophylact*, and cp. below, v. 7, and above on 2 Pet. ii. 1.

— τὴν τοῦ Θεοῦ] turning the grace of our God into lasciviousness: as the Gnostic Teachers did, by perverting the doctrine of *Christian liberty* into a cloak of maliciousness. See on 1 Pet. ii. 16. 2 Pet. ii. 19; and cp. the words of *S. Augustine*, quoted on 2 Pet. iii. 16. He refers specially to the *Nicolaitans* and disciples of *Simon Magus*. See *Didymus* here in *Bibl. Patr.* Max. iv. p. 336.

— καὶ τὸν μόνον Δεσπότην καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι] and denying our only Master and Lord Jesus Christ. The word *δεσπότης*, *Master*, here designates *Christ*; as may be inferred from the place in *St. Peter's* Epistle (2 Pet. ii. 1), where it is said that these false Teachers deny the Master (*δεσπότην*) Who bought them; that is, they deny Him Who purchased them with His own blood, 1 Pet. i. 19. Cp. Rev. v. 9, *ἡγόρασας τῷ Θεῷ ἡμᾶς*, and the note above, 2 Pet. ii. 1, for a detailed account of the various modes in which the Gnostic and other false Teachers of the Apostolic times "denied the Lord who bought them."

After *δεσπότην* *Elz.* writes *Θεόν*; but this is not in A, B, C, and is cancelled by *Griesb.*, *Scholz.*, *Lach.*, *Tisch.* It is found in G, K, and many Cursives, and in the *Syriac*, *Arabic*, and *Æthiopic* Versions, and in *Theophylact* and *Œcumen.* Cp. note above on 2 Pet. ii. 1.

⁵ *ὑπομνήσαι δὲ ὑμᾶς βούλομαι*] but I am desirous to remind you who know all things once for all: *εἰδότας* has a present sense, "who know;" not "who knew."

The reading *πάντα*, all things, is that of A, B, C, and of *Vulg.*, *Copt.*, *Syriac*, and several Cursives and Fathers; and is preferable on many accounts to *τοῦτο*, this, the reading of *Elz.*

St. Jude wrote this Epistle against the *Gnostics*, who (as VOL. II.—PART IV.

their name declares) professed superior *gnosis* or *knowledge*; and under pretence thereof beguiled their hearers into corrupt doctrines and licentious practices. See above on 2 Pet. i. 2, 3.

St. Jude assures his disciples that they themselves have all necessary knowledge, that they know all things. Compare 1 John ii. 20, *οἴδατε πάντα*.

Ye need not any new doctrines from these Teachers; nor do ye require any further teaching from me, since ye have been fully instructed already by the other Apostles. But (δὲ) my desire is to remind you of what ye already know, and therefore I now write. Cp. 2 Pet. i. 12, *μελλήσω ὑμᾶς ἀεὶ ὑπομιμνήσκειν περὶ τούτων καίπερ εἰδότας*.

They knew all things once for all (ἅπαξ), for they had received "the faith once for all delivered to the Saints," v. 3. The sense of *ἅπαξ* is precisely the same here as there. Cp. *Bengel*, *Stier*, *Huther*.

— ὅτι ὁ Κύριος] that the Lord having saved the people (of Israel, cp. 2 Pet. ii. 1) out of the land of Egypt.

It is observable that A, B have Ἰησοῦς, *Jesus*, here for *Κύριος*. According to this reading, *Jesus Christ* is represented as having delivered the *Israelites*. And this reading is supported by several Cursives, and the *Vulg.*, *Coptic*, *Sahidic*, *Æthiopic*, and *Armenian* Versions; and by *Didymus*, *Cyril*, *Jerome*, *Cassian*; and is received by *Griesb.* and *Lachmann*.

This doctrine had been already taught by the Apostle *St. Paul*, in his commentary on the history of the *Exodus*, where he speaks of *Christ* as present with the *Israelites* in the wilderness. See 1 Cor. x. 1—11. Heb. iii. 7—19; iv. 1, 2.

St. Jude "the servant of *Jesus Christ*" (v. 1), refers to the deliverances of the *Exodus*, described by *Moses*, as the act of the Lord; and to the prophecy of *Enoch* concerning the future Advent of the Lord (v. 14), and also to the Apostles of the Lord (v. 17), and thus he reminds his readers, against the allegations of the false Teachers, that the God of both the Old and the New Testament is One; and that in both *Christ* is the Lord. Cp. *Theophylact* here.

This passage is cited by *S. Clement* of Alexandria, in the second century. *Pædag.* ii. p. 239.

— τὸ δεύτερον] the second time. The first thing that God did was to deliver them; the second thing was to destroy them; the first time that they needed His aid, He delivered them; the next time that they needed it, He destroyed them (cp. *Winer*, p. 547); so soon did destruction follow deliverance, even of His own people. Let this be a warning to those false Teachers, and to you.

⁶ *ἀγγέλους τε*] and not only men did He thus punish, but Angels also, namely, those who did not keep their own first estate (their original bliss in heaven which He gave them as their own), but left their proper habitations, He hath kept under darkness with everlasting chains until (and for) the Judgment of the great Day.

"*Proprium principatum; scilicet quem acceperant secundum profectum; sed deliquerunt suum habitaculum, cælum videlicet ac stellas, et apostatæ facti sunt.*" *Clemens Alex.* l. c. p. 1008.

The Fall of the Angels is here declared to be due to their own deliberate will and deed; it was due to pride. See 1 Tim. iii. 6.

Their chains may well be called *ἀίδιοι*, everlasting; for, though their chain now permits them to visit this nether region, yet they always carry that chain with them, and are restrained from injuring God's servants; and by attempting to do so they are aggravating their sin and punishment; and they are kept for ever from recovering their first estate, and original habitation; and at the Judgment of the great Day they will be cast into the Lake of Fire. Cp. Rev. xx. 2, 3.

On the present condition, and future destiny of Evil Angels, see above, note on 2 Pet. ii. 4.

S. Clement of Alexandria says here (p. 1008), that the chains in which the evil angels are now confined are the darkness of the air near this earth of ours ("vicinus terris locus, caliginosus aër"), and that they may well be said to be chained, because they are restrained from recovering the glory and happiness they have lost. The phrase, "chain of darkness," occurs in *Wisd.* xvii. 17.

f Gen. 19. 24.
Deut. 29. 23.
Isa. 13. 19.
Jer. 26. 16.
& 50. 40.
Lam. 4. 6.
Ezek. 16. 49.
Hos. 11. 8.
Amos 4. 1.
Luke 17. 29.
2 Pet. 2. 6.
g 2 Pet. 2. 10, 11.
h Dan. 10. 13.
& 12. 1.
Zech. 3. 2.
2 Pet. 2. 11.
Rev. 12. 7.
12 Pet. 2. 11.

εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν ⁷ ὡς Σόδομα καὶ Γόμορρα, καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον τρόπον τούτοις ἐκπορνεύσασαι, καὶ ἀπελθούσαι ὀπίσω σαρκὸς ἐτέρας, πρόκεινται δείγμα πυρὸς αἰωνίου δίκην ὑπέχουσαι.

⁸ Ὅμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν μαιίνουσι, κυριότητα δὲ ἀθετοῦσι, δόξας δὲ βλασφημοῦσιν. ⁹ Ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ Διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωϋσέως σώματος, οὐκ ἐτόλμησε κρίσιν ἐπενεγκεῖν βλασφημίας, ἀλλὰ εἶπεν, Ἐπιτιμήσαι σοι Κύριος. ¹⁰ Οὗτοι

This passage is cited by *Origen* in *Matt. tom xv. p. 693*, and in *Rom. lib. 3, vol. iv. p. 510*, where he calls this Epistle "scriptura divina," *ibid. lib. v. p. 549*.

7. Σόδομα καὶ Γόμορρα] *Sodom and Gomorrah* are also set before you as warnings in Holy Writ. Gen. xix. 24. Deut. xxix. 23. Isa. xiii. 19. Jer. l. 40. Ezek. xvi. 49. Hosea xi. 8. Amos iv. 11. Zeph. ii. 9; and in the New Testament, Luke xvii. 28, 29. Rom. ix. 29. 2 Pet. ii. 6.

— αἱ περὶ αὐτὰς πόλεις] *the cities around them*, Admah, and Zeboim. Deut. xxix. 23. Hos. xi. 8.

— τὸν ὅμοιον τρόπον τούτοις] *having given themselves over to fornication, in like manner to that of these men* (on this use of ὅμοιος see Rev. xiii. 11). These Gnostic Teachers and their votaries were guilty of harlotry, and their sins were also like those of the inhabitants of Sodom and Gomorrah, going after *strange flesh* (cp. Rom. i. 27). See the description of the *Nicolaitans*, *S. Iren.* i. 20. *Theodoret*, *hær. fab. i. Epiphanius*, *hær. xxv.*; and cp. note above, on 2 Pet. ii. 2, and below, on v. 8.

It is observed in the valuable *Ancient Catena* on this Epistle, published by *Dr. Cramer*, p. 157, that St. Jude, in this and the following passages, is warning his readers against the false doctrines, and licentious practices, of the following heretics of the Apostolic, and sub-Apostolic age, namely, the *Simonians*, *Nicolaitans*, *Ebionites*, *Cainites*, *Borborites*, *Valentinians*, *Sethians*, *Marcionites*, *Manichæans*. The Epistle cannot be rightly understood without reference to their tenets.

— πρόκεινται δείγμα πυρὸς αἰωνίου] *are set forth as an example of everlasting fire*. Cp. 2 Pet. ii. 6, πόλεις Σοδόμων καὶ Γομορρὰς κατέκρινεν, ὑπόδειγμα μελλόντων ἀσεβεῖν τεθεικώς. Cp. 1 Maccabees ii. 5. Wisdom x. 7, and *S. Irenæus*, iv. 70, "pluerat Deus super Sodomam et Gomorram ignem et sulphur de celo, exemplum iusti iudicii Dei."

St. Jude does not say, that these Cities are suffering the penalty of everlasting fire, but that by their punishment and perpetual desolation (δίκην ὑπέχουσαι), they are a *specimen* of that fire which awaits the ungodly, and which is everlasting. Cp. *Cassiodorus*, *Estius*, *Stier*, and *Huther* here.

Or, if, with the English Version, *De Wette* and others, we render the words thus, "are set forth for example, *suffering the vengeance of eternal fire*," then they are to be thus expounded; "As Sodom and Gomorrah suffer the vengeance of a fire that consumed them finally, so that they will never be restored, as long as the World lasts, so the bodies and souls of the wicked will suffer, as long as they are capable of suffering; which, since they are immortal, will," as *Tertullian* says, "be for ever," "erimus iidem, qui nunc, nec alii post resurrectionem; Dei quidem cultores, apud Deum semper, profani verò in poenam aequè jugis ignis, habentes ex ipsâ naturâ ejus, divinâ scilicet, subministrationem incorruptibilitatis." (*Apol.* 48.)

Cp. notes above, on Matt. xxv. 46. Mark ix. 44—48. 1 Cor. xv. 26, and see *Bp. Taylor*, *Serm. iii.*, on Christ's Advent to Judgment, Part iii. § 6, where will be found a complete and conclusive argument on the *Eternity of Future Punishment*, and *Dr. Horbery* on the Scripture Doctrine of Future Punishment, chap. ii. Num. xciv.

8—10.] This passage is referred to by *Clemens Alexandrinus*, *Strom.* iii. p. 431, where he speaks of this description as *prophetic*, and as applicable to false Teachers also of the age after the Apostles.

8. ὁμοίως μέντοι] *in like manner however*, notwithstanding these warnings, these false Teachers proceed, with wilful and presumptuous recklessness, in the same course as those, whose example of *suffering* ought to have deterred them from *sinning*. The Sodomites are specially mentioned by St. Jude, because some of the Gnostics in their unclean recklessness of living even honoured them as *free*, and as proficient in superior *knowledge*! A fearful warning against the flagitious results of Heresy. See *Irenæus* i. 35, and above, *Introduction* to St. Peter's Second Epistle, p. 72, and to St. John's First Epistle, p. 102, and 1 John i. 6, and below, note on v. 11.

— ἐνυπνιαζόμενοι] *dreaming*, they dream evil things, and fondly deem them to be good. *Clem. Alex.* They profess superior knowledge, and yet they live like men in a *dream*, from which they will awake to woe.

On this word see the fearful comment and recitals of *Æcumenius* and *Epiphanius*, *hæres.* xxvi.

— σάρκα μὲν μαιίνουσι] *they defile the flesh with filthy lusts*, in which they are led to indulge by their denial of Christ's Incarnation and Passion, and of the Resurrection of the flesh. See above, on 2 Pet. ii. 2. 10—12.

The μὲν, indeed, on the one side, with its correlative δὲ, which follows (σάρκα μὲν μαιίνουσι, κυριότητα δὲ ἀθετοῦσι) suggest by a slight but significant touch, that there is a moral and metaphysical connexion between sensual defilements of the flesh, and contumelious outrages against lordship. The reason is obvious. They who pollute the flesh, which has been consecrated by Christ's Incarnation, will not scruple to revile His dominion and dignity, and that of those who are His Representatives. Sensuality and Lawlessness are joined together in the same manner by St. Peter (2 Pet. ii. 10).

— κυριότητα δὲ ἀθετοῦσι] *they reject lordship*. See on 2 Pet. ii. 10.

— δόξας δὲ βλασφημοῦσιν] *and speak evil of glories or dignities*. See on 2 Pet. ii. 10.

9. ὁ δὲ Μιχαὴλ] *but* (in a very different spirit from that of these men, who imitate the rebel Angels and the men of Sodom), *Michael the Archangel, when contending even with the devil, he was disputing about the body of Moses*.

Michael = ἄγγεος = *who is as God? who is like God?* Cp. Rev. xiii. 4, with Dan. x. 13. 21; xii. 1, and Rev. xii. 7; and the word *Archangel* occurs 1 Thess. iv. 16.

The Gnostic false Teachers, against whom St. Jude writes, professed to revere *Angels*: they said that the World was made by Angels; and they even worshipped them. See above, on Col. ii. 8. 18, and 2 Pet. ii. 1. 10.

St. Jude therefore refers to the example of an *Archangel*, and thus puts them to shame. These false Teachers despised lordships and reviled dignities. But the *Archangel Michael*, although contending even with a fallen Angel, the leader of fallen Angels, the *Devil*,—*διαβόλος*, the calumniator, or railer,—and disputing with him concerning the *body of Moses*, which God had buried and concealed (Deut. xxxiv. 6), in order, as is probable, that it might not become an object of worship to the Israelites; and which, it seems, the Devil desired to possess, in order that God's purpose in this respect might be frustrated, and that the mortal remains of that faithful servant of God might be made to be an occasion of *creature-worship* to the Israelites,—as the brazen serpent set up by Moses was made to be (2 Kings xviii. 4), and as the relics of holy men have been made in later times,—yet even against him, the Arch-enemy of God, and even on such an occasion, the *Archangel Michael* did not venture to bring a railing sentence, but reserved all Judgment to God, and said, *The Lord rebuke thee*.

The Archangel was courteous in his language even to the Devil; so was Abraham to Dives in torment (Luke xvi. 25), and Christ to Judas the traitor (Matt. xxvi. 50).

The Jews themselves, from whom the Gnostics for the most part arose (see *Introduction* to St. John's First Epistle, p. 98, and on 2 Pet. ii. 1), had a tradition, that Sammael, the prince of the Devils, had a contest with the Archangel Michael, concerning the body of Moses, at the time of his death and burial (*Liber de Morte Moysi*, p. 161, and the Rabbinical testimonies in *Weststein*, p. 735, and *Origen* de princip. iii. c. 2, where he says that St. Jude is here citing a book called the "Ascension of Moses." Compare *Æcumenius* here). That the devil's design was to defeat God's purpose with regard to that body, may be concluded from Michael's words, as recorded by St. Jude, "The Lord rebuke thee!" words like those which God Himself addressed to Satan, when he stood at the right hand of the Angel to resist him, when he was about to clothe Joshua with *fair raiment*, instead of *filthy garments* (Zech. iii. 2, 3).

δὲ, ὅσα μὲν οὐκ οἶδασι, βλασφημοῦσιν· ὅσα δὲ φυσικῶς, ὡς τὰ ἄλογα ζῶα, ἐπίστανται, ἐν τούτοις φθείρονται.

¹¹ ^k Οὐαὶ αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ Κάιν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαὰμ ^k Gen. 4. 8. ¹ μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ Κορὲ ἀπώλοντο. ¹ Num. 16. 1. & 21. 7. 21. ² 2 Pet. 2. 15. ¹ 1 John 3. 12. ¹ 1 Prov. 25. 14. ² 2 Pet. 2. 13, 17.

¹² ¹ Οὗτοί εισιν ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνευαχούμενοι ἀφόβως, ἑαυτοὺς ποιμαίνοντες· νεφέλαι ἄνδρῳ ὑπὸ ἀνέμων παραφερόμεναι· δένερα φθινοπωρινὰ, ἄκαρπα, δις ἀποθανόντα, ἐκριζωθέντα· ¹³ ^m κύματα ἄγρια θα- ^m Isa. 57. 10.

Hence some ancient Expositors conjecture, that Satan claimed the body of Moses, on the plea that he had killed the Egyptian (for which they refer to the testimony of some Apocryphal books), and that Satan resisted Michael, when he was about to divest Moses of his garment of mortality, and to clothe him in that glorious brightness in which he appeared at the Transfiguration. Matt. xvii. 3. Mark ix. 4. Luke ix. 30. See *Theophylact*, *Æcumen.*, and, in particular, *Catena*, pp. 160—163; and cp. *Philo de Sacrif.* Abel, p. 102.

¹⁰ ὅσα μὲν οὐκ οἶδασι] *ὅσα quæ et quanta, what and how great things*—namely, God, and Christ, and the Holy Angels—they *know not, they revile*. On this use of *ὅσα*, see Rev. i. 2, *ὅσα εἶδε*.

These false teachers boast of their superior *knowledge*, but they *revile* such things as they *know not*, spiritually and intellectually; and as many things as they have experience of, and sensible acquaintance with, such as the objects of the carnal appetite, “Comedere et bibere, et rebus venereis indulgere, et alia perpetrare quæ sunt communia cum animalibus ratione carentibus” (*Clem. Alex.*, p. 1008), in these things they *corrupt themselves*.

On the difference between *οἶδα* and *ἐπίσταμαι*, cp. Acts xix. 15. Heb. xi. 8. James iv. 14; and cp. note above, on 1 John ii. 3. ¹¹ *ὀβλ αὐτοῖς*] *Woe unto them!* cited by *S. Clemens Alexandrin.*, *Pædag.* ii., p. 239.

— τῇ ὁδῷ τοῦ Κάιν] *in the way of Cain*: specially applicable to some classes of the Gnostics, who dared impiously to affirm, that “Cain was made by a Power superior to that of the Creator; and who acknowledged Esau, Korah, and the Sodomites, and all such, as their own kindred.” See *Irenæus*, i. 31 (Stieren), i. 35, p. 113 (Grabe). Cp. *Tertullian*, *Præscr.* c. 47. *Clem. Alexandr.*, *Strom.* vii., p. 549. *S. Hippolyt.*, *Phil.* p. 133. *Epiphani.*, *Hæc.* 38. *Theodoret.*, *Hæret. fab.*, c. 15; *Philast.*, c. 2. *Tillemont.*, ii. p. 21. These false Teachers destroy, like Cain; they love lucre, and allure to sin, like Balaam; they make divisions in the Church of Christ, like Korah. *Catena.*, p. 164; and cp. *Bede*, and note above, on 1 John i. 6.

— τοῦ Βαλαὰμ] *of Balaam*.

On the resemblance of the Gnostic Teachers to Balaam, see on 2 Pet. ii. 18, and *Didymus* here, p. 333.

— μισθοῦ] *for reward*: the genitive of the object. *Winer*, § 30, p. 183; or *price*, *ibid.*, p. 185.

— ἐξεχύθησαν] *they poured themselves out in a torrent*: they rushed in a foul, headlong cataract of sin and recklessness. Compare the metaphor in 1 Pet. iv. 4, *ἀσώτως ἀνὰ χυσοῦν*. On this use of the word, see the examples in *Loesner*, p. 503.

— τῇ ἀντιλογίᾳ τοῦ Κορὲ ἀπώλοντο] *and they perished in the gainsaying of Korah*: that is, in *gainsaying, like that of Korah and his company* (Numb. xvi. 33). “The doom of those who rise against the True Faith, and excite others against the Church of God, is to be swallowed up by the Earth, and to remain in the gulph below, with Korah, Dathan, and Abiram.” *Irenæus* (iv. 43, Grabe).

This warning of St. Jude, a *Christian Apostle*, is a proof that the sin of Korah and his company, rising in schismatical opposition to their Rulers temporal and spiritual, may be committed in *Christian* times. And the words of *S. Irenæus* explain what that sin is, and what its punishment. Cp. *Dr. W. H. Mill's* Sermon, “On the Gainsaying of Korah;” preached on the 29th of May. Cambridge, 1845.

Some of the Gnostics professed even to regard Korah with admiration. See *Iren.* i. 34, Grabe. *Theodoret.*, *Hæret. fab.*, c. 15; and above, on v. 11, and on 1 John i. 6.

¹² ἐν ταῖς ἀγάπαις ὑμῶν] *in your love-feasts*, provided at the common cost of the Churches in the exercise of charity and hospitality. See above, on 2 Pet. ii. 13. *Tertullian*, *Apol.* 39. *Lightfoot*, in 1 Cor. xi. 31. *Bingham*, xv. c. 7.

St. Jude here adds a new circumstance to what had been before said on this matter by St. Peter. See 2 Pet. ii. 11. 13, and the next note. *S. Hippolytus* (Ref. *Hæres.*, p. 175) describes the Simonians as saying that their promiscuous *μῖξεις* were *τελείαν ἀγάπην*, and *μακαρίζοντας ἑαυτοὺς ἐπὶ τῇ μίξει*: cp. what he says of the Nicolaitans, p. 258.

— σπιλάδες] *rocks, shoals*. So *Æcumen. Theophylact.*, *Etymol.*, where the word is explained by *rocks under the surface of the sea*, ὄφαλοι πέτραι; and this sense has been adopted by *Lightfoot*, *Welstein*, *Whitby*, *Meyer*, *De Wette*, *Schleutner*, *Huther*, *Peile*, the *American Reviewers*, and many other recent Expositors. Indeed, this is the only sense in which the word *σπιλάς* is found in ancient authors; and it is a word of frequent occurrence. See *Homer*, *Odys.* iii. 298; v. 401. 405; and the authorities in *Welstein*, p. 736.

Besides, St. Jude is comparing these false Teachers to objects in the *natural* world, viz., *clouds, trees, waves of the sea, wandering stars*. Therefore the word *rock, reef, or shoal*, seems to harmonize better with the context than *spots*, which is indeed the sense of *σπίλοι* (2 Pet. ii. 13), but not of *σπιλάς*. False Teachers in a Church may well be called *σπιλάδες, shoals or rocks*, as well as *waves* and *wandering stars*; and this figurative expression seems to add completeness to the picture. In Heretical Teaching there are the *wandering stars above*, beguiling the mariners in the ship of the Church, from the right course; there are the *raging waves* dashing against it; and there are the *hidden shoals* on which it may strike unawares, and be wrecked.

It is probable that these false Teachers introduced themselves clandestinely into the *Love-feasts* (ἀγάπαις) provided by the Churches in the exercise of hospitality for strangers, and thus inculcated their errors (*Lightfoot*, ii. p. 776). And so they were like dangerous reefs and shoals, on which some made *shipwreck* of the faith: cp. 1 Tim. i. 19.

These *σπιλάδες* may be well said to be ἐν ταῖς ἀγάπαις, where the Church looks only for peace and safety, as in a deep and placid harbour. The words *scopolus, pharagx, Charybdis, Eurypus, barathrum*, &c., are thus applied frequently to *persons*. See *Florus* iv. 9, where Antony is called a *scopolus*; and *Aristoph.*, *Equites* 248, *φάραγγα καὶ Χάρυβδι ἀπαγῆς*, and *Anthol.* ii. 15. 1, *eis doilous*, where treacherous persons are compared to ὄφαλοι πέτραι. *Horat.*, *Ep.* i. 15. 31,—

Pernicies et tempestas barathrumque macelli,
Quicquid quæsierat ventri donabat avaro.

This passage of St. Jude affords another specimen of the characteristic of this Epistle, *adopting, or alluding to*, what had been said by St. Peter in his *Second Epistle*; and also adding some new feature to it. As St. Peter's word ἀπάταις may have suggested St. Jude's ἀγάπαις, so St. Peter's word σπιλοι may have produced St. Jude's σπιλάδες. Thus St. Jude shows his knowledge of that Epistle; he recognizes, illustrates, and confirms it; and he also contributes to it new incidents of his own. See above, on 2 Pet. ii. 11. 13, and note here on v. 12, and pp. 132, 133.

After εἰσιν A, B, G insert οἱ, and so *Lach.*, *Tisch.* And this reading is confirmed by the identification of the *persons* with the *emblems* which represent them in what follows, viz. *Trees*, and *Waves*, and *Stars*. See the notes there.

— ἑαυτοὺς ποιμαίνοντες] *feeding themselves*—not the *stock*. Ezek. xxxiv. 2. 8. 10.

— παραφερόμεναι] *borne along*: so A, B, C, and *Griesb.*, *Scholz*, *Lach.*, *Tisch.* *Elz.* has *περιφερόμεναι*.

— δένδρα φθινοπωρινὰ] *autumnal trees*—*trees in the fall of the year* (*Didymus*, *Vulgate*, *Bede*, &c., *Hammond*, *Bengel*); as they appear in the season called φθινόπωρον, when the autumn is verging into winter. It means, therefore, trees without fruit, or even leaves (*Æcumen.* and *Catena*, p. 166). These Teachers are too reckless in sin even to be hypocrites, like the barren leafy fig-tree; cp. Matt. xxi. 19, 20. Mark xi. 13. 20. Cp. *Plutarch*, *Symp.* viii. 10, *φθινοπωρινὸς ἀπρ, ἐν ᾧ φυλλοχοεῖ τὰ δένδρα*. *Welstein*, p. 736; and *Dean Trench* on the authorized Version, p. 125. This translation seems preferable to that which renders the words δένδρα φθινοπώρινα, *trees, whose fruit withereth*; from φθίω, *to perish*, and *ἀπρ, fruit*. St. Jude does not, it seems, mean to say that their fruit perishes, but that they have *no fruit*. — ἄκαρπα] not only *without fruit*, but *unfruitful, incapable of bearing fruit*.

— δις ἀποθανόντα, ἐκριζωθέντα] *which died twice, and have been uprooted*. St. Jude applies to the *Trees* what is true of the

λάσσης, ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύναι· ἀστέρες πλανῆται, οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται.

¹⁴ Ἡ Προεφήτευσεν δὲ καὶ τούτοις ἑβδομος ἀπὸ Ἀδὰμ Ἐνὼχ λέγων, Ἴδου, ἦλθε Κύριος ἐν ἀγίαις μυριάσιν αὐτοῦ, ¹⁵ ποιῆσαι κρίσιν κατὰ πάντων, καὶ ἐξελέγξαι πάντας τοὺς ἀσεβεῖς αὐτῶν περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν, ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.

¹⁶ Οὗτοί εἰσι γογγυσταὶ, μεμψίμοιροι, κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι, καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα ὠφελείας χάριν.

¹⁷ Ὑμεῖς δὲ, ἀγαπητοὶ, μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν

Persons represented by the Trees, as our Lord in cursing the Fig-tree spoke to Jerusalem, represented by the Tree, which He cursed. See on Matt. xxi. 19. Mark xi. 13—20.

In like manner, in the verse following, St. Jude speaks of these false Teachers as *Waves* of the sea, foaming out their own *shame*: not that Waves do this, but the *Men* do it, who are likened to the Waves. He also calls them *Stars*, to whom the *gloom of the darkness has been reserved for ever*; and he applies to the *Stars* what is true of the *men* who are represented by the Stars. Cp. *Catena* here, p. 165; and *Clem. Alex.*, p. 1008, "apostatas significat."

So these men are Trees which *died twice*, because these men having been once dead in trespasses and sins, and raised to life in baptism, have relapsed and apostatized into the death of sin, and so have *died twice*; and because by their sins they have incurred the *second death*. See Rev. ii. 11; xx. 6. 14; xxi. 8, where it is said that the *second death* is the penalty of the *unbelieving, abominable, and fornicators*.

They are *uprooted*, because Christ has said, "Every tree which My Father hath not planted *shall be rooted up*" (*ἡκριζωθήσεται*), Matt. xv. 13. Their doom is described as *already executed*, because it is certain. Compare in v. 14 here, ἦλθε Κύριος, "the Lord came." His coming is certain: cp. Isa. xxi. 9. Jer. li. 8. *Babylon is fallen*. Rev. x. 7. *Winer*, § 40, p. 248.

¹⁴ προεφήτευσεν δὲ καὶ τούτοις] but Enoch, the seventh from Adam, prophesied also to those. His warning is addressed to them, as well as to those of his own and future ages; let them then profit by it. And it was for these, that is for their warning and benefit, as well as for those of Enoch's own time.

St. Jude here notes, that Enoch was the *seventh* from Adam. The Jewish doctors say, "The number *seven* is sacred above all; Enoch is *seventh* from Adam, and walks with God; Moses is *seventh* from Abraham; Phineas is *seventh* from Jacob our father, as Enoch was *seventh* from Adam; and they correspond to the *seventh* Day which is the *Sabbath*, the day of rest. Every seventh age is in the highest esteem." See the Rabbinical authorities cited by *Wetstein*, p. 737.

Seven is the *sabbatical* number, the number of *Rest*. Enoch, the *seventh* from Adam, having finished his course after the labours of this world, in an evil age, was like a personified *Sabbath*. God rested in him, and he rested in God. Cp. notes above, ὅγδοον Νῶε, 2 Pet. ii. 5.

Enoch, the *seventh* from Adam, walked with God in a corrupt age (Gen. v. 22), and *pleased* God, and, as St. Jude here states, delivered a Prophecy concerning the Second Coming of Christ to Judgment, and the Sabbath of Eternity; and he was *translated* and taken to his rest (Gen. v. 24. Heb. xi. 5). He was a *personal type* of those holy men, who will be found *alive* at that Second Coming, and will be caught up, to meet the Lord, in the air; and so be ever with the Lord (1 Thess. iv. 17).

Almighty God created the World in Six Days, and rested on the Seventh Day. Enoch, in the *seventh* Generation of Mankind from the Creation of Adam, was taken up by God to his rest. And some of the Fathers supposed that the World will run its course for Six millenary periods, and then have its rest in the Seventh Millennium. See above, on 2 Pet. iii. 8.

It is worthy of remark, that Enoch lived as many years as there are days in a Solar year, viz., 365, and was then translated (Gen. v. 24). Cp. the description of Enoch in *Milton*, Par. Lost, 665;—

"Of middle age one rising, eminent
In wise deport, spake much of right and wrong,

Of Justice, of Religion, Truth, and Peace,
And Judgment from above; him old and young
Exploded, and had seized with violent hands,
Had not a cloud descending snatched him thence
Unseen amid the throng; so violence
Proceeded."

— λέγων] saying, Behold the Lord came with His holy myriads, to execute judgment.

He says "the Lord came," because the Lord's Coming is certain. Enoch, who lived 5000 years ago, saw in the spirit Christ's advent as an event that had already happened. A noble specimen of divine Inspiration. Enoch, the seventh from Adam, saw Christ—who is the True Rest of the Righteous (Matt. xi. 28, 29)—already come to Judgment. Cp. the prophetic use of the *aorist* on Rev. x. 7, ἐτελέσθη, and note above, v. 12.

This citation is found in the second chapter of the *Book of Enoch*, which was probably compiled by a Jew, in the first century of the Christian era, from traditionary fragments, ascribed to Enoch (compare *Origen* here, in Num. 28; c. Cels. v. p. 267. *Augustine*, de Civ. Dei, xv. 23. *S. Jerome*, Script. Eccl. c. 4), and appears to have been seen by *Tertullian*, de idol. 4, de cultu fam. i. 3, where he refers in a remarkable passage to this citation, by "Jude the Apostle" (ii. 10). The "Book of Enoch" has been translated into English from the *Æthiopic* by Dr. Lawrence, Oxford, 1821, who published the *Æthiopic* Text, Oxf. 1838, which corresponds with the Greek Fragments cited by the ancient Fathers. An analysis of the Book of Enoch may be seen in *Fr. Lücke's* Commentary on the Apocalypse, erste Abtheilung, pp. 89—144. Cp. *Winer*, R. W. B. i. 477; and note above on 2 Pet. iii. 13.

This citation by St. Jude from the Book of Enoch, which was not canonical, was probably a reason why some persons had doubts concerning the authority of this Epistle. See *Jerome*, Script. Eccl. c. 4; but *S. Jerome* says that in his age this Epistle was authorized by general reception among the Holy Scriptures; and he observes in another place, that St. Paul also, in his canonical Epistles, cites from books not canonical. See 2 Tim. iii. 8, concerning Jannes and Jambres; and that he also quotes heathen poets. See *S. Jerome* in Tit. c. i.; in Ephes. c. v.; and note above, 1 Cor. xv. 33.

¹⁶ γογγυσταὶ, μεμψίμοιροι] murmurers, against God's providence; querulous, discontented with their own lot. Cp. *Theophrast.*, char. xvii., περὶ μεμψιμοιρίας; and contrast this character with St. Paul's spirit and language in Phil. iv. 11, 12. 1 Tim. vi. 6—8. Heb. xiii. 5.

— ὑπέρογκα] swelling words. On the boastful vaunting of these false teachers, see 2 Pet. ii. 8.

— ὠφελείας χάριν] for the sake of advantage. On their covetousness, see 2 Pet. ii. 3. 14.

¹⁷ Ὑμεῖς δέ] But, beloved, remember ye the words which have been spoken before by the Apostles of our Lord Jesus Christ; that they told you, that in the last time there should be scoffers, walking according to their own lusts: words spoken by the Apostle St. Peter in his Second Epistle, iii. 2, and confirming the proof of the priority, authenticity, and genuineness of that Epistle. See note there, and *Hengstenberg* on the Apocalypse, Introd. p. 19 (Berlin, 1849), who observes that this verse is decisive on the question of the priority of St. Peter's Epistle.

There seems also to be a reference here to the description of the Last Days in St. Paul's last Epistle, 2 Tim. iii. 1—6, ἐν ἐσχάταις ἡμέραις ἔσονται ἄνθρωποι φιλῶντες ἑαυτοὺς κ.τ.λ. There is a special propriety in this admonitory reference in this Epistle—one of the last of the Catholic Epistles—to the last warning in the Epistles, of the Apostles of the Circumcision, and of the Gentiles, St. Peter and St. Paul. Cp. *Æcumen.* on v. 1. Compare the

ἀποστόλων τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ¹⁸ ὅτι ἔλεγον ὑμῖν, ὅτι ἐν ἐσχάτῳ χρόνῳ ἔσονται ἐμπαίκται, κατὰ τὰς ἐαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν. ¹⁹ Οὐτοί εἰσιν οἱ ἀποδιορίζοντες, ψυχικοὶ, Πνεῦμα μὴ ἔχοντες.

²⁰ Ὑμεῖς δὲ, ἀγαπητοὶ, ἐποικοδομοῦντες ἑαυτοὺς τῇ ἀγιωτάτῃ ὑμῶν πίστει, ἐν Πνεύματι ἀγίῳ προσευχόμενοι, ²¹ ἑαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρήσατε, προσδεχόμενοι τὸ ἔλεος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον.

²² Καὶ οὓς μὲν ἐλέγχετε διακρινόμενους, ²³ οὓς δὲ σώζετε ἐκ πυρὸς ἀρπάζοντες, οὓς δὲ ἐλεεῖτε ἐν φόβῳ· μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

²⁴ Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς ἀπταιστούς, καὶ στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλίασει, ²⁵ μόνῳ Θεῷ σωτῇ ἡμῶν διὰ Ἰησοῦ

q Acts 20. 29.
1 Tim. 4. 1.
2 Tim. 3. 1.
& 4. 3.
2 Pet. 2. 1. & 3. 3.
r Prov. 18. 1.
Ezek. 14. 7.
Hos. 4. 14.
& 9. 10.
1 Cor. 2. 14.

• Rev. 3. 4.

t Rom. 16. 25.
Eph. 3. 20.
u Rom. 16. 27.
1 Tim. 1. 17.

admonition in *Hebrews* xiii. 7, "Remember your Rulers, who spoke to you the word of God," where St. Paul appears to be exhorting the Hebrews to remember especially St. James, the Bishop of Jerusalem (see note there); and St. Jude, the brother of James, here appears to be exhorting his readers to remember St. Peter and St. Paul.

On these verses, 17—21, see *Hooker*, Sermons v. and vi. vol. iv. pp. 819—870.

18.] See *S. Hippolytus de Consummatione Sæculi*, § 10, ed. Fabric., p. 9, who cites this verse.

19. οἱ ἀποδιορίζοντες] the separatists. The definitive article joined with the participle describes more than an act, it represents a habit and state. Cp. ὁ πειράζων, Matt. iv. 2, and note. ὁ βαπτίζων, Mark vi. 14, and Luke iii. 14, οἱ στρατευόμενοι.

St. Jude uses an active verb here, because these false teachers seduced and separated others from the Church, as well as themselves: cp. *Winer*, § 38, p. 225, and note above, on Mark xiv. 72. Cp. the precept in *Barnabas*, Epist. c. 4, "Non separatim debetis seducere eos, sed in unum convenientes, inquirite, quod communiter dilectis conveniat et prosit." And see also the ancient *Calena*, p. 168, where this word is expounded, "making schisms and rending the members of the Church." Cp. *Hooker*, Sermon v. § 12.

— ψυχικοὶ] animal; not πνευματικοὶ, spiritual, as they professed to be; and they branded others as merely animal, and not spiritual. They are πνεῦμα μὴ ἔχοντες, not having πνεῦμα, i. e. the influence of the Holy Spirit. See *Clem. Alex.* p. 1308, "non habentes spiritum, qui est per fidem secundum usum justitiæ superveniens," and *Bp. Middleton* on Matt. i. 18; and John iii. 6. Acts vi. 3. Gal. v. 5. 16. 18. 25, 26.

Some of the Gnostics of the sub-Apostolic Age said, as *S. Irenæus* relates, "that animal men (ψυχικοὶ) are conversant only with animal things (ψυχικά), and have not perfect *gnosis*; and they describe us who are of the Church, as such; and they say that as we are only such, we must do good works, in order to be saved; but, they assert, that they themselves will be saved, not by practice, but because they are spiritual (πνευματικοὶ) by nature: and that as gold, though mingled with mire, does not lose its beauty, so they themselves, though wallowing in the mire of carnal works, do not lose their own spiritual essence. And therefore, though they eat things offered to idols, and are the first to resort to the banquets which the heathen celebrate in honour of their false gods, and abstain from nothing that is foul in the eyes of God or man, they say that they cannot contract any defilement from these impure abominations; and they scoff at us who fear God, as silly dotards (cp. v. 10), and hugely exalt themselves, calling themselves perfect, and the elect seed; and they even make lust a virtue, and call us mere animal men (ψυχικοὺς), and say that we stand in need of temperance, in order to come to the pleroma, but that they themselves, who are spiritual and perfect, have no need thereof." *S. Irenæus* i. 6. 2—4.

20. ἐποικοδομοῦντες ἑαυτοὺς τῇ ἀγιωτάτῃ ὑμῶν πίστει] building yourselves upon your most holy faith. Faith is the foundation laid by God, and it is for you to labour in raising the superstructure upon it. Cp. 2 Pet. i. 5, ἐπιχορηγήσατε τῇ πίστει ὑμῶν τὴν ἀρετήν.

He had exhorted them to contend earnestly upon and for the Faith once for all delivered to the Saints (v. 3), he now exhorts them to build themselves up upon it. The Christian Soldier must also be a Christian Builder. He must have a sword in one hand and a trowel in the other. See above, *Introduction* to 2 Peter, p. 71.

This Faith is called most holy in opposition to the unholy

doctrines and practices of the heretical Teachers. Cp. v. 14. Compare *Hooker*, Sermon vi. §§ 13—15.

20, 21. ἐν Πνεύματι ἀγίῳ προσευχόμενοι] praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto life eternal. See above, v. 2. A testimony to the Trinity of Persons in the Godhead, and a remarkable parallel to that of St. Paul, "The Grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all." 2 Cor. xiii. 14, where see note; and cp. 1 Pet. i. 1—3.

22. οὓς μὲν ἐλέγχετε—φόβῳ] and some indeed who are contentious (διακρινόμενοι) reprove ye; but others save ye, plucking them out of the fire; and on others have compassion with fear. So *Lach.*, *Tisch.*, with a preponderance of the other Manuscripts.

Elz. has οὓς μὲν ἐλεεῖτε διακρινόμενοι, οὓς δὲ ἐν φόβῳ σώζετε ἐκ τοῦ πυρὸς ἀρπάζοντες. Against this reading it may be also observed that διακρίνομαι in the New Testament never signifies to make a difference, or to discriminate one thing or person from another, with a view to the preference of the good; but it always signifies either to doubt (see Acts x. 20; xi. 12. Rom. xiv. 23. James i. 6), or to contend, and dispute, as in this Epistle, v. 9, and Acts xi. 2: cp. note above, on James ii. 4; and often in the LXX. Jer. xv. 10. Ezek. xx. 35. Joel iii. 2; and it is therefore expounded in this sense here by the ancient Greek Interpreters *Ecumenius*, *Theophylact*, and *Calena*, p. 170.

The phrase, plucking from the fire, seems to be from Zech. iii. 2, "Is not this as a branch plucked from the fire?" words spoken by the Lord to Satan. It is observable that St. Jude refers to that passage above, v. 9, The Lord rebuke thee! Perhaps there may be an allusion also in what follows (hating even the tunic that has been spotted by the flesh) to the filthy garments which are taken from Joshua as a sign that his iniquities are taken away (v. 4), and in order that he may be clothed with a new priestly tunic reaching to the feet. See Zech. iii. 4, in LXX.

—μισοῦντες—χιτῶνα] hating even the tunic that has been spotted by the flesh.

Ye have put on Christ (Gal. iii. 27); ye have received from Him a wedding garment (see Matt. xxii. 12) white and clean, and ye must walk in white (see Rev. iii. 4, 5. 18; vi. 11; xix. 14), and not stain your garments (Rev. iii. 4) with the mire of lust and sin (see 2 Pet. ii. 22); and though ye must, in your Christian charity, endeavour to pluck sinners out of the fire, yet your love for the erring must not tempt you to love their errors. While ye strive to rescue the sinner from the flame, ye must abhor the garb of sin in which he is clothed; ye must hate the tunic, the inner robe, soiled by the stains of the flesh, "animæ videlicet tunica maculata est spiritus concupiscentiis pollutus carnalibus." *Clem. Alexandr.*

24, 25. τῷ δὲ δυναμένῳ] A remarkable sentence, declaratory of the true doctrine against the Gnostics. But, to Him that is able to keep you from stumbling, and to set you blameless before the presence of His glory with exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, be Glory, Majesty, Strength, and Authority before all Eternity, and now and for evermore. Amen. The δὲ, but, at the beginning of the sentence, is not to pass unnoticed. False teachers may seek for glory elsewhere. But you will ascribe it all to God through Christ.

24. ὑμᾶς] you. So *Elz.*, *Lach.*, and C, G, and *Vulg.*, *Syriac*, *Arabic*, *Æthiopic*, and many *Cursives*.—*Tisch.* reads αὐτοὺς, them.

25. μόνῳ] *Elz.* adds σοφῷ, not in A, B, C, and rejected by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*

Χριστοῦ τοῦ Κυρίου ἡμῶν δόξα, μεγαλωσύνη, κράτος καὶ ἐξουσία πρὸ παντὸς τοῦ αἰῶνος καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας, ἀμήν.

— διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν] *through Jesus Christ our Lord*,—cancelled by *Elz.*; but in A, B, C, G, and received by *Griesb., Scholz, Lach., Tisch.*; and having a peculiar propriety in this Epistle, directed against Heretics who separated Jesus from Christ, and did not acknowledge Him as the Giver of all grace from God. Cp. on 2 Pet. ii. 1.

— πρὸ παντὸς τοῦ αἰῶνος] *before all eternity*: also omitted by *Elz.*, but found in A, B, C, G, and received by *Scholz, Lach., Tisch.*, and also very appropriate in this Epistle, as asserting the Eternal Pre-existence of Christ against the false Teachers. Cp. *Introduction to St. John's First Epistle*, pp. 98—101.

INTRODUCTION

TO

THE BOOK OF REVELATION.

On the Design and Structure of the Apocalypse.

To understand the design of the APOCALYPSE or Book of REVELATION, we must consider the circumstances of the Author at the time when it was written.

The writer was the beloved disciple, St. John, the Apostle and Evangelist¹ of Christ. At the date of the Apocalypse he was left, as is most probable, the last survivor of the Twelve. Many of his brother Apostles had died as martyrs of Christ. Jerusalem had been destroyed by the armies of Rome, according to the prophecies that he had heard from his Divine Master². Thus the Truth of Christ's words had been manifested; and the Majesty of His Power in that Judgment, executed on those who rejected and crucified Him, had been displayed.

But now the Roman Power, which had been employed by Almighty God to punish Jerusalem for its sins, was persecuting Christianity. Under the Emperor Nero, it had slain the Apostles St. Peter and St. Paul; and now in the last years of the reign of Domitian it was raging against the Church with greater violence. It had banished St. John in his old age to the Isle of Patmos, "for the word of God and for the testimony of Jesus Christ³." Other conflicts were at hand. The faith of the Church was to be tried in a succession of Persecutions breaking forth at intervals for the space of more than two centuries.

When these Persecutions had ceased, Christianity would have to pass through a severer ordeal. In the fourth and fifth Centuries, the Church would be distracted by dissensions, and the True Faith would be depraved by heretical adulterations. Intestine Discords and Corruptions would expose it to the assaults of adversaries from without, who would be suffered by Almighty God to chastise Christendom.

Such calamities as these might perplex many. Many might be tempted to faint and falter in the faith, and to sink into despondency and despair. Century after century would pass away. The darkness would seem to be growing thicker and thicker around the vessel of the Church, and the tempest to be rising higher and higher; and Christ would not yet be seen walking on the waves, coming to the ship, and stilling the storm.

We, who live at a distance of more than seventeen hundred years from the date of the Apocalypse, and look back from our own age to that of St. John, know what the prospect was, which was seen by Him who dictated the Apocalypse—"the Revelation of JESUS CHRIST⁴."

We also know, that some things lie still beyond us, which were foretold by Patriarchs and Prophets, and were clearly foreseen by Christ. His Second Advent, the General Resurrection, the Universal Judgment, the joys of Heaven, and the pains of Hell, these things lay open to His eye.

If now we proceed to examine the contents of the Apocalypse, we find that it is adjusted in a remarkable manner to these circumstances.

An *uninspired* Christian writer, living at the date of the Apocalypse, the end of the First Century, and contemplating the divine Origin of the Gospel, and the miracles wrought by Christ and His Apostles; and reflecting on the Destruction of Jerusalem, and on the Dispersion of the Jews

¹ These assertions will be substantiated hereafter: see p. 152.

² Matt. xxiv. Mark xiii. Luke xxi.

³ Rev. i. 9.

⁴ Rev. i. 1.

for their rejection of Christ according to His prophecies, and observing the marvellous extension of the Gospel at that time, would have augured for the Christian Church a speedy and complete Victory. He would have anticipated, that after a short struggle it would have triumphed over Heathenism, as Christ had triumphed over Jerusalem. And if *such* a writer had also been informed, that after a conflict, of little more than two centuries, with the Heathen Power of Rome, Christianity would have been accepted by the Imperial Masters of the World, he would have been strongly confirmed in that cheering anticipation.

But this is *not* the tone of the Apocalypse.

It reveals a long train of future *sufferings, failings, and chastisements* in the History of the Church. And yet it cheers the reader with the consolatory assurance, that Christ is mightier than His enemies; that He went forth in the first age of the Gospel like a royal warrior, "conquering and to conquer¹;" and that He enables all His faithful servants to *overcome*²; that they who die for Him, *live*; that they who suffer for Him, *reign*³; and that the course of the Church of Christ upon Earth is like the course of Christ Himself; that she is here as a Witness of the Truth, that her office is to teach the world; that she will be fed by the Divine hand, like the Ancient Church 'with manna in the wilderness; that she will be borne on eagles' wings in her missionary career throughout the world; and yet that she must expect to suffer injuries from enemies and from friends; that she too must look to have *her* Gethsemane and *her* Calvary, but that she will also have *her* Olivet; that through the pains of Agony and Suffering, and through the darkness of the Grave, she will rise to the glories of a triumphant Ascension, and to the everlasting joys of the new Jerusalem; that she, who has been for a time "the Woman wandering in the wilderness," will be for ever and ever "the Bride" glorified in heaven⁴.

It will be readily acknowledged by those who contemplate the course of the Church from the days of St. John to the present age, that such a representation of it is in perfect accordance with the *facts* of the case; that it bears evidence of divine *foresight*; and that it was well adapted to serve the purpose of rescuing the minds of Christians in every age from the dangers of despondency and unbelief, and also from the snare of indulging in illusory hopes and visionary dreams of perfect spiritual unity, and religious purity upon earth; and that it was admirably framed to instruct and prepare them to encounter trials and afflictions with constancy and courage, and to endure hardness as good soldiers of Christ; and to strengthen their faith, and quicken their hope even by those trials and afflictions, as having been foretold by Christ in this Book; and that it thus affords a pledge that the *other* predictions of this same Book, which reveals the full and final Triumph of Christ and the eternal Felicity and Glory of all His faithful servants, and the destruction of all His Enemies, will not fail of their accomplishment.

The Apocalypse is therefore a Manual of Consolation to the Church in her pilgrimage through this world to the heavenly Canaan of her rest.

In another respect also it is fraught with spiritual comfort and edification.

At the time when the Apocalypse was written, Jerusalem was trodden under foot by the Heathen. Her temple had been burnt by Roman armies; her Sacred Vessels had been carried to Rome; no sacrifices were offered on her altars, the sound of her holy songs had ceased; her Festivals were no more frequented by Jews from every region under heaven; her inhabitants had been scattered abroad among the nations of the earth. Almighty God seemed to have hidden His face from His people, and to have rejected them for ever. Here then was an urgent need of comfort to those who mourned, in the spirit of Jeremiah, amid the ruins of *their* Sion, and wept over her desolations, and remembered the city of their solemnities⁵, and all the pleasant things that she had enjoyed in the days of old⁶.

This comfort is supplied by the Apocalypse.

It carries the reader back to the first ages of Israelitish history. It places him in Egypt⁷, and teaches him to recognize there, in the Ancient Church of God, a type and figure of the *Church of Christ*. Or rather, since there is but one Church of God from the beginning of the world to the end, we may boldly say that the Apocalypse *identifies* the Catholic Church of Christ with God's ancient People in Egypt. It takes up the history of the Plagues of Egypt, and teaches the true Israelites

¹ Rev. vi. 2.

² See ii. 7; xii. 11; xv. 2.

³ See i. 6; v. 10; xx. 4—6.

⁴ Rev. xii. 6. 14.

⁵ Rev. xii. 1—6.

⁶ Rev. xxi. 2. 9.

⁷ Isa. xxxiii. 20.

⁸ Lam. i. 7.

⁹ See Rev. viii. 7.

of the Christian Sion to regard them as prophetic shadows of those judgments which Christ, Who was typified by Moses, and who acted by the hand of Moses, will execute on all the Pharaohs of this world, who persecute His Church.

The Apocalypse adopts the scenery of the Exodus, and renews the Song of Moses¹, the servant of God, and puts it into the mouth of the Israel of God, standing in safety on the shore of a sea of glass, the calm sea of everlasting peace. It appropriates the History of the Ancient Church in the Wilderness, and teaches us to regard it as a prophetic representation of the pilgrimage of Christ's Church on Earth on her way to her land of promise; it takes the trumpets of the Priests, and blows a prophetic blast against the Jerichoes of this world; and makes us hear, with the ear of faith, the last trump of the heavenly Joshua coming to judge the earth, and leading the armies of Israel to their heavenly inheritance.

The Apocalypse also dwells on a later period of the Jewish History, the captivity of Babylon²; it also christianizes that.

The Assyrian Babylon was taken by Cyrus in the hour of its pride and revelry, and of its sacrilegious contempt of God; the waters of its great river Euphrates were drained off, and the besieging armies entered into the city by the dry channel of the stream; and in consequence of the Fall of Babylon, the People of God were delivered, and were restored to their own land.

Here was another prophetic intimation of what the true Israelite might expect to see in the History of the Church.

Many of the Jews returned to Jerusalem after the fall of Babylon, and the Temple was rebuilt. But the Ten Tribes were still scattered abroad. They have not returned to this day. But there is comfort for *them* in the Apocalypse. The Gospel is preached to all Nations³. The true Jerusalem is every where. The Christian Sion is "the Mountain of the Lord's House, which shall be established in the top of the Mountains, and shall be exalted above the Hills, and all Nations shall flow into it; for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem⁴." That Word, that Law, has gone forth from Sion; it has been carried by the Apostolic Patriarchs of the true Israel unto all Nations. The true Israelite finds a home every where in the true Sion, the Catholic Church of Christ. Therefore, God hath not cast off His People⁵, but He has received them to Himself in Christ, the seed of Abraham. Christ crucified stretched His arms on the Cross to all the World. God embraced all nations in His well-beloved Son, Who is the Everlasting Word in the bosom of His Father⁶, and vouchsafed to allow the beloved disciple to lean on His bosom at supper, in token of that love with which He is ready to embrace all, especially in His feast of Love.

This love of God for His Ancient people, the *Jews*, is declared in the Apocalypse of the beloved disciple, even by the tone and structure of its sentences.

The diction of the Book of Revelation is more Hebraistic than that of any other portion of the New Testament. It adopts Hebrew Idioms and Hebrew words⁷. It studiously disregards the laws of Gentile Syntax, and even courts anomalies and solecisms⁸; it christianizes Hebrew words and sentiments, and clothes them in an Evangelical dress, and consecrates them to Christ⁹.

Thus, for instance, it never uses the *Greek* form *Hierosolyma*, but always employs the Hebrew *Hierusalem*; and by this name it never designates the *literal* Sion, but the Christian Church¹⁰. It rescues the sons of Abraham from narrow, exclusive, rigid, judaizing notions; and teaches them to praise God that He has fulfilled His gracious promise to *Abraham*, that *all* nations should be blessed in His Seed, which is Christ¹¹. It consoles the true Israelite by the joyful assurance, that although

¹ Rev. xv. 3.

² See xvi. 12.

³ It was preached in the province of Babylon even in the Apostolic age, and a Church was formed there. See above, on 1 Pet. v. 13.

⁴ Isa. ii. 2, 3. Micah iv. 1, 2.

⁵ Rom. xi. 1, 2.

⁶ John i. 18.

⁷ E. g. *Abaddon*, ix. 11. *Armageddon*, xvi. 16. *Hallelujah*, xix. 1, 3, 4, 6. Some Critics have been led by these considerations, to imagine that the Apocalypse was originally written in *Hebrew*. But such a theory is inconsistent with the character of those to whom it was originally addressed, the Churches of *Asia*, and with many internal phenomena, e. g. the name of the Beast noted in Greek Letters, xiii. 18. The design of the Apocalypse is not to Hebraize Christianity, but to Christianize Hebraism. Cp. *Lücke's* valuable remarks in his *Einleitung*, pp. 440-448.

⁸ See below, on i. 4. Cp. i. 5, 6; ii. 20; iii. 12; iv. 1; v. 11, 12; vi. 9; viii. 9; xiv. 12; and *Lücke*, *Einleitung*, pp. 448-464.

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⁹ "Hebraisms (says *Bengel*, *Apparat. Crit.* p. 778) pervade this Book; at first they seem rough and strange; but when you have become accustomed to them, you will think them delightful, and worthy of the language of the courts of heaven."

¹⁰ The considerations stated above may suggest a reply to the allegations of those recent writers (*Lücke*, *De Wette*, *Düsterdieck*, and others), who, on the ground of internal discrepancies of style, have denied that the Apocalypse was written by the Evangelist St. John. There is doubtless great difference in the diction of those two writings, and doubtless that difference of style, which arose from the very nature of the difference of subject, was designed for good reasons, some of which are stated above. On the other hand, there are some striking *essential* resemblances between the Gospel of St. John and the Apocalypse.

This topic has been well treated by *Hengstenberg* on the Apocalypse, ii. p. 436, and by *Dr. Davidson*, Introduction iii. pp. 552-592.

¹¹ Gen. xxii. 18. Gal. iii. 29.

Jerusalem is in ruins, and is trampled by heathen feet, yet he himself may have an enduring mansion, and a glorious inheritance in another Sion, far more magnificent than the earthly City; that he may enjoy peace and happiness under the royal sceptre of Him, "Who has the key of *David*¹," and Who is "the Root and Offspring of *David*²," and is the royal "Lion of the Tribe of *Judah*³," and that such glories, as were never seen in the brightest days of the old Jerusalem in the age of *Solomon*, will be displayed to his eyes by the Prince of Peace, and may be enjoyed by every citizen of the "New Jerusalem, coming down from Heaven adorned as a Bride for her Husband," and espoused in everlasting wedlock to the Lamb of God.

In a similar spirit of genuine Catholicity, expanding the mind, and spiritualizing the language of the Jewish Nation, and investing them with the light of the Gospel, the Apocalypse designates the Universal Church of Christ under the terms of a Hebrew nomenclature by the names "of the *Twelve Tribes of Israel*⁴." Thus it extends the view of the Hebrew People, and enlarges the walls of Sion and the borders of Palestine till they embrace within their ample range the whole family of mankind, and unites them as a holy people under the universal sway of Christ.

The Apocalypse also elevates the heart and voice of the Hebrew Nation, even to the courts of the Church glorified. Here the Hebrew language sounds in the solemn service of the heavenly Ritual, in which the Angelic quire sing praises to God, *Amen, Hallelujah*⁵!

It deals in a similar way with Hebrew Prophecy. It does not, indeed, mention any one of the Hebrew Prophets *by name*. It knows nothing of Isaiah, or Daniel, or Zechariah, as individuals. But almost in every line it breathes their spirit, and almost utters their words. Or rather we may say, that the *Holy Spirit*, writing here by St. John, *repeats* the language which had been uttered by Himself many centuries before in the prophecies of Isaiah, Jeremiah, Ezekiel, Daniel, and Zechariah, which were read in the Synagogues of the Jews every Sabbath Day⁶. He declares that those words had not become obsolete, that they had lost none of their force and beauty after the destruction of the Temple and City of Jerusalem. On the contrary, they are instinct with new life, and clothed with fresh glory, and are receiving that fulness of accomplishment for which the Ancient Prophets and Kings had yearned, and they are yet to have a wider expansion, a nobler development, and to bring forth fairer fruit unto perfection in the glories of Christ's Kingdom, and in that heavenly City wherein is the Tree of Life watered by the River of Life proceeding from the Throne of God⁷.

Thus in reading the Apocalypse, the true Israelite is carried up to a holy mountain where the Law and the Prophets appear in glory with Christ. He ascends a hill of Transfiguration, on which the Hebrew Prophets shine, as Moses and Elias did on the Mount, with more than earthly splendour⁸, and do homage to Christ; and he enjoys a vision of that future glory into which the faithful members of the Church of God from the beginning will be admitted by virtue of the merits of that death accomplished at Jerusalem, of which Moses and Elias then spoke⁹, and of which all the Prophets wrote, and to which all the Saints looked, even from righteous Abel, whose blood prophesied of Christ.

On the one hand, the Jewish Church was taught by the Apocalypse to look *forward* to the Gospel as the fulfilment of the Law and the Prophets, and, on the other hand, the Gentile Christian is encouraged to look *backward* to the Law and the Prophets as his own Teachers; and the Law and Prophets are recognized by both Jew and Gentile, as harmonizing with the Gospel; and Jew

¹ iii. 7.

² xxii. 16; vii. 4—9.

³ v. 5.

⁴ See Rev. v. 5. Cp. xxi. 13.

⁵ xix. 1. 3, 4. 6.

⁶ Bp. Andrewes (c. Bellarmine, p. 324) says, "You will hardly find any phrase in St. John's Apocalypse that is *not taken from Daniel or from some other Prophet*." And Bengel observes (in Rev. i. 3) that "this Book reaches forward from the Old to the New Jerusalem, and is a compendium and consummation of Hebrew Prophecy."

There is a learned dissertation in Dr. F. Lücke's "Einleitung in die Offenbarung" (Bonn, 1852), on "*Apocalyptic Literature*" (pp. 40—342). Cp. Gieseler, Ch. Hist. § 31. But it seems a precarious assumption to imagine that St. John was in-

debted for any of the materials of the Apocalypse to Apocryphal sources, such as the Sibylline Books, the Book of Enoch, or the Fourth Book of Ezra. Such a theory would destroy the objective reality of the Visions revealed by God to St. John, and reduce them into mere subjective creations and imaginative inventions of his own mind and that of others.

St. John beheld in the Visions of God things which other holy men before him, such as Ezekiel, Daniel, and Zechariah, had been permitted to see. He was "in the Spirit" (i. 10), and so was enabled to *see* and *hear*; and he was commanded to *write* what he *saw* and *heard* (i. 19).

⁷ Rev. xxii. 1.

⁸ Matt. xvii. 1—4. Mark ix. 2—7. Luke ix. 28—30, 31.

⁹ Luke ix. 31.

and Gentile are brought together as fellow citizens, to dwell for ever in the "Jerusalem that is above, which is the mother of us all ¹."

This work of universal reconciliation in Christ, which had been exhibited by St. Paul with didactic clearness in his Epistles to the Galatians and to the Romans, is manifested in the Apocalypse with the glowing imagery of divine Prophecy. But it is not to be imagined, that the language of the Apocalypse is therefore less distinct on the doctrinal and practical truths of the Gospel. Indeed the Book of Revelation may be called a divine summary of the Christian Faith.

It teaches that God is One, and alone to be worshipped ²; that He is the Creator, Preserver, and Governor of all things ³; that in the One Godhead are three Divine Persons, Father, Son, and Holy Spirit ⁴; that the honour due to the Father is to be given to the Son ⁵; that the Son of God is perfect Man ⁶; that He is the firstborn of the dead, and liveth for ever ⁷; and that we are justified by His blood ⁸; that He is our Great High Priest and King ⁹; and that by virtue of our baptismal incorporation into His mystical body, we rise from the death of sin by the *first* or spiritual *Resurrection*, and are made *Kings* and *Priests* to God ¹⁰; that if we continue firm and stedfast in the faith unto the end, then Death is not Death to us, but is the Gate of Life ¹¹; and that they who suffer with Him and for Him do indeed reign with Him, Who is KING of KINGS, and LORD of LORDS, and Who will judge every one according to their works ¹², and award to every one either bliss or woe eternal, and will reign for evermore ¹³.

Such being the character of the Apocalypse, we may now proceed to consider the *method* in which its prophecies are delivered.

This is an important subject; and the true Exposition of the Apocalypse depends on the right understanding of it.

In modern times, many persons have supposed that the Book of Revelation presents a series of Visions, proceeding onwards in a regular chronological order.

For example, they are of opinion, that all the events which are pre-announced by the Trumpets in the Eighth and Ninth chapters, are *later* in time than the events foretold by the Seals in the Sixth and Seventh chapters. Many recent Expositions of this Book have been constructed on this principle.

But this theory contravenes all the Expositions of the Apocalypse that have been preserved to us from the earlier ages of Christianity.

The uniform judgment of the ancient Interpreters has been correctly represented in our Authorized Version in the heading of the sixth chapter, where it is said that the Seven Seals contain "*a Prophecy to the end of the world.*"

The Vision of the Seals was thus expounded by all Ancient Interpreters; and a careful examination of the contents of the Seals, especially of the Sixth Seal, will, probably, convince an unprejudiced reader that this view is correct. The language of the Vision of the Sixth Seal can hardly be said to apply to any other circumstances than those of the *last age of the world* ¹⁴.

It was the universal opinion of the Ancient Expositors, that after the opening of the Seven Seals, which reveal the *Sufferings* of the Christian Church from St. John's age to the end of the world, the Prophecy *re-ascends*, and *returns* to the *first age* of the Gospel, in order to start afresh, and to declare, in the seven Trumpets, the *Judgments* which would be executed by Almighty God on the Enemies of Christ and His Church.

This view of the Plan of the Apocalypse commends itself by its clearness. And if the principle here enunciated is steadily kept before the reader's eye, and is applied to other portions of this divine book, it will afford a clue to its right interpretation, and will enable him to see the design of the Apocalypse as a systematic and harmonious whole.

¹ Gal. iv. 26.

² Rev. iv. 8; v. 13; xix. 10; xxii. 9.

³ Rev. i. 8; iv. 11; v. 13.

⁴ Rev. i. 8. 11. 17; ii. 7. 8. 11. 23; iii. 1. 6. 14; xvii. 14; xix. 12, 13.

⁵ Rev. v. 12, 13; vi. 16; vii. 9, 10; xi. 15; xix. 1.

⁶ Rev. i. 5; v. 5; xxii. 16.

⁷ Rev. i. 5. 18.

⁸ Rev. i. 5, 6; iii. 18; v. 9; vii. 14.

⁹ Rev. i. 5, 6. 13. 20; vii. 17; xix. 12. 15, 16.

¹⁰ Rev. i. 6; iii. 21; v. 10.

¹¹ Rev. xiv. 13; xx. 4. 6.

¹² Rev. xx. 11, 12; xxii. 12.

¹³ Rev. xix. 15, 16. 19, 20; xx. 15; xxi. 8.

¹⁴ See vi., x. 12—17.

This principle of exposition appears also to be confirmed by another consideration.

The Apocalypse is, as has been observed already, a sequel to Hebrew Prophecy. It is the continuation and consummation of the Prophecies of Daniel and Zechariah. It is the Work of the same Divine Author. It may therefore be presumed to have been composed on a plan similar to that of those Prophecies.

Now, if we examine the prophecies of Daniel and Zechariah, we find that they are *not progressive* prophecies. The predictions and visions in the Book of Daniel are *not* rivetted together like links in a continuous chain. They form a system of collateral chains, not, indeed, all of equal length.

Or, to adopt another figure, they are like a succession of Charts in a Geographical Atlas.

The first vision in the Book of Daniel represents a prophetic view of all the Four great Empires of the World, following one another in succession, and ending in the consummation of all things, and in the glorious sovereignty of Christ¹. It is like the Map of the two Hemispheres which stands first in our books of Geography.

The same Four Empires are afterwards displayed under another form, and are delineated with greater minuteness of detail; and this representation is also closed with a prophetic view of the establishment of Christ's kingdom, and the overthrow of all His enemies².

These comprehensive Prophecies are followed by other Visions, displaying, in greater fullness, *portions*³ of the same periods as those which had been comprised in those comprehensive Prophecies; just as the Map of the two Hemispheres in an Atlas is followed by separate Maps, on a larger scale, exhibiting the several countries contained in the habitable Globe.

The Prophecies of Zechariah are framed on the same principle. They do *not* represent a *chronological series of events*, following in order; but they consist of Visions, many of them *contemporaneous with each other*.

It might have been anticipated, that the Apocalypse, which was dictated by the same Divine Spirit who inspired the Hebrew Prophets, and Who is a Spirit of order, would be constructed in the same method as those other Prophecies of Daniel and Zechariah, of which it is the sequel and the completion. "As Daniel," says Dr. Lightfoot⁴, "gives a general view in his second chapter, of his own times to the coming of Christ, and then handles the same thing in another scheme in the seventh chapter, and then doth express at large and more particularly some of the most material things that he had touched in those particulars, so does St. John in the Apocalypse."

On examination of the Apocalypse, we find our anticipation realized; we find also that, as was already observed, all the ancient Interpreters of the Apocalypse adopted this principle as the groundwork of their expositions⁵; and there is good reason to believe, that the Apocalypse will be better understood, in proportion as this principle is more generally accepted.

The first Visions of the Apocalypse were displayed to the Evangelist on the *First Day of the Week*, the Day of Creation, the Day of Christ's Resurrection, the Day of the Coming of the Holy Ghost. "*I was in the Spirit on the Lord's Day*," says St. John⁶. The prophetic Visions of the Seals and the Trumpets are grouped in the two sets of *sevens*. They begin as it were with the *first day* of the week of the Church's existence, when she arose to new life in the Resurrection of Christ; and they proceed through a week of labour and suffering till she comes to the Sabbath of her Rest, and to the glorious Octave of Resurrection to Immortality⁷.

The points of approximation, coincidence, and contact of these contemporaneous chains of prophecy will be found to be marked by St. John in the Apocalypse by certain words, which may be called *catchwords*, which rivet them together at those particular points, and indicate to the reader the place at which he has arrived in the chronological train of the prophecy⁸.

Recognizing this principle, derived from ancient Expositors, and from the character of the Apocalypse itself as connected with Hebrew Prophecy, we may proceed to observe, that the Church in the *present day* enjoys *greater advantages* for the elucidation of the Apocalypse than were possessed by any *previous age*.

¹ Dan. ii. The Vision of the Image.

² Dan. vii. The Vision of the Four Beasts.

³ Dan. viii. The Vision of the Ram and He Goat. See also Dan. xi. 1—4.

⁴ In Rev. xii.

⁵ This principle is thus stated by *Victorinus*, Bishop of Pettau, and Martyr, who lived in the Third Century, and is the earliest Commentator on the Apocalypse, whose exposition is now extant:

"Non aspiciendus est ordo dictorum, quoniam sæpe Spiritus Sanctus, ubi ad novissimi temporis finem percurrerit, rursus *ad eadem tempora redit*, et *supplet ea quæ minus dixit*." *Victorinus* in Apocalyp. vii.

⁶ Rev. i. 10.

⁷ Cp. note above, on Luke xxiv. 1.

⁸ For a specimen, see note on vi. 8.

First, we may here advert with thankfulness to the benefits we enjoy in the collations of ancient Manuscripts of the Apocalypse which were little known to the last century¹; and in a large collection of critical helps which have given to the text of the Apocalypse a certainty and clearness which it had not for more than a thousand years².

The present generation enjoys an inestimable benefit in possessing a correct text of the Apocalypse³. In order to a right interpretation of the Apocalypse, the best help is to be found in the Apocalypse itself. S. Augustine has well observed, that this Book is composed in such a manner as to exercise the diligence of the Interpreter; and that by comparison of one passage with another, the obscure parts may be illustrated and made clear⁴. Indeed there is scarcely a phrase or sentence in the Apocalypse, however difficult it may seem to be at first, which may not be elucidated by means of some other phrase or sentence in the same book.

This aid is enhanced by the light derived from the language of Hebrew Prophecy, especially as read in the Septuagint Version of the Old Testament, the Version which was read by the Churches to which St. John wrote. The very words of Daniel and Zechariah, as presented by that Version, reappear in the Apocalypse⁵; and thus the prophecies of the Old and the New Testament stand side by side like the Two Candlesticks⁶ in the Apocalyptic Vision, and blend their rays together and illumine the eyes of those who study them by the aid of that united light.

Another great advantage which we enjoy, as compared with earlier ages of the Church, for the right understanding of the Apocalypse, is the exposition afforded by the best Interpreter of prophecy,—TIME.

Time, and Time alone, reconciles the seeming antecedent discrepancies which are characteristics of true Prophecy; its hand unties the prophetic knots, which human sagacity could never loose; it refutes the vain conjectures and rash speculations of Expositors who would make themselves into Prophets; it demolishes and removes what is false, and establishes and perpetuates what is true.

The holy Prophets themselves could not *interpret* their own prophecies⁷. They were inspired to prophesy; but were not empowered to expound what they prophesied. "No Prophecy is of its own interpretation," says St. Peter⁸. "The Prophets searched diligently, what, or what manner of time the Spirit of Christ which was in them did signify⁹." Prophecy was "a light shining in a dark place¹⁰." It glimmered faintly at first, like the dim morning twilight, but as it approaches its fulfilment, it becomes more clear, till at length the day dawns, and the future becomes present, and the prophecy is illumined by the event.

The Prophets did indeed preach plainly, that Almighty God will hereafter raise the Dead and judge the World, and reward the righteous with everlasting life. They proclaimed these things in clear language; for these were moral truths which all were concerned to know. But the future actions of Men, and Nations, and Churches, were described by the Prophets in a very different manner from this. They were couched in enigmas, which Time only could solve. They were wrapped in a mantle of obscurity which Time only could take off. And with good reason. For otherwise Divine Prescience might seem to fetter the Human Will; whereas the characteristic property of God's Foreknowledge is, that it foresees every thing, and forces nothing. It leaves

¹ See below, on the Ancient MSS. and Editions of the Apocalypse, pp. 158, 159.

² It is no disparagement to the labours of those learned and pious men who framed our AUTHORIZED VERSION to say, that the English Translation of the Apocalypse is capable of considerable improvements. More has been effected by modern Criticism for the Text of the Apocalypse than of any other portion of the New Testament. See below, p. 158.

It is much to be regretted, therefore, that some English Expositions of the Apocalypse should have been based on the English Version of this Book, without careful reference to the Original. Some grave errors,—which need not be specified,—have thus found their way into many vernacular popular Commentaries on this Book, and have been widely disseminated to the great detriment of the Study of Prophecy.

It may also be noticed here, that some important words in the Apocalypse have been received from the English Version, in a sense which, at the present day, affords no adequate notion of their meaning, e. g. *beasts* for ζῶα, *living creatures* (iv. 6—9, &c.); *lucula*, *candlestick*, a word which does not suggest the idea of the infusion of oil, and does not correctly represent the *lucula* of the Temple (Rev. i. 12, 13. 20; ii. 1; xi. 4); *φιδλη*,

vial (v. 8; xv. 7; xvi. 1—4), and other words which will be specified hereafter in the following notes.

³ It is true that none of the varieties of readings affect any question of Christian doctrine. But as has been well observed by Bengel, "though no Various Reading is of so great importance, that the fundamentals of Christianity depend upon it; yet no Various Reading is of so little importance, that the right-handedness of Apostles ('dexteritas Apostolica') is not to be preferred to the left-handedness of transcribers ('sinisteritas librariorum')." For a summary of the Critical History of the Text of the Apocalypse, the reader may refer to *Lücke's* Einleitung, pp. 464—491, and what will be said below on this subject. See pp. 158, 159.

⁴ S. Augustine, De Civ. Dei, xx. 17.

⁵ This may be seen at a glance in *Mr. Grinfield's* "Parallela Apocalyptica," from the LXX. Scholia Hellenistica, Lond. 1848, pp. 887—944.

⁶ Rev. xi. 4. We are compelled to use the word *Candlestick*; the reader will bear in mind what it meant. See note ² in this page.

⁷ See Dan. xii. 8; viii. 26, 27, and note above, on 2 Pet. i. 20.

⁸ 2 Pet. i. 20.

⁹ 1 Pet. i. 11.

¹⁰ 2 Pet. i. 19.

the liberty of the Human Will untouched. Whatever is foretold by God will be done by man ; but nothing will be done by man, *because* it is foretold by God.

Prophecy has a probationary office ; it tries the faith, and excites the vigilance, and exercises the patience, of the faithful who give heed to it. But it does not apply any constraint, it allows itself to be neglected ; and, as a penalty for the carelessness or blindness of those persons who neglect or misinterpret it, it often permits them to become witnesses of its truth by *fulfilling* it¹.

But, if the *Interpretation* of a Prophecy had been declared at the same time as the Prophecy itself was delivered, then Prophecy would not have had this disciplinarian character, and doctrinal and moral use.

The *fulfilment* of Prophecy in a manner at *variance* with *previous human expectation* constitutes the essence of the proof, that Prophecy is not the work of man, but of God ; and it makes Prophecy to be what it is, an invaluable auxiliary to the cause of the Gospel of Christ.

Hence it is clear, that those persons are in error, who look to the *Early Fathers* of the Church for *interpretations of prophecies which were not fulfilled in their age*.

Every thing which has happened *since* their time, is beyond *their* province, and appertains to those who live now. Indeed, as far as the Interpretation of Prophecy is concerned, the earlier Christian writers, who lived in the childhood of its growth toward fulfilment, were the *moderns* ; and *we*, who live now, are the *ancients*. We live in the old age of the world ; and may profit by the wisdom which length of days gives. And it is our duty to use the benefits of our vantage-ground, by applying History to interpret Prophecy.

The Ancient Christian Expositors had a correct view of the general design and method of the Apocalypse. But even the inspired ancient Prophets were not Interpreters of Prophecy ; and uninspired ancient Expositors were not Prophets. The early Christian Expositors could and did interpret those prophecies which *had been fulfilled* in their days, and their expositions of *those* prophecies are of great value.

The fact, that *none* of the Fathers, who lived before the sixth century, were of opinion that the prophecies of the Apocalypse concerning the struggle of Babylon the Great against Christ, and the overthrow of its power, *had been fulfilled in that period*, presents a very strong presumptive objection to the theory of those interpreters, who suppose that those prophecies were *exhausted* in *primitive times*², particularly by the destruction of *Jerusalem*, and of *heathen Rome*.

But the early Fathers could not expound *unfulfilled* Prophecy. And we, who live in later times, should be ungrateful and undutiful to Almighty God, and should be acting very unwisely, if we were to close our eyes to the noonday light which the History of a thousand years has, by the dispensations of His Providence, poured upon the pages of the Apocalypse ; and if we were to go back to the vague guesses of those who lived in the dim twilight of fifteen hundred years ago. We should do the Ancient Christian Expositors much wrong, if we did not suppose, that they themselves, if they lived now, would be the first to set us the example of profiting by the light of History, which Almighty God has vouchsafed us for the interpretation of Prophecy.

The Apocalypse is the *last* work of Divine Prophecy. It is the only Prophetic Book of the New Testament ; and it continues and consummates the prophecies of the Old Testament ; and its range extends from the first Advent of Christ to His Second Advent, and to the Day of Judgment.

Nearly two thousand years have passed since the Apocalypse was written. It may therefore be anticipated, that diligent study of the History of the Christian Church will throw much light on the prophecies of the Apocalypse ; and this anticipation is fully realized by a careful examination of this Divine Book, which, when read by the light of the History of Christendom, is fraught with instruction, encouragement, and warning.

The Apocalypse is a sacred text-book for the devout Christian in the study of Church-History. It is a holy manual of comfort in times of trial, and of guidance in times of difficulty. It is like those Living Creatures, which it describes as "full of eyes"³. It is gifted with spiritual foresight, and adjusts itself with more than human flexibility, and with ever-living and ever-moving pliancy, to the circumstances of the Church, and supplies prophetic cautions against varying forms of error.

¹ See St. Paul's statement, Acts xiii. 27, "They that dwell at Jerusalem, and their Rulers, because they *knew Him not*, nor yet the Voices of *Prophets*, which are read every Sabbath Day, they have *fulfilled* them in *condemning* Him. And when they had *fulfilled* all that was *written* of Him, they took Him down from the tree, and laid Him in a Sepulchre."

² This is the scheme of that class of Interpreters who have been called *Præterists*, which includes the names of *Bosquet*, *Ewald*, *Lücke*, *De Wette*, and others. See *Lücke's* *Einleitung*, p. 1067, and *Davidson's* Introduction, p. 618.

³ Rev. iv. 6. 8.

It is like a holy Oracle, a divine Urim and Thummim, ever uttering a divine voice, and ever showing a Divine light, according to the needs of the Church.

These uses of the Apocalypse are not frustrated or impaired, because there are, and ever will be, many persons, who refuse to recognize the fulfilment of its prophecies in the annals of History.

The fact, that many persons do not *acknowledge* the fulfilment of prophecies, does not prove that those prophecies have not been fulfilled. We know assuredly, that the prophecies of the *Old Testament* concerning the Messiah, *have been fulfilled* in the actions, teaching, and sufferings of Jesus Christ. But the fulfilment of those prophecies is not universally acknowledged; although the evidence of that fulfilment has been open to the world for nearly two thousand years¹. The Jews themselves, to whom those Prophecies were given, and who heard those Prophecies every week in their Synagogues, did not recognize their accomplishment in Jesus Christ. They themselves "fulfilled them by condemning Him". Some even who are called Christians do not own that fulfilment. Even those prophecies which have been most clearly fulfilled do not exercise much practical influence² over a great mass of Mankind. And to Heathen Nations, who make the greater part of Mankind, the fact of their fulfilment is unknown.

The Prophecies also, which relate to the destruction of the Old World by the Flood; and of Sodom and Gomorrah by fire; and of the City of Jerusalem by the Roman armies, have been fully accomplished. Those fulfilments are pledges and warnings of the universal Judgment to come. They therefore concern the eternal interests of all men. And yet they seem to have little effect upon the practice of the world at large.

The fact is, and it is a wonderful fact, but too true, that many men pass their lives in a dream. They do not give due *consideration* to what it most concerns them to consider. They do "not *discern the signs of the times*". They do not reflect upon them. They are engrossed with the affairs of this world; absorbed with its cares, and allured by its pleasures. And so their life passes away. They live on and die; and do not apply themselves with an attentive mind, and a teachable spirit to examine the evidence of the case. And it is the nature of Prophecy that it *requires* such examination. Otherwise, it is like music to the deaf, or pictures to the blind. It is therefore an admirable instrument of moral discipline in God's hands. It *proves* men, whether they have those moral qualifications of forethought, seriousness, earnestness, patience, docility, meekness, obedience, self-denial, love of God, and perfect submission to His Will, which are requisite for admission into the Kingdom of God.

They who *are* endued with these gifts and graces, will not be perplexed and staggered by the fact, that many persons, even among those who are eminent in learning, and intellectual ability, but are wanting in the *moral* qualifications, and *spiritual* graces, which constitute the Christian character, do not acknowledge the *fulfilment* of prophecies, which may be proved to have been fulfilled.

Rather they will remember, that those prophecies would not *be true*, if all persons acknowledged their fulfilment. The Prophets of the Old Testament predicted, that many would *not believe their report*³. That report has not been believed by many persons celebrated for erudition, such as were some of the doctors of the Jews, who were well versed in the *letter* of those prophecies, and were principally concerned in them; to whom also they were originally delivered, and who heard them recited habitually in their ears, and read them in their native tongue. They did not understand those prophecies; they even *fulfilled* those prophecies *by not believing them*; for their unbelief was predicted by those prophecies; they fulfilled them by denying their fulfilment, and by doing those very things which the prophecies predicted they would do. And thus the Incredulity of those who did not believe those prophecies is an argument for the Credibility of those prophecies; and confirms the faith of the Church which receives them, and which believes in Him as the Messiah, of whom those prophecies speak.

In like manner, it has been prophesied in the Apocalypse, that many persons will neglect its warnings, and that they especially, whose sins it describes, will not be brought by them to *repent*⁴.

The Apocalypse has foretold the existence of a great City exercising a dominant sway over many nations⁵; it has predicted, that this City would be smitten with spiritual blindness, and will

¹ Acts iv. 21.

² See above, p. 156. note.

³ Matt. xvi. 3.

⁴ Matt. xvi. 3. Luke xii. 56.

⁵ Isa. liii. 1.

⁶ Rev. ix. 20; xvi. 9—11.

⁷ xvii. 15.

not believe the report which is uttered by the Holy Spirit in this divine Book; but will fulfil these prophecies by its sins, and by its destruction; and that, even after its destruction, many of its adherents will still despise the warnings of the Apocalypse; and that Nations will rise in rebellion against Christ, and will recklessly rush on to their own ruin, and will fulfil the words of this prophecy which they have despised; and will prove the truth of the Apocalypse by their own utter discomfiture¹.

Therefore in reading the Apocalypse we need not curiously inquire, whether all persons are agreed that its prophecies have been fulfilled, or are now in course of fulfilment. Such an agreement is not to be expected. The Apocalypse would not be true, if all recognized its fulfilment.

But the question to be carefully considered, and calmly examined, is this—whether there is sufficient evidence to satisfy well-instructed, reflecting, and judicious persons, that some of these prophecies of the Apocalypse have been fulfilled, and that others are now in course of fulfilment.

Such an examination, candidly, calmly, and patiently conducted, will probably lead the inquirer to the conviction that this is the case.

But on this proposition it would be premature to dwell here. Rather let us appeal to the Book itself. Let us examine its prophecies, and consider the evidence which will be adduced in the following notes in elucidation of them; and let us rest assured, that, as years pass on, the value of the APOCALYPSE will be more and more generally acknowledged, and that the truth of its divine words will be more deeply felt by the wise and faithful in heart; “Blessed is he that readeth, and they that hear the words of this prophecy: blessed is he that keepeth the sayings of the prophecy of this book².”

On the Date of the Apocalypse.

S. Irenæus affirms that the “Revelation was seen not long before his own day, but almost in his own age, at the close of the reign of Domitian³.”

The Emperor Domitian died on the 18th day of September, A. D. 96.

The common era *Anno Domini* begins about four years too late⁴, and therefore the date of the Apocalypse is about the one hundredth year after the birth of Christ.

The authority of S. Irenæus, who was probably an Asiatic by birth, and who had conversed with S. Polycarp, the scholar of St. John, seems almost sufficient of itself to determine this question of date. It is also confirmed by other evidences.

S. Irenæus states that the Revelation was seen at about the close of the reign of Domitian. We learn from Tertullian, contemporary with Irenæus, that Domitian persecuted the Christian Church. Nero, he says, was the first Emperor who used the sword against the Church, and the next who imitated him was Domitian⁵. Eusebius relates that some of the Christians were banished by that Emperor, and confined as prisoners in a small island⁶ off the coast of Etruria; and then he proceeds to relate that St. John was banished to the Isle of Patmos by Domitian. St. John describes himself as a companion of the Asiatic Churches in tribulation, and as having been brought⁷ to the Isle that is called Patmos, for the word of God and for the testimony of Jesus Christ⁸.

He also refers in the Apocalypse to persecutions of Christians, especially of Antipas, who had been slain as a Martyr for Christ at Pergamos⁹, one of the Seven Churches of Asia.

This reference confirms the testimony of Irenæus. As was before said, no Roman Emperor except Nero had persecuted the Church of Christ before the reign of Domitian. And there is no evidence that any Christian suffered death under Nero, except at Rome¹⁰.

It is much more probable, that, as ancient writers affirm¹¹, Antipas was martyred at Pergamos in the age of Domitian.

The testimony of Irenæus on the date of the Apocalypse is confirmed by writers in the age next to his. Clement of Alexandria says that, “*After the death of the tyrant, John went from the*

¹ xix. 19, and again, xx. 9, 10.

² Rev. i. 3; xxii. 7.

³ S. Irenæus v. 30. 3.

⁴ See above, on Matt. ii. 20.

⁵ Tertullian, Apol. c. 6.

⁶ Euseb. Chron. lib. ii. ad Olymp. 218. Cp. Euseb. H. E. iii. 18. S. Jerome, Epist. 87.

⁷ ἐγέρθη ἐν τῇ νῆσῳ signifies something more than that “I was in the island;” it intimates that he became a sojourner

there; and the reason of his being brought there is added. See on Rev. i. 9. There is a beautiful mildness in the expression, which is very characteristic of the spirit of a holy Martyr when speaking of his own sufferings for Christ. Cp. the use of ἐγέρθη in John vi. 21; x. 36.

⁸ i. 9.

⁹ Rev. ii. 11.

¹⁰ Cp. Gieseler, Church History, § 28.

¹¹ See below on Rev. ii. 11.

Island of Patmos to Ephesus¹;" and he also says "that John remained with the Presbyters of Asia to the times of Trajan."

This statement harmonizes with the assertion of Irenæus, that the Revelation was seen by St. John at the end of the reign of Domitian, who was succeeded by Nerva, the predecessor of Trajan.

Origen, the scholar of Clement, observes that, in accordance with the prophecy of Christ, both the Sons of Zebedee, James and John, drank His cup of suffering; for "Herod," he says, "killed James, the brother of John, with the sword²;" and the King of the Romans, as tradition informs us, condemned John, when bearing witness as a Martyr, to the Isle of Patmos, on account of the word of Truth: and John himself informs us concerning his own martyrdom, not telling us who it was that condemned him, but using these words in his Apocalypse, "I, John, your brother and fellow-companion in the tribulation and kingdom and patience in Jesus, became a sojourner in the island that is called Patmos on account of the word of God."³

Victorinus, Bishop of Pettau in Pannonia, who wrote a commentary on the Apocalypse at the close of the third century, and suffered as a martyr in A. D. 303, affirms in that commentary, that when John saw the Apocalypse he was in the island of Patmos, being condemned by Domitian Cæsar to the mines there; and that when John, on account of his old age, supposed he would have a release by death, Domitian was slain, and his decrees were rescinded, and John was liberated from the mines⁴.

After him Eusebius relates as a fact commonly believed in his age, that St. John was condemned under Domitian to the island of Patmos on account of his testimony to the divine word⁵, and that he there saw the Apocalypse in the 14th year of the reign of Domitian⁶, that is, in A. D. 95.

After him S. Jerome, at the close of the fourth century, says, that "John wrote the Apocalypse in the island of Patmos, to which he was relegated in the 14th year of the Emperor Domitian, who was the second Roman Emperor that persecuted the Christians, Nero being the first⁷."

Thus then we find a consistent and uniform series of testimonies from S. Irenæus to S. Jerome—that is, from about A. D. 170 to A. D. 390—affirming that the Apocalypse was written by St. John in the Isle of Patmos about A. D. 95 of the common era.

The only evidence of any weight which may be adduced in opposition to these conclusions is that of Epiphanius, who died A. D. 403.

In his work on Heretics⁸ he says that "St. John in the Apocalypse, writing to the Seven Churches of Asia, predicts the rise of Heresies which did not then exist, and foretells that a woman would appear at Thyatira who would call herself a prophetess⁹; and he adds that these things came to pass long after the death of John, inasmuch as he prophesied in the times of *Claudius Cæsar*, when he was at Patmos."

If this passage is genuine, and the text is not corrupt, it may be said without presumption, that through human infirmity, from which the most learned men are not exempt, the memory and judgment of the Author failed him when he wrote it.

This appears from the following considerations:

In speaking to the Angel of the Church of Thyatira, St. John is not censuring him for errors and corruptions which would prevail after his time, and for which he would not be responsible; but he is reproving the Angel, or Chief Pastor, for abuses which actually existed there under his government, and which he ought to have corrected.

Besides, if St. John had written, as Epiphanius supposed, in the days of Claudius, he could not have described himself as suffering exile at Patmos "for the Word of God," for no such punishment was inflicted by the Roman Power on Christians in the days of *Claudius*, or till the time of Nero¹⁰; nor could he have then referred to the days in which Antipas was slain at Pergamos, as a faithful martyr for the Truth¹¹. Nor would he then have censured the Angel of Ephesus for having lost

¹ *Clem. Alex. ap. Euseb.* iii. 23.

² Acts xii. 2.

³ Rev. i. 9.

⁴ *Victorinus* in *Apocalypsim*, x. 11; *Bibl. Patr. Maxima*, tom. iii. ed. Paris, 1677; or in the *Abbé Migne's Patrologia*, vol. v. 333. See also in *Apoc.* xvii. 10, where Victorinus says that "Domitian was Emperor, when John saw the Apocalypse."

⁵ *Euseb.* H. E. iii. 23.

⁶ *Euseb. Chronicon. ad Domitian. Ann. xiv.*
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⁷ *S. Jerome* de *Viris illust.* c. 9, and ad *Jovinian.* ii. 14.
"Vidit Joannes in Patmo insulâ in quam fuerat à Domitiano principe, ob Domini martyrium, relegatus, *Apocalypsim* infinita futurorum mysteria continentem."

⁸ *Epiphanius. Hæres. li. lib. ii. vol. i. p. 197.*

⁹ See Rev. ii. 20.

¹⁰ See above, p. 152.

¹¹ ii. 13.

"his first love"; for, in the days of Claudius, the Church of Ephesus was flourishing in the fresh spring-time of the Gospel, which it had just received from St. Paul.

Under these circumstances we may almost feel disposed to think that there is some error in our present copies of this passage of Epiphanius, and that it was hardly possible for him to have written—at least to have written deliberately—that the Apocalypse was composed in the times of Claudius².

However this may be, certain it is that this opinion of Epiphanius—if it were really his—never gained ground in the Church; and that the general belief of all the best ancient writers of Christendom was the same as Irenæus had expressed in the century in which St. John died, that he wrote the Revelation at the close of the reign of the Emperor Domitian³.

This opinion is strongly confirmed by the internal evidence of the Apocalypse itself.

The Epistles in it to the Seven Churches of Asia betoken a condition of things later than St. Paul's age; and similar to that which we know from other sources to have prevailed in Asia, at the close of the first century of the Christian era.

In these seven Epistles we see Churches settled with Angels or Chief Pastors at their head; we see that some years have elapsed since they were planted; that time has passed away, in which they have been tried, and some have stood the trial, as Smyrna⁴ and Philadelphia⁵; that some of them have declined from their primitive standard, as Ephesus, under fear of persecution, or through worldliness and lukewarmness, as Laodicea⁶; that others have a name to live and are dead, as Sardis⁷; and that heresies have grown up among them, as at Thyatira⁸; and that they have been visited by forms of heretical pravity and moral libertinism, such as the doctrines and practice of the Nicolaitans and Judaizers⁹, which were the scourges of the Asiatic Churches at that time.

Such being the case, the received opinion of Ancient Christendom will not easily be disturbed by that spirit of scepticism which has unhappily shown itself in some quarters in recent times¹⁰; and which has however over-reached itself. It is not content with rejecting the date assigned to the Apocalypse by ancient testimony, but has proceeded to set itself against the universal consent of ancient Christendom, and to deny that the Author of the Book of Revelation was the Evangelist St. John.

These two theories will probably soon share the same fate, even in that country which gave them birth. They have already been encountered there with learning and ability¹¹, and their unsoundness has been exposed, and the ancient consent of Christendom has been vindicated.

We may therefore hold fast the belief, that the Book of Revelation was written at the close of the reign of Domitian, who died in the year of our Lord 96.

On the Authorship of the Apocalypse.

In order to establish the Genuineness of the Apocalypse, it will be sufficient to refer to the testimony of the next age after it was written, and especially of that Country to which it was originally sent.

¹ ii. 4.

² We may almost be inclined to think, that, instead of ἐν ΚΑΡΥΤΑΙΟΤ, he may have written ἐν ΦΛΑΒΙΟΤ, and that the copyist did not remember that the Emperor Domitian was sometimes called Flavius; as he is by Juvenal, iv. 37:

"Cum jam semianimum laceraret Flavius orbem
Ultimus, et calvo serviret Roma Neroni."

This passage also will remind the reader that Domitian was also called Nero, and it may serve to explain what is said by some other still later writers, that St. John was banished by Nero, which is another name for Domitian.

The argument which has been derived for a later date of the Apocalypse than Domitian's reign, from the words of the Apocalypse itself (xvii. 10): "And they are Seven Kings: Five are fallen, and One is, and the other is not yet come," will be examined in the note on that text.

³ Thus Primasius, Bishop of Adrumetum in Africa, in the 6th century, in his Commentary on the Apocalypse (Bibl. Patr. Max. x. p. 289, or in Migne, Patrologia, lxxviii. p. 796), says, "Hæc videre promeruit in Patmo Insulâ pro Christo à Domitiano Cæsare exilio missus." And so Bede in Rev. i. 9, speaks of this opinion as generally received in his day: "Historia nota, Joannem à Domitiano Cæsare propter Evangelium in hanc insulam

relegatum; cui tunc congrueret coeli penetrare, cùm certa terrarum spatia nequiret excidere." *All antiquity* (says Lampe, Prolog. ad Joann. 61, 62) agrees in this, that St. John was banished by Domitian. See also Vitringer on Rev. iv. 1; vi. 1.

⁴ ii. 9.

⁵ iii. 8—10.

⁶ iii. 16.

⁷ iii. 1.

⁸ ii. 20.

⁹ ii. 6. 9. 15. 20; iii. 9.

¹⁰ Especially among the followers of Dr. Friedrich Lücke, whose work on the Apocalypse, "Versuch einer vollständigen Einleitung in die Offenbarung, Zweyte Auflage, Bonn, 1852," has exhausted all that can be said on that side of the question.

¹¹ Especially by Dr. E. W. Hengstenberg, *Die Offenbarung*, Berlin, 1849, 1850. See also Dr. Davidson's Introduction, vol. iii. pp. 539—614 to the end, for an able refutation of the same theory. The edition of Dr. F. Dusterdieck (Göttingen, 1859), which proceeds on a principle of opposition to primitive uniform tradition on the subject, honestly recognizes that tradition as primitive and uniform, and pays a due tribute to its importance, and so virtually commends it to the reader's acceptance. Einleitung, p. 90.

The first witness here is Papias, Bishop of Hierapolis, a city at a few miles distance from Laodicea, one of the Seven Churches. He was a disciple of St. John, and in a certain sense a colleague of the Seven Angels whom the author of the Apocalypse addressed. He was very diligent in collecting memorable facts concerning the Apostles and their works: and he received the Apocalypse as the work of the Evangelist St. John¹.

His testimony is of greater value, on account of his nearness to Laodicea; for the Church of Laodicea could not have been ignorant of the authorship of a book addressed to *itself*; and if the Apocalypse had *not* been the work of *St. John*, we cannot imagine that the *Laodiceans* would have allowed such an *unfavourable* character of their Church, as is given in the Apocalypse, to be circulated throughout Christendom, in the name and with the authority of St. John. If the Apocalypse had been a forgery, they must have known it to be so; and knowing it so to be, they would have exposed it to the world.

This observation applies to others of the Seven Churches, who are addressed in similar terms of *rebuke*: and it adds weight to the facts, first, that there is a considerable amount of primitive testimony from the Seven Churches, assigning the Apocalypse to St. John; and that there is none from that quarter which ascribes it to any one else.

The next testimony is that of Justin Martyr. About the middle of the second century he came to the city of *Ephesus*, where he held a two days' conference with Trypho, one of the most learned Jews of his day. In the narrative which he published of this dialogue, Justin Martyr quotes the *Apocalypse*, and affirms that it is written by one of the *Apostles* of Christ, whose name is *John*².

This assertion was made only about half a century after the death of St. John, and it was made at *Ephesus*, the mother city of Asia, the principal of the Seven Churches, the city in which St. John passed a great part of his life, in which he died, and was buried³. This testimony, therefore, of Justin Martyr is of great value, and confirms the belief, that St. John was the Author of the Apocalypse.

We next come to Melito. He was Bishop of one of the Seven Churches, Sardis, in the second century; a successor, therefore, of one of the Seven Angels addressed in the Apocalypse. The witness of Sardis and its Bishop cannot be suspected of *partiality*; for Sardis, again, is one of the Churches which is rebuked with great severity in the Apocalypse. *Thou hast a name that thou livest, and art dead*⁴. And the character of Melito stands pre-eminently high both for piety and learning. He showed a laudable zeal with regard to the Canon of the *Old Testament*. In order to assure himself and the Church of Sardis concerning the Books of the Ancient Scriptures, as received by the Churches of Palestine, he visited that country in person, and he has given the result of his critical inquiries in an interesting and valuable Epistle⁵. And it cannot be supposed that *he* who was so diligent and circumspect in his inquiries concerning the *Old Testament*, would have been less careful respecting the *New*, and especially concerning *that Book* of the New Testament, the Apocalypse, which contains an address to his own Predecessor, and to his own Church; and to which, on other grounds, his best consideration must have been given, for he wrote a Commentary upon the Apocalypse⁶.

The evidence, therefore, of Melito is important. He also received the Apocalypse as the work of St. John.

The latest witness to whom we shall appeal is S. Irenæus. He was probably a native of Asia Minor, whence he migrated to France, where he became Bishop of Lyons toward the close of the second century. In his youth he had been acquainted with S. Polycarp, who was placed in the see of Smyrna by the Apostles, and, as some affirm, by St. John himself⁷; and is supposed by some learned men⁸ to be no other than the *Angel of the Church of Smyrna*, who is addressed in the Apocalypse.

In his work against Heresies, published only about ten years after S. Polycarp's martyrdom, S. Irenæus refers to the Apocalypse⁹. He mentions *ancient Manuscripts* of it, which he had

¹ *Andreas* and *Arethas* (Prolog. in Apocalyp.) refer to Papias as vouching for the inspiration of the Apocalypse, and S. Irenæus, who unhesitatingly received it as genuine, refers to Papias as among his authorities. Cp. *Iren.* v. 33, Πάππας Ἰωάννου ἀκουστής, Πολυκάρπου δὲ ἐταῖρος. *Euseb.* iii. 39. S. Hieron. Catal. Script. xviii. tom. iv. p. 109, and Epist. ad Theodorum, iv. p. 581.

² *Euseb.* iv. 18, διὰ λόγον ἐπὶ τῆς Ἐφεσίων πόλεως πρὸς Τρύφωνα τῶν τότε Ἑβραίων ἐπιστημότατον πεπολιγῆται μέμνηται τῆς Ἰωάννου Ἀποκαλύψεως σαφῶς τοῦ Ἀποστόλου αὐτὴν εἶναι λέγων.

³ S. Justin, Dialog. c. Tryphone, c. 80, 81. See also S. Hieron. Catal. c. ix.

⁴ Rev. iii. 1.

⁵ *Euseb.* iv. 26. S. Hieron. Catal. c. xxiv.

⁶ Ibid.

⁷ Tertullian, de Præscr. c. 32. S. Iren. iii. 3, 4, ap. *Euseb.* v. 20. Cp. *Euseb.* iv. 14. S. Hieron. Catal. Scr. xvii.

⁸ For instance, by Archbp. Ussher.

⁹ Clinton, Fasti Romani, A.D. 166. Cave, i. pp. 66, 67, de Irenæo.

examined; and he speaks of a particular *reading*¹ of a passage² in the Apocalypse (that concerning the *number* of the Beast), as being confirmed by the authority of those "who had seen St. John face to face." In this work he quotes the Apocalypse no less than twenty times; he makes long extracts from it; and speaks of it unhesitatingly as inspired Scripture, and as the work of St. John.

The testimony of S. Irenæus is of more value, because it was probably derived from Asiatic Bishops; for example, from Papias, whom he mentions; and from S. Polycarp³, whose life, like that of his Master, St. John, seems to have been providentially prolonged to almost a patriarchal duration, in order that he might be a witness of the living Voice of Apostolic Teaching, till the Written Word was generally diffused.

Such, then, is the testimony from the country⁴ to which the Apocalypse was originally sent; such is the witness of the Asiatic Churches to which it was addressed. No evidence of a *contrary* kind can be adduced from those Churches, and from that age.

No doubt was entertained by the Apocalyptic Churches concerning the inspiration and genuineness of the Apocalypse. On the contrary, *those* were *condemned* as holding heretical opinions, the Alogi, for instance, of the second century, who denied the Apocalypse to be St. John's⁵. "We can appeal," says Tertullian, at the close of the second century, "to the Churches which are the foster-children of St. John; for though Marcion, *the heretic, rejects his Apocalypse*, yet the series of the Asiatic Bishops derives its origin from St. John⁶." All the Apocalyptic Churches ascribe the Apocalypse to St. John.

Let us consider now the facts before us.

A Writing, claiming to be from Heaven, dictated in solemn and sublime language, predicting future events, presenting, as it were, a series of pictures of the World's History to the end of Time, is sent to Seven Apostolic Churches of the most distinguished Cities of Asia: to Ephesus, the rich emporium of the East; to Smyrna, the nurse of Poets; and to Sardis, the ancient residence of Kings. It purports to come from an exile on the barren rock of Patmos, an isle almost within sight of Ephesus, and therefore accessible to those to whom the book is sent. It speaks in the voice of authority to those Churches, and to their spiritual Rulers; it pronounces judicial sentence upon them; it rebukes their failings, and commends their virtues; it promises blessings to those who receive the words of its prophecy, and denounces eternal woe on all who add to, or take away from, it. It speaks to men as being itself from God.

And what is the *result*?

This Book—with these claims, reproofs, promises, and threats—is *received* by all these Churches as the WORD of GOD; and is ascribed by them to the beloved Disciple, the blessed Apostle and Evangelist, St. John.

Such is their testimony; and they could not have been deceived in this matter. St. John was no stranger to them. He lived and died among them. If then the Apocalypse is *not* from God, and if it is not the work of St. John, it cannot be imagined that the Apostolic Churches of Asia would have conspired to receive it. Their duty, both to God and to the Apostle, required them not to do so. So far from *receiving* it, the Angels of these Churches, with one voice, would have *protested* against it. *Not* only they would *not* have recognized it as divine, not only they would not have received it as the work of St. John, but they would have *condemned* it as falsely ascribed to the Apostle, and impiously laying claim to the incommunicable attributes of God. It would have taken a place among those *spurious* Revelations which were ascribed by heretics to Peter, Paul, and Thomas; and the World would have heard no more of the APOCALYPSE of ST. JOHN.

If now we open the Book itself, every thing there harmonizes with this belief⁷.

The Author calls himself *John*. "I, John, who am also your brother, and companion in

¹ Iren. v. 30. Cf. Euseb. v. 8. Irenæus also quotes the Apocalypse as St. John's in Fragm. Pfaff. p. 26.

² Rev. xiii. 18.

³ Euseb. iv. 14; v. 20.

⁴ Mr. I. C. Knight, in pp. 12—15 of an ingenious Essay on the Apocalypse (Lond. 1842), has shown reason for believing, that S. Ignatius, in Epist. ad Philad. 6, imitated the words in Rev. iii. 12.

⁵ Epiphani. Hæres. li. 3, 4. 32, 33. Philastr. Hæres. ix. al. 13.

⁶ Tertullian, c. Marcion. iv. 5. See *ibid.* iii. 14.

⁷ Some remarks have already been offered above on the objec-

tions derived from the difference of style between the Apocalypse and St. John's Gospel (Euseb. vii. 25). This question has been well discussed by Guericke, *Einleitung in das N. T.* § 60, p. 555. And, after all, the *subject* of the Apocalypse is so different from that of the Gospel, that arguments from *style* are scarcely admissible here. No one would argue from the Satires of Horace that he did not write the Odes. And yet how different is the style! What has been said above on the difference of style between St. Peter's two Epistles (pp. 71—77), may be applied, *mutatis mutandis*, here. Cp. above, p. 145, note.

tribulation¹." "John to the Seven Churches which are in Asia²." "I John saw these things, and heard them³." Whom would this name suggest, placed thus by itself, without any epithet or accompaniment? Whom but the Apostle and Evangelist, St. John? He, and he alone, was John; their brother, their pastor, and their guide: and no one else in his age, *writing to St. John's own Churches*, would have ventured to assume the name of John, in this bold and unqualified simplicity.

Again; the Author writes from the isle of Patmos, where he was, "for the testimony of the Lord Jesus;" and we know that St. John was banished to that island by the Emperor Domitian, when he persecuted the Church⁴.

It may be asked, perhaps, Why then does he not *call* himself an *Apostle*? We may ask, in reply, Why does not St. John himself, in his Epistles? Why does not St. James? Why does not St. Jude? The name *John* would suffice to identify him; and, by withholding the *title* of *Apostle*, and calling himself only a *servant* of God, and their *brother* in tribulations, he would show, that though he had "the gift of prophecy, and was permitted to understand all mysteries, and to speak with the tongue of Angels⁵," yet he was not elated above measure "by the abundance of his Revelations⁶;" and the more he was exalted by God, the more he would humble himself with men. "The secret of the Lord is among them that fear him⁷;" "and mysteries are revealed to the meek⁸."

Further; the Author of the Apocalypse, modest as he is in the description of himself, speaks, as we have seen, to the Angels of Asia with all authority: he distributes praise and blame like a Ruler and a Judge. Now, there was only *one* person then alive in the whole world who was entitled to use this language; and *that one* person was not only entitled to use it, by his double character as the last surviving Apostle, and as Metropolitan of Asia, but he was most solemnly bound to use it. By reason of his *office*, he was obliged, in duty to CHRIST, Who called him to it, to "speak, and exhort, and rebuke with all authority⁹." He was bound to be no respecter of persons; to "be instant in season, out of season; to reprove, rebuke, exhort¹⁰." This person was ST. JOHN.

Again; we find that the Author of the Apocalypse, who writes to the Seven Angels, or Bishops, gives them an Apostolic *Benediction*,—The Grace of our Lord Jesus Christ be with you¹¹. "And without all contradiction," says the Apostle, "the less is blessed of the better," or greater¹². Therefore we may infer that the writer of the Apocalypse is some one greater than the Bishops of Asia. He is some one entitled to bless them. Now, there was one person in the world, and one alone, who, in a spiritual sense, was greater than the Bishops of Asia, and so was entitled to bless them, and might justly be expected to do so; and that person was ST. JOHN.

Lastly; the Catholic Church from primitive times, which is the Body of Christ, and to which He has promised His Spirit and His presence¹³, receives the Apocalypse as Canonical Scripture and as the work of St. John¹⁴. Her testimony is the testimony of Christ, Who is present with her; it is the testimony of the Holy Spirit, Whom Christ sent to be in her¹⁵.

There was a remarkable fitness in the selection of St. John, particularly of St. John at Patmos, for writing the Apocalypse.

He was the beloved disciple; he had been with our Lord in His Agony and on the Cross; his brother Apostles had now been removed by death; and he was left, aged, an exile, and a prisoner, in a lonely island, for the testimony of the Truth in Christ.

As the winds blew, and the waves dashed on the rocky shores of Patmos, so the winds and waves of persecution were now beating on the Church. But the aged Apostle, who was confined within the narrow limits of Patmos, was admitted in the glorious visions of the Apocalypse to the presence of God. The Exile of earth became a Citizen of heaven; the cliffs of Patmos appeared more beautiful than Paradise. He was "in the Spirit on the Lord's Day." The Man of sorrows, Whom St. John had once seen crowned with thorns before Pilate, and bleeding on the Cross at Calvary, was now seen reigning in heaven adored by myriads of Angels, and coming on the clouds of heaven to judge the Quick and Dead.

This is very appropriate; it harmonizes well with the tender care of Christ for those who love

¹ Rev. i. 9.

² Rev. xxii. 1.

³ 1 Cor. xiii. 1, 2.

⁴ Ps. xxv. 13.

⁵ Tit. ii. 15.

⁶ Rev. i. 4; xxii. 21.

⁷ Rev. i. 4.

⁸ See above, p. 153.

⁹ 2 Cor. xii. 7.

¹⁰ Ecclesi. iii. 19.

¹¹ 2 Tim. iv. 2.

¹² Heb. vii. 7.

¹³ Col. i. 24. Matt. xxviii. 20. John xvi. 13.

¹⁴ See the authorities in *Wetstein*, N. T. ii. p. 744, and *Kirch-*

offer, pp. 296—328.

¹⁵ Cp. above, p. 77.

Him, and suffer for Him. It is expressive of His love for His Church, left a widow for a while in this world. When on the Cross, He committed His Mother to St. John's care. By St. John, He reveals to His Church the future glory which will be hers, when she will be reunited to Him, and be the Bride in heaven.

Here, therefore, is a source of comfort to all Christians. Here on earth we are exiles; we are in Patmos. Especially, in these latter days, the heavens are dark; the sea is high; the waves dash upon the rock: "the floods are risen, O Lord; the floods have lift up their voice¹." This is an age of storms. The beach is strewn with wrecks. Yet in the gloom of this world, in this solitude and exile, we may have inward peace, and light and hope and joy. Loving Christ with St. John, suffering for Christ with him, we, like St. John, shall be visited by Christ. St. John's vision will be ours. His Revelation will be ours. Our Patmos will be Paradise. And we may pass from the storms of earth to the sunshine of heaven; and from the solitude of our worldly banishment to the mansions of our Father's House.

On the Text of the Apocalypse.

THE History of the Original Greek Text of the APOCALYPSE is very remarkable.

Erasmus, its first Editor after the invention of printing, had only *one* MS., and that an imperfect one, of the *Apocalypse*. He supplied the last six verses, which were wanting in that MS. from the Latin Vulgate, translated by himself into Greek; and some words of Erasmus, not authorized by any MS., still remain in some editions of the *Apocalypse* printed at this day².

The second edition of the New Testament was that of the *Complutensian Polyglott*, so called from Complutum, or Alcalá in Spain, the place at which it was printed. This was in the year 1520. The Complutensian Editors, says *Wetstein*³, had only *one* MS. of the *Apocalypse*. They were followed in the *Apocalypse* by Erasmus in his fourth and fifth editions in 1527 and 1535, and by *Robert Stephens* in the year 1546, and again in 1549, 1550, and 1551. *Wetstein*⁴ affirms that *Robert Stephens* had only *two* MSS. of the *Apocalypse*, and that these were not accurately collated. The *third* edition of Stephens formed the basis of those of *Theodore Beza*, which appeared at Geneva in 1565, 1576, 1589, 1598, and also of the *Elzevir* edition, or *received text*, as it is commonly called, published at Leyden in 1624.

Beza's edition of 1598 was the groundwork of the English AUTHORIZED VERSION of the New Testament, published in 1611, and "appointed to be read in Churches."

Here two remarks may be made. The ENGLISH AUTHORIZED TRANSLATION of the APOCALYPSE does not rest upon the same sound foundation of MS. authority as the Authorized Translation of the *other books* of the New Testament. It stands in a place by itself, and ought to be regarded accordingly⁵.

No one need be startled by this statement. If the *Apocalypse* now existed only in the single MS. of Erasmus, no article of Christian Doctrine would be in the least degree different from what it is. The numerous MSS. of the *Apocalypse* which have been collated since it was first printed, have not affected any doctrine of Christianity; but they have placed the *received* Articles of the Faith on a more solid basis.

In the interval of time which has elapsed between the publication of the *Authorized Version* and the present day, much has been effected for the confirmation and establishment of the Original Text of the *Apocalypse* by the labours of *Bishop Fell*, *Dr. John Mill*, *Bentley*, *Wetstein*, *Bengel*, *Matthæi*⁶, *Alter*⁷, *Birch*⁸, *Woide*, *Griesbach*⁹, *Scholz*¹⁰, *Ford*¹¹, *Barrett*¹², *Lachmann*, *Tischendorf*, *Tregelles*¹³, *Scrivener*, and *Mai*¹⁴; and little now remains but to use diligently and faithfully the materials collected by them.

Their attention has been devoted mainly to the critical examination of Manuscripts; and it is due to them that at this time, nearly a *hundred* MSS. of the *Apocalypse* have been collated, some of which are of great antiquity and value.

¹ Ps. xciii. 4.

² See *Bengel*, p. 622.

³ Proleg. in *Apocalyp.* N. T. ii. p. 741.

⁴ *Ibid.*

⁵ "*Lectio recepta Apocalypseos* (says *Wetstein*, A.D. 1752, l. c., p. 741), quæ ab Erasmanis, profuxit admodum infirmo nititur tibicine. Et tamen per integrum quod ab editione Stephanicâ elapsus est sæculum, viri docti etiam in corruptâ lectione quid libet potius invenire, quàm lectionem receptam vel confirmare vel emendare maluerunt."

⁶ Riga, 1782—1788. 12 tomis.

⁷ Vindobonæ, 1786, 1787. 2 tomis, 8vo.

⁸ Hauniae, 1800.

⁹ Halæ Saxonum, 1806. 2 tomis, 8vo.

¹⁰ Berolini, 1830—1836. 2 tomis, 4to.

¹¹ In Appendice Codicis Vaticanæ, Oxon. 1799.

¹² Cum Codice Evangelii S. Matthæi rescripto, Dublinii, 1801.

¹³ Lond. 1844.

¹⁴ Who has printed the *Apocalypse* from Cod. Vat. 2066; see the next page.

Of these the three *most* ancient are,

A. The *Alexandrine*, in the British Museum, probably of the fourth century. A fac-simile of it was published by *Woide* in 1786, a magnificent work, reflecting great honour upon the Editor, and on those who generously assisted him. See above, on the Gospels, p. xxxiv, new edit.

B. The *Basilian*, in the Vatican at Rome, No. 2066; of the sixth or seventh century. A transcript of it was published by *Tischendorf*, in 1846; and another has been published at Rome, as a Supplement to *Ma's* edition of the Codex Vaticanus, No. 1209.

This Basilian MS. is not to be confounded with Codex B, in the Vatican, No. 1209, containing other portions of the Greek Testament, but not comprising the Apocalypse. See above, on the Gospels, p. xxxiv.

C. The Palimpsest MS. of *S. Ephraim* the Syrian; so called from its having certain works of *S. Ephraim* written over the Greek Testament; probably of the fourth century. A transcript was published by *Tischendorf* in 1843.

By the goodness of Divine Providence these three invaluable MSS. containing the Book of Revelation have been preserved to our own age, and have been made generally accessible at this day by means of transcripts. In this respect we of the present generation enjoy a privilege which was not granted to our forefathers, the ENGLISH TRANSLATORS, nor indeed to any of our predecessors. This circumstance will appear the more striking, when we recollect that one of these three Ancient Manuscripts, the *Ephraim Palimpsest*, which, about a century ago, was almost illegible¹, has now, within the last few years, been restored, as it were, to life by a chemical process, so that the reading of nearly every letter of it has been ascertained².

Notice of some ancient Commentators on the Apocalypse, whose Works are extant³.

I. *Victorinus*, Bishop of Petabium, or Petavium, Pettau, in Pannonia, circ. A. D. 270 (Cave, i. p. 147⁴). He is said to have suffered martyrdom in the Diocletian persecution, A. D. 303. The "Commentarius in Apocalypsim," ascribed to Victorinus, printed in Bibliotheca Patrum Maxima, iii. p. 414—421, and in a shorter form, entitled "Scholia in Apocalypsim," in Biblioth. Patrum Gallandii, iv. p. 52—65, whence it has been recently republished by the Abbé Migne. Patrologia, v. p. 318—348. The work of Victorinus was revised and modified by *S. Jerome* (see *Ambros. Ansbert.* in *Bibl. P. Maxima*, xiii. p. 404).

II. *Auctor Anonymus*, apud *S. Augustinum*, tom. iii. pp. 3106—3159, ed. Paris, 1837. This Exposition on the Apocalypse, which is very valuable, is in the form of Homilies or Sermons preached in the Church. It will be designated by *Aug.* ⁵ in the following notes; see on ii. 1.

It has been ascribed by some to *Tichonius*, the celebrated Donatist Expositor, contemporary with *S. Augustine*, circ. A. D. 390. (Cave, i. p. 285.) *Tichonius* is known to have composed an exegetical work on the Apocalypse (see *Bede's* Commentary, *passim*⁶), and it is probable that these Homilies contain considerable portions of that treatise, adapted to the use of the Church.

III. *Primasius*, Bishop of Adrumetum in Africa, flourished A. D. 550. His "Commentarius in Apocalypsim" is contained in *Bibl. Patrum Maxima*, x. pp. 287—340, and has been published by the Abbé Migne in his *Patrologia*, tom. lxxviii. pp. 794—956.

IV. *Cassiodorus Aurelius Magnus*, "Senator Romanus, deinde Monachus Vivariensis in Calabria." (See Cave, *Hist. Lit.* i. p. 501.) He wrote his work, "De Divinis Lectionibus," circ. A. D. 556. His "Complexiones in Apocalypsim" were published at Rotterdam, 1723, 12mo. pp. 213—243, and are inserted in the Abbé Migne's *Patrologia*, tom. lxxx. pp. 1406—1418. *Cassiodorus*, in p. 9 of his work *De Divinis Lectionibus*, speaks of *Primasius* as his own contemporary, and refers to his work on the Apocalypse.

¹ It is described as such by *Montfaucon*, in the year 1708. *Palæogr. Gr.* p. 213. *Welstein* says (in a letter to Bentley, 29 July, 1716), that it cost him two hours to read a page. *Bentley's Correspondence*, p. 510. Cp. p. 519.

² By means of the "tinctura Giobertina," in 1842. See *Monitum Editoris*, Pars ii. p. xvii.

³ Compare *Calovius*, *Bibl. Illust.* N. T. Proleg. in Apoc. p. 1715, sq. *Lücke*, *Geschichte der Auslegung d. Apoc.* in vol. iv. of his *Kommentar über die Schriften d. Evang. Joannes*, pp. 951—1012, 2nd ed. The *Rev. E. B. Elliott's* *Horæ Apoca-*

lypticæ, iv. p. 307, 4th ed. *Dr. Todd* on the Apocalypse, p. 269. See also particularly, *Le Long*, *Bibliotheca Sacra*, vol. ii.

⁴ Ed. *Basil.* 1741.

⁵ E. g. *Bede*, *Explan. Apocalyp.* Epist. ad Euseb., "Has ergo regulas non in Apocalypsi tantum, id est, in Revelatione Sancti Joannis Apostoli, quam idem *Tichonius* et vivaciter intellexit, et veridicè satisque catholicè disseruit, præter ea duntaxat loca, in quibus suæ partis, id est, Donatistarum schisma defendere nissus." "Cujus quidem auctoris et nos in hoc opere sensum secuti, nonnulla quæ extrinsecus posuit, breviandi causâ, omisimus."

V. *Andreas*, Archbishop of Crete, supposed by some to have been afterwards Bishop of Cæsarea, in Cappadocia¹, probably in the sixth or seventh century. (Cave, i. p. 467. Fabric, Bibl. Gr. viii. 696, xi. p. 62, ed. Harles.) His Commentary on the Apocalypse is printed in Morell's edition of *S. Chrysostom*, tom. viii., and a Latin translation of it in Bibl. Patr. Max. tom. v. pp. 589—633. We may here mention the two other Greek Expositors, who derive their materials mainly from *Andreas*, *Arethas*, and *Æcumenius*.

VI. *Arethas*, Bishop of Cæsarea, in Cappadocia, in the tenth century. (Fabric, Bibl. Græc. viii. p. 698, ed. Harles. Cave, i. p. 520, in *Æcumenii opera*, ed. Paris, pp. 640—837, A.D. 1631.) A Latin translation of his Exposition is found in Bibl. P. Max. ix. pp. 741—791.

VII. *Æcumenius*, Bishop of Tricca, in Thessaly, probably in the tenth century. (Cave, ii. p. 112. Fabric. Bibl. Gr. viii. p. 692.)

Much has been effected recently towards an improved edition of these two Expositors by the late lamented *Dr. Cramer*, in his publication "*Æcumenii et Arethæ in Apocalypsim*," Oxonii, 1840. "*Nobis*," says he in his Preface, "plenissimum forsân Antiquorum Græcorum Patrum Commentarium, qui extat, in Apocalypsim, licuit vulgare." The learned Editor has printed new Scholia of *Æcumenius*, and has added to those already published of *Arethas*. The Exposition of *Æcumenius* commences at p. 497 and ends at p. 582 of *Dr. Cramer's* volume.

VIII. *Beda Venerabilis*; born near the mouth of the Tyne, in the county of Durham, A.D. 672, died A.D. 735. (Cave, i. p. 612.) Explanatio Apocalypsis in tom. xii. pp. 337—452 of *Bedæ Opera*, Lond. 1844. A valuable and interesting Exposition.

IX. *Ambrosius Ansbertus*, Gallus Presbyter (obiit A.D. 778), in *S. Joannis Apocalypsim libri x. ad sanctissimum in Christo Patrem ac Dominum D. Stephanum Divinâ Gratiâ Papam*; ed. princ. Col. 1536, fol. p. 442. Bibl. P. Max. xiii. pp. 403—639. (Cave, i. p. 631.)

X. *Berengaudus*, Monachus Benedictinus, circ. A.D. 800. Expositio super vii. Visiones Apocalypseos, inter *S. Ambrosii Opera*, ed. Bened. tom. ii. pt. ii. pp. 499—589.

XI. *Haymo*, "Episcopus Halberstattensis, Alcuini discipulus," obiit A.D. 853; an excellent Expositor. Commentariorum in Apocalypsim Beati Joannis libri vii. jam primum in lucem editi, et ad multorum scriptorum Codicum fidem castigati, Coloniae, 1531, 12mo. (Cave, ii. p. 28.) Commentaries on the Apocalypse were written by *Alcuin* and *Rabanus Maurus* (Trithem, 251. 267), contemporaries of *Haymo*, but are not now extant.

XII. *Anselmus Laudunensis* (Laon, in Picardy) Benedictinus, Petri Abælardi magister; fl. A.D. 1103. In Apocalypsim Enarrationes, Coloniae, 1612, inter *Anselmi Cantuariensis Opera*, ii. p. 471, sqq. (Cave, ii. p. 187.)

XIII. *Bruno*, Abbas Monte-Cassinæ, ob. 1125. (Cave, ii. p. 158.) Commentarius in Apocalypsim Opera, Venet. 1651. 2 tom. fol.

XIV. *Rupertus Tuitensis* (propè Coloniam Agrippinæ), ob. 1135. Comment. in Apocalypsim, lib. xii. ad Fridericum, Archiepiscopum Coloniensem, Colon. 1541, p. cxcv; Noriberg, 1526, ed. Paris, ii. p. 450, sqq. (Cave, ii. p. 193.)

XV. *Anselmus*, Episcopus Havilbergensis, de Sigillis Apocalypticiis scripsit, A.D. 1145. (Cave, ii. p. 224.) Some further account of this important treatise has been given, and some extracts from it have been printed, by the present writer in his Edition of the Greek Text of the Apocalypse, London, 1849, Appendix B.

XVI. *Ricardus de Sancto Victore*, propè Parisios, "natione Scotus, S. Bernardi familiaris," obiit 1173. In Apocalypsim S. Joannis libri vii. (Cave, ii. p. 228.) Opera, Rothomagi, 1650. 2 tom. folio.

XVII. *Joachimus, Calaber*, Abbas Florentis sive de Flore, fl. A.D. 1200. (Cave, ii. p. 278.) His work on the Apocalypse was first published with the following title:—

"Expositio magni Prophetæ *Abbatis Joachim* in Apocalypsim: Opus illud celebre; Aurea, ac præ ceteris longè altior et profundior Explanatio in Apocalypsim *Abbatis Joachim* de statu Universali Reipublicæ Christianæ, deque Ecclesiâ Carnali in proximo *reformandâ*, atque in primævam sui ætatem redigendâ; triplici priùs tamen percutiendâ flagello, moxque omnium Infidelium ad Christi fidem conversione; jam multis sepulta sæculis, sed adimplenda tempore instante ad utilitatem et consolationem fidelium nutu divino detecta atque reserata in lucem primo venit," Venetiis, 1527, 4to.

¹ *Andreas* of Crete was probably a different person from *Andreas* of Cappadocia. In the MSS. the Commentary on the Apocalypse is attributed, sometimes to the one, sometimes to the

other. *Arethas* assigns it to his predecessor in the See of Cappadocia.

The date of Joachim's prefatory Epistle is printed "Flor. anno Dominicæ Incarnationis mc." It ought to be mcc.

A further account of Joachim's expositions of the Apocalyptic prophecies is given in Appendix C of the present Editor's volume above quoted, Lond. 1849; and *Gieseler*, Eccl. Hist. § 70.

XVIII. *Thomas Aquinas*, nat. 1224, ob. 1274. *Thomæ Aquinatis in B. Joannis Apocalypsim Expositio nunc primum ð tenebris eruta*, Florentiæ, 1549, 12mo. p. 654. The preface speaks of it unhesitatingly as the work of Aquinas. Cave (ii. p. 306) denies the genuineness of this exposition, and conjectures that it was written by *Thomas Anglicus*, the monk of Ely, of the twelfth century.

XIX. *Joannes Petrus Olivi*, a Franciscan, of Languedoc, ob. 1297. *Postilla in Apocalypsim*. For a further account of *Peter Olivi*, and of his memorable labours on the Apocalypse, see *Gieseler*, Eccl. Hist. § 70, and Appendix D of the present Editor's Greek Text of the Apocalypse. Lond. 1849.

XX. *Albertus Magnus*, Provincial of the Dominicans, Master of Aquinas, Bishop of Ratisbon, died at Cologne, A.D. 1280. (Cave, ii. p. 311.) *Commentarii in Apocalypsim*. Basil, 1506.

XXI. *Petrus Aureolus*, sive *Petrus de Verberia*, Doctor facundus, Archiepiscopus Aquensis (of Aix), fl. 1310. (Cave, ii. p. 25, App.) His *Breviarium Bibliorum* contains his comment on the Apocalypse.

XXII. *Nicolas de Gorham*, of Merton College, in the fourteenth century. *Comment. in Apocalypsim*, Antwerp, 1617—1620, p. 178 sqq. (Cave, ii. p. 86 in Appendice.)

XXIII. *Jacobus de Paradiso*, Carthusianus, A.D. 1449. "De Septem Statibus Ecclesiæ in Apocalypsi descriptis, deque autoritate Ecclesiæ et Ejus Reformatione." A valuable and interesting treatise, printed in *Broune's Fasciculus Rerum Expetendarum*, &c., ii. p. 102. Lond. 1690.

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ.

I. ¹ ἈΠΟΚΑΛΥΨΙΣ Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ Θεὸς δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ, ² ὃς ἐμαρτύρησε τὸν λόγον τοῦ Θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα εἶδε. ³ Μακάριος ὁ ἀναγινώσκων, καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας, καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς ἐγγύς.

a 1 John 1. 1.

b Rom. 13. 11.
James 5. 8.
1 Pet. 4. 7.
ch. 22. 7, 10.

c Exod. 3. 14.

ver. 8.
ch. 3. 1. & 4. 5, 8.
& 11. 17. & 16. 5.

⁴ Ἰωάννης ταῖς ἐπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ ὧν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος· καὶ ἀπὸ τῶν ἐπτὰ πνευμάτων, ἃ ἐνώπιον

CH. I. 1. Ἀποκάλυψις Ἰησοῦ Χριστοῦ, κ.τ.λ.] *The Apocalypse, or Revelation, of Jesus Christ, which God gave to Him, to show to His servants what things must come to pass shortly.* The Father loveth the Son, and sheweth Him all things that Himself doth (John v. 20); and the Everlasting Son, the Word of God, God with us (Matt. i. 23), God manifest in the flesh (1 Tim. iii. 16), reveals God's will to the world (see Matt. xi. 27. Luke x. 22. John i. 18). Hence the Apocalypse is the *Revelation of Jesus Christ* (cp. Gal. i. 12. 2 Cor. xii. 1). John (says Bengel) is the *writer* of this book, but its *Author* is Christ.

By some English Writers this Book is sometimes called, in the plural number, "the Revelations," but this is erroneous. The Book is Ἀποκάλυψις, *Apocalypse*, an *unfolding* or *revealing* of what is secret; as *Andreas* expresses it, it is ἡ τῶν κρυπτῶν ἀφώρσις (see the LXX, in 1 Sam. xx. 30). Hence *S. Irenæus* (v. 30) says, "the Apocalypse was seen" (ἐωράθη); a passage which shows that this title of the book, "the Apocalypse," is very ancient, probably from St. John himself.

It is this act of *revealing* which the title describes. Compare the use of this word in Rom. ii. 5; viii. 19; xvi. 25. 1 Cor. i. 7; xiv. 6. 2 Cor. xii. 1. 7. Gal. i. 12; ii. 2. Eph. i. 17; iii. 3. 2 Thess. i. 7. 1 Pet. i. 7. 13; it is the office of revealing the future which is assigned to Christ by God, and this truth is declared in the name and contents of the Apocalypse. Accordingly we shall see that it is Christ, Who commands John to write the seven Epistles to the Seven Churches, and reveals what some of them will suffer (i. 11. 19); it is Christ, Who opens the Book sealed with the Seven Seals (v. 7. 9), and reveals the future sufferings and final triumph of the Church (vi. 1—17; vii. 1—17); it is Christ, Who offers the prayers of all the Saints, which lead to the sounding of the Seven Trumpets which announce God's Judgments on His enemies (viii. 3—13; ix. 1—21; xi. 15); it is Christ, Who delivers the little Book opened to St. John, and gives him a commission to prophesy again (x. 1—11).

The *Divinity* of Christ is declared by what follows; "He sent and signified it by His angel to His servant John." Compare xxii. 16. The Angels are *Christ's* Angels, because He is God. See Matt. xxiv. 31.

— τῷ δούλῳ αὐτοῦ Ἰωάννῃ] *to His servant John.* The blessed Apostle, the beloved Disciple, who was admitted to see the heavenly visions which he is about to describe, is not "exalted by the abundance of his revelations" (2 Cor. xii. 7), but describes himself by this title, "the servant of Christ." "*Mysteries* are revealed unto the meek." Ecclus. iii. 19.

2, 3. ὃς ἐμαρτύρησε κ.τ.λ.] *who bare witness of the Word of God, and the testimony of Jesus Christ, as many things as he saw.* St. John thus intimates, that what he writes in the Apocalypse, is not from *himself*, but from *God*; that it is not from any private imagination, but that it is the testimony of Christ; and

that he writes *whatever he saw* in the visions of God. Therefore he adds, "blessed is he who readeth, and who heareth (i. e. hearkens to, and obeys) the words of the prophecy, and observeth the things which are written therein." On the sense of ἀκούω with an accusative as here, see Acts ix. 7. On the meaning of ὅσα see note, John xxi. 25, and on the promise of blessedness to him that readeth and keepeth, see on James i. 22.

— ὁ γὰρ καιρὸς ἐγγύς] *for the season is at hand*: the season (καιρὸς) at which they will come to pass is near. This assertion is always true, even to the end of time. For since the prophecies in this book extend from the Apostolic age to the Day of Judgment, some of them are continually on the eve of their accomplishment. Besides, since the duration of the present world is but a span when compared with Eternity, the season of Judgment is at hand; the *Judge standeth before the door* (James v. 9). Cp. 2 Pet. iii. 8. *Arethas*.

4. Ἰωάννης ταῖς ἐπτὰ ἐκκλησίαις] *John to the Seven Churches that are in Asia.* The *Asia* here mentioned is the district more commonly known as *Ionis* and *Lydia*, and was called in Roman language *Proconsular Asia*. It was a province of not more than one hundred miles square, watered on the north by the river Caycus, on the south by the Mæander, and bounded on the east by the Phrygian hills, and on the west by the Mediterranean Sea. See on Acts ii. 9, and *Abp. Ussher's* Treatise on the Original of Bishops and Metropolitans, Oxf. 1641, p. 53, and following. Its capital was *Ephesus*, in which city St. John resided, wrote his Gospel, and died, and which is now named after him. See above, *Introduction* to St. John's Gospel, p. 267.

On these Epistles to the Seven Churches see further below, i. 11; ii. 1.

— χάρις ὑμῖν καὶ εἰρήνη] *Grace be to you, and Peace.* The salutation with which St. Peter's two Epistles, and all St. Paul's Epistles to Churches begin (see on 1 Thess. i. 1); and serving as a bond of Christian fellowship between St. John and those two Apostles. The Apocalypse also ends with the final salutation which was characteristic of St. Paul, *The Grace of the Lord Jesus Christ*. See above, on 1 Thess. v. 28.

— ἀπὸ ὧν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος] *from Him Who is, and was, and is to come.* Ὁ ὢν means more than "Who is;" it means "the Being One," the "Ever Self-existing One," the First Cause of all existence.

This remarkable structure, in which the preposition ἀπὸ is followed by a *nominative* case, seems designed to remind the reader, that in the Apocalypse he is to be prepared for combinations independent of the ordinary rules of Grammar, and having a Grammar of their own,—the Grammar of Inspiration.

These remarkable structures, frequent in this Book, excite the reader's attention by their singularity, and serve as mementos that the truths which they express transcend the reach of human

τοῦ θρόνου αὐτοῦ, ^{5 d} καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστὸς, ὁ πρωτότοκος τῶν νεκρῶν, καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς· τῷ ἀγαπῶντι ἡμᾶς καὶ λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ, ^{6 e} καὶ ἐποίησεν ἡμᾶς βασιλείαν ἱερεῖς τῷ Θεῷ καὶ Πατρὶ αὐτοῦ, αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων ἄμήν.

⁷ Ἴδου, ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς, καὶ οἵτινες αὐτὸν ἐξεκέντησαν, καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ

& 2. 5. 9. 1 John 1. 7. ch. 5. 10. & 20. 6. f Isa. 3. 13, 14. Dan. 7. 13. Zech. 12. 10. Matt. 24. 30. & 25. 31. & 26. 64. John 19. 37. Acts 1. 11. 1 Thess. 1. 10. 2 Thess. 1. 10. Jude 14.

thought and language. Thus the combination of the preposition ἀπὸ here with the participle, ὁ ἄν, marks its connexion with the indeclinable Hebrew יהוה (*Jehovah*), and also, if we may so say, bespeaks the indeclinability of the Divine Essence, with which there is "no variableness or shadow of turning." James i. 17.

See below, v. 5, and *Winer*, Gr. Gr. pp. 64. 164; it indicates that the phrase ὁ ἄν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος is a proper name reserved to God alone, and that He Who spake to John in Patmos is the same as He Who spake to Moses in the Wilderness, when He thus described Himself, "Εγώ εἰμι ὁ ἄν," "I AM the BEING One;" "I AM the ever EXISTING One," and ordered Moses to say, ὁ ἄν ἀπέσταλκέ με, "I AM hath sent me." Exod. iii. 14.

The commission given here to St. John resembles that given to Moses; and it will be seen that the Apocalypse presents a continuous series of typical analogies between the Church of Christ, whose future fortunes he reveals, and the history of the Israelitish Church led by Moses out of Egypt in its pilgrimage through the wilderness, toward Canaan, the figure of Heaven. Cp. *Arethas* here, and see *Introduction* above, p. 144.

Elz. has τοῦ after ἀνδ, but it is not in the best MSS.

— ἀπὸ τῶν ἐπὶ τῶν πνευμάτων] from the Seven Spirits which are before His throne. From a comparison of this passage with Zech. iv. 10, speaking of those "seven, which are the Eyes of the Lord, which run to and fro through the whole earth," it has been inferred by some that the Seven Spirits here mentioned, are the Seven principal Angels, of which number Gabriel and Michael are two. Cp. Luke i. 19. The ancient opinion of the Hebrews on this subject is expressed in the book of Tobit, xii. 15, "I am Raphael, one of the Seven Angels . . . which go in and out before the presence of the Holy One;" and this opinion was entertained by *Irenæus*, cited by *Andreas*, and by *Clemens Alex.* Stromat. i. ad fin., and by *Andreas* and *Arethas*, and in later times by *Ribera*, *Viegas*, *Corn. à Lapide*, *Mede*, *Bossuet*, *Drusius*, *Bp. Bull* (Sermons, i. pp. 291, 292), and others. Cp. below, iii. 1, where Christ is said to have the Seven Spirits of God, and the Seven Stars, and iv. 5, where the Seven Spirits are typified by seven lamps, and v. 6, where they are symbolized by the Seven horns and seven eyes of the Lamb.

There would be, doubtless, an appropriate significance in the conveyance of the message of Grace and Peace from God and Christ, through the ministry of the Seven Angels of the Church in Heaven to the Seven Angels of the Churches of Asia, who represent the fulness of the Apostolic Ministry of the Church Universal on Earth. See i. 20; ii. 1.

Perhaps, however, as some ancient Expositors affirmed (see *Andreas*), the Seven Spirits represent the seven gifts of the Holy Spirit which rest on Christ, the Holy One of God (Isa. xi. 2; Lxi. 1. Luke iv. 18), and which after His Ascension He sent, and is ever sending to comfort and illuminate His Church, and therefore they may well be called horns, lamps, and eyes. Nor is there any harshness in the expression Grace and Peace be to you from the Seven Spirits; for these seven gifts of the Holy Spirit bestowed by Christ, Who received them from the Father (John xiv. 16), Who is the Wellspring of all good (see on 2 Cor. xiii. 14), are the means of all Grace and Peace to the Church; and so the words are understood by *Victorinus*, *Primasius*, *Bede*.

The septenary number (says *Aug.*) is consecrated to the Holy Ghost in Holy Scripture, and is recognized as such by the Church. And (as is added by *Bede* here) the One Spirit is here characterized as sevenfold, because in the One Spirit is all fulness and perfection; and this interpretation is sanctioned by *Bp. Andrewes* (Sermon "on the Sending of the Holy Ghost," iii. p. 134), and so *Bp. Wilson*, who says that the salutation is from "the Holy Ghost Who governs the Church of Christ, until His Coming again, and with His sevenfold gifts inspires it."

δ. ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστὸς] from Jesus Christ, the faithful Witness. The structure of ἀπὸ with a nominative may be compared with that in v. 4; and as in that passage it declared that there is no variableness or shadow of turning in God (James i. 17), so it may here be understood to signify, that

whatever vicissitudes may occur in the affairs of Nations, and in the History of the Church, as revealed in the prophecies of this Book, yet "Jesus Christ is the same yesterday and to-day and for ever" (Heb. xiii. 8), and that He is always "the faithful witness;" and whatever corruptions of Christian doctrine may arise in the Church, yet His testimony is always faithful and true.

— ὁ πρωτότοκος τῶν νεκρῶν] the first-begotten of the dead. Death has become Birth, through Him Who is the First-born from the Grave. See above, on Acts ii. 24. 1 Cor. xv. 20. Col. i. 18. *Bp. Andrewes*, iii. 57.

— ὁ ἄρχων] the Prince of the Kings of the Earth, an appropriate declaration in the preamble of a Revelation which will disclose insurrections of earthly Powers against Christ (xix. 19).

— καὶ λούσαντι κ.τ.λ.] and Who washed us from our sins by His blood. Some MSS., viz. A, C, and several Cursives, and the Syriac and Armenian Versions and Fathers, *Andreas*, and *Primasius*, and *Cassiodorus*, have λούσαντι, Who redeemed us, and so *Lachmann*, and *Düsterdieck*, but not *Ewald*, *De Wette*, *Tisch.*

This reading deserves consideration, and may perhaps be preferable. For the Copyists were more likely to alter λούσαντι into λούσαντι than vice versa; and the great proof of Christ's love is, that He redeemed us by pouring forth His Own Blood, as our ransom, λύτρον; and whereas we were held in bondage by reason of our sins, and were liable to everlasting death (Rom. vi. 17—23), Our Redeemer delivered us from that captivity by paying that price which alone could satisfy God's justice, and procure our release, and He purchased us, by that price, for Himself. See Matt. xx. 28. Acts xx. 28. 1 Cor. vi. 20; vii. 23. Eph. i. 7. Col. i. 14. Heb. ix. 12. 1 Tim. ii. 6. 1 Pet. i. 18. On the use of ἐν as the instrument, see vi. 8.

ε. ἐποίησεν ἡμᾶς βασιλείαν] and He made us to be a kingdom, Priests to God and the Father. So the best MSS. *Elz.* has βασιλεῖς, Kings; but the spiritual character of the Christian privileges is best expressed by the abstract word a Kingdom, which may be designed to be a caution against erroneous and autonomic notions which some have deduced from the declaration of Scripture, that all Christians are Kings. It is a phrase derived from the Ancient Scriptures (Exod. xix. 6; xxiii. 22), "Ye shall be to Me a royal Priesthood," βασιλεῖον ἱερδευμα. Cp. 1 Pet. ii. 9, and *Winer*, p. 512.

Observe the aorist here, ἐποίησεν, He made; that is, by certain special acts on His part, His Incarnation, and Death, and Ascension. See below, v. 10.

ζ. Ἴδου, ἔρχεται μετὰ τῶν νεφελῶν] Behold, He cometh with the clouds, the clouds of the Last Judgment described by Daniel, vii. 13. St. John, being in the Spirit, already anticipates the end of all things, and sees it as already at hand; as it is to Him to Whom a thousand years are as one day (2 Pct. iii. 8), and by Whose inspiration he writes. See v. 3.

— καὶ ὅτινες αὐτὸν ἐξεκέντησαν] and they also who pierced Him, whether on the Cross, by nails and the spear, and by bitter mockeries and insults; or by their sins. Heb. vi. 6. On the variation here from the Septuagint Version of this text, cited from Zech. xii. 10, see above on John xix. 37, where is the same variety; and where it is observed, that the text which speaks of Christ's suffering, affords also evidence of His Godhead.

This deviation from the LXX Version, and this identity of the rendering of this remarkable text in St. John's Gospel (xix. 37), and in the Apocalypse, are confirmatory of the belief that those two writings are from the same hand.

The frequent citations in this, the first Chapter of the Apocalypse, from the ancient Hebrew Prophets, especially from *Daniel* and *Zechariah*, are doubtless designed to lead the reader to regard the Apocalypse as a sequel to, and continuation of, Hebrew prophecy, and as dictated by the Same Spirit Who spake by its mouth. And since the Apocalypse is the last prophetic Book of Holy Scripture, it may be regarded as the consummation of all God's prophetic Revelations to the world. See above, *Introduction* to this Book, p. 146.

— καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς] and all the

g Isa. 41. 4.
& 44. 6. & 48. 12.
ver. 4.
ch. 21. 6.
& 22. 13.
h Rom. 8. 17.
Phil. 1. 7.
& 4. 14.
2 Tim. 1. 8.
& 2. 12.
1 ch. 4. 2.

τῆς γῆς· ναὶ, ἀμήν. ⁸ Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, λέγει Κύριος ὁ Θεὸς, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

⁹ Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ συγκοινωνὸς ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν Χριστῷ Ἰησοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμος διὰ τὸν λόγον τοῦ Θεοῦ, καὶ διὰ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ. ¹⁰ Ἐγενόμην

Tribes of the Earth will wail at Him: a sentence uttered by Our Lord Himself in the Gospel, Matt. xxiv. 30.

The *Tribes of the Earth* in this book are they who are of the earth, earthy, and are not like the *Tribes of the Israel* of God, the heirs of the heavenly Jerusalem, who have their hearts in heaven, their treasure in heaven, and their conversation in heaven (Matt. vi. 20. Phil. iii. 20). See below, iii. 10.

It is a saying of *S. Augustine*, which is of constant use in expounding the Apocalypse, "*Ecclesia Dei cælum est, inimici Ejus terra sunt*" (Serm. 57).

The *tribes of the spiritual Israel*, the Church Universal, are represented as sealed with the Seal of God, at the final gathering of all his people, in the seventh Seal. See below, vii. 4—9.

But they who set their affections on things upon earth will wail at Christ's Coming to Judgment; while they who have set their affections on things above (Col. iii. 2) will rejoice at His appearance, and will "lift up their heads, because the day of their redemption draweth nigh." Luke xxi. 28.

On the use of the verb κόπτομαι, plango, see above, Matt. xi. 17; xxiv. 30. Luke viii. 52; xxiii. 27; below, xviii. 9.

8. ἐγὼ εἰμι τὸ Α καὶ τὸ Ω] *I am the Alpha and the Omega*. The first and last letters of the Greek Alphabet are used by Christ, in order to declare that He is the Beginning and End of all things. A similar mode of speech, derived from their own alphabet, was employed by the *Hebrews*, who said that Adam transgressed, and that Abraham observed, the whole law "from *Aleph* to *Thau*:" see *Schoettgen*, pp. 1086, 7. A like usage is found in later Greek writers. See *Wetstein*, p. 749.

A, B, C have τὸ Ἄλφα καὶ τὸ Ω· but it seems hardly probable that the initial letter only would have been written in one case by St. John, and not in the other also.

This use of letters of the alphabet of the Greek or Gentile world, and not of the Hebrew, in the introduction of this Book, as a designation of Jesus Christ, and adopted by Himself as such, is characteristic of the universality of the Dispensation which it reveals, and of the incorporation of all nations of the Earth in the mystical Body of Christ. The numerical value of A is an *Unit*, and of Ω is *eight* hundred; and *eight* is the symbol of glory. See on Luke xxiv. 1.

These words, applied by Christ to Himself (xxi. 6; xxii. 13; cp. i. 17, 18), and compared with the declarations of *JEHOVAH* Isa. xli. 4; xlv. 6; xlviii. 12, are also a plain assertion of Christ's Divinity and Co-eternity with the Father. See *Athanasius*, c. Arianos, Orat. iii. vol. i. p. 317; and cp. *Andreas*, *Œcumen.*, *Arethas* here. *Bp. Andrewes*, ii. 162. *Bp. Pearson*, Art. ii. p. 233. *Dr. Waterland*, ii. p. 136. Observe the definite articles prefixed here to Alpha and Omega, indicating that He is the only Beginning and End of all things, and showing His Co-equality with the Father.

This declaration of Christ concerning Himself, "I am the A and the Ω," was reverently accepted by early Christian Art, and is often seen in ancient Christian *Inscriptions*, particularly in the *Catacombs* of Rome, where the symbols A, Ω are frequently accompanied by Χ (Χριστός). See *Aringhi*, Roma Subterranea, cap. xiii. and xv. *Bp. Kip* on the Catacombs, Lond. 1859, p. 110; and *Scott* on the Catacombs, p. 100; in one case the symbol is accompanied with the words ES DEIS, probably DEUS, "Thou art God," asserting the GODHEAD of CHRIST.

9. ἐγὼ Ἰωάννης—Πάτμος] *I, John, your brother*. Observe the humility of the beloved Disciple; see above, v. 1. *I, John, your brother, became* (ἐγενόμην, not ἦν) a dweller in the island called *Patmos*, on account of the word of God, and the testimony of Jesus Christ. Observe the gentleness with which he speaks of his exile and imprisonment for the Gospel; ἐγενόμην ἐν τῇ νήσῳ, I became, for the sake of God's Word, an inmate of *Patmos*. He regards his banishment like a voyage and sojourn in a pleasant place; for he was there visited by Christ. There is also something beautiful and touching in the repetition of this word ἐγενόμην here. I became a dweller in *Patmos*, for the Word's sake, and I became a dweller in the Spirit, on the Lord's Day. To be in *Patmos* for the Truth's sake is a proper preparation for being in the Spirit, and for seeing Revelations of heaven.

The aorist ἐγενόμην does not intimate, as some have supposed, that the Apocalypse was not written in *Patmos*; see v. 11.

It is like the epistolary aorist ἐγραψα, by which the writer puts himself in the place of the reader: see 1 Pet. v. 12.

St. John saw and wrote the Revelation in the isle of *Patmos*, one of the *Sporades*, in the *Ægean Sea*, to which he was banished by the Emperor Domitian about A.D. 95. See *Tertullian*, *Præscr. Hæc. 36. Iren.*, c. Hæc. v. 30. *Origen* in *Matt.*, tom. xvi. *Euseb.* iii. 18; and cp. *Andreas* here, and *S. Jerome*, *Scr. Eccl.* x.; and above, *Introduction*, p. 152; and *Introduction* to St. John's Gospel, p. 267, note, where the passages are cited.

Smaller Islands, especially in the Archipelago, such as *Gyaros*, *Scriphos*, *Patmos*, were used by the Romans for purposes of penal deportation and imprisonment; see *Tacit.*, *Annal.* i. 63. *Juvenal*, i. 73; x. 170.

The island of *Patmos* still preserves some local traditions of St. John's sojourn there. A cave is shown where he is said to have seen the Revelation. *Tournefort*, ii. p. 198. *Pococke*, iii. p. 36. *Walpole*, *Turkey*, ii. p. 43.

At the opening of this Book, Christ displays a specimen of the providential Scheme which is to be revealed in the Apocalypse. John was banished by the powers of this world; but Christ uses his exile and detention in *Patmos* as an occasion for revealing to him the glories of His Second Coming, and for commissioning him to write what he could not now preach by word of mouth, and to send the writing to the Seven Churches, so that it might be read by them and by all Churches in every age, even to the Coming of Christ.

St. John, an exile on earth, was admitted to visions of Heaven. Confined within the limits of *Patmos*, he was received into the courts of the Jerusalem that is above.

He who had been admitted to our Lord's most private retirements; to the most solemn scenes of His sufferings and sorrow; who had been with Him on the Mountain of Transfiguration, in the Garden of Gethsemane, in the High Priest's hall, and at the Cross; was now a prisoner in a lonely island.

All his brother Apostles had been taken away by Death. He was left the last. As the winds blew, and as the waves dashed on the rocky shores of *Patmos*, so the storms of the world were beating against the rock of the Church. But the aged and lonely Apostle was cheered with glorious visions. He was visited by JESUS CHRIST. The Man of Sorrows, Whom St. John had seen in His agony at Gethsemane, He Whom he had seen standing bound before Caiaphas, crowned with thorns, mocked by Herod, condemned by Pilate, pierced by the soldier, and dying on the Cross, was now seen by him enthroned in heaven, and adored by Angels kneeling before Him. "I am the Alpha and the Omega, the First and the Last. I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

Here is comfort to all in times of sorrow. They who love Christ with St. John, they who suffer with Christ, and for Him, will be visited by Him, and after the troubles of this world will pass to the peace of heaven. See above, *Introduction*, p. 157.

10. ἐγενόμην, κ.τ.λ.] *I was in the Spirit on the Lord's Day*: the Day of the Lord's Resurrection from the Dead; a very appropriate season for the revelation of Christ in glory, and of the bliss of the Church Triumphant.

The expression—"the Lord's Day"—shows that the First Day of the Week, on which our Lord rose, was now observed by Christians as a day set apart for religious uses. In the words of *S. Augustine* (Epist. 119), "The Lord's Day being proclaimed to Christians by the Lord's Resurrection, thence became their festal Day." See note above on Acts xx. 7; and *Bp. Andrewes*, Sermon on 1 Cor. xi. 16, vol. ii. p. 426, who there says, "The Lord's Day hath testimony in Scripture." *Bp. While* on the Sabbath, Lond. 1636. *Bp. Cosin*, De die Dominico, Works, v. p. 529; and *Archbp. Bramhall* on the Lord's Day, Works, vol. v. pp. 9—85; and *Bp. Pearson* on the Creed, note, Art. v. pp. 497, 498; and *Grotius* here; and No. xlv. of the *Editor's* Occasional Sermons, "On the Christian Sunday." *Tertullian* refers to this passage in his De Animâ, c. 9.

There is also another special aptitude and adjustment in the Visions of the Apocalypse to the first day of the week. For all these Visions—the Seals, the Trumpets, the Vials, are grouped in

ἐν Πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ, καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς
 σάλπιγγος ^{11 k} λεγούσης, Ὁ βλέπεις γράψον εἰς βιβλίον, καὶ πέμψον ταῖς ἐπτά ^{k ch. 2. 8. & 22. 13.}
 ἐκκλησίαις, εἰς Ἐφεσον, καὶ εἰς Σμύρναν, καὶ εἰς Πέργαμον, καὶ εἰς Θυάτειραν,
 καὶ εἰς Σάρδεις, καὶ εἰς Φιλαδέλφειαν, καὶ εἰς Λαοδίκειαν. ¹² Καὶ ἐπέστρεψα
 βλέπειν τὴν φωνὴν ἣτις ἐλάλει μετ' ἐμοῦ· καὶ ἐπιστρέψας εἶδον ἐπτά λυχνίας

sevens: they begin on the *first day* of the Seven, the birthday of the Church, whose history and pilgrimage they reveal, till she comes, after the *Hexæmeron* of her trial, to the *Sabbath* of her Rest; and to the *Octave* of a glorious Resurrection.

11. καὶ πέμψον ταῖς ἐπτά ἐκκλησίαις] and send it to the Seven Churches: that is, primarily to the Seven Churches in Asia here specified.

Hence the testimony of those Churches to the genuineness of the Apocalypse is of great weight. It was sent to them, and they bear witness that it was sent by the Apostle and Evangelist St. John. See above, the *Introduction* to this Book, pp. 154—6.

Tertullian (adv. *Marcion*. iv. 5) refers to this passage, and calls these Churches "alumnae Joannis."

Secondly, the message delivered to them was designed by the Great Head of the Church for the perpetual edification of all Churches in every age and country of the World. This is evident from the fact, that each of the Seven Epistles here sent contains the solemn words, "He that hath an ear, let him hear what the Spirit saith unto the Churches" (Rev. ii. 7. 11. 17. 29; iii. 6. 13. 22).

Besides, in Holy Scripture the number seven indicates completeness (see *Bahr*, *Symbolik* i. pp. 187—201), and it is specially used in the *Apocalypse* in this sense. The *Seventh Seal*, the *Seventh Trumpet*, the *Seventh Vial*, is the last in their own series respectively.

There were many more Churches in Asia than Seven when St. John wrote (e. g. *Colossæ*, *Hierapolis*, and probably *Tralles*, *Magnesia*, and others); and therefore, as is said by all the ancient Expositors (*Victorinus*, *Andreas*, *Primasius*, *Bede*, *Aethas*, and others), the design of the Holy Spirit, in adopting the perfect number seven as the number of Churches to whom the Epistles are to be sent, is to declare that in speaking to them He is speaking to all.

The words of *Victorinus* (Bishop and Martyr in the third century), whose comment on the Apocalypse is the oldest now extant, deserve to be cited here. "There are seven horns of the Lamb (Rev. v. 6), seven eyes of God (Zech. iv. 10), seven spirits before the throne (Rev. i. 4; iv. 5), seven Candlesticks (i. 13), seven Women in Isaiah (iv. 1), seven Churches addressed in St. Paul's writings, seven Deacons (Acts vi. 3), seven Seals (Rev. v. 1), seven Trumpets (Rev. viii.), seven Weeks ending at Pentecost (Lev. xxiii. 15), seventy weeks in Daniel (ix. 25), seven clean animals in the Ark (Gen. vii. 2), seven chastisements on Cain (Gen. iv. 15), seven years followed by a release of debt (Deut. xv. 1), seven Pillars in the House of Wisdom (Prov. xi. 1)." (*Victorin. de Fabrica Mundi*.)

"Numero septenario Universæ Ecclesiæ significata est plenitudo: propter quod et Joannes Apostolus ad septem scribit Ecclesias, eo modo se ostendens ad unius plenitudinem scribere" (*S. Augustine*, de Civ. Dei xvii. 4).

St. John, in writing to Seven Churches of Asia, writes to all Churches of the world; and it has been observed by ancient Expositors (*Canon. Muratorian*. ap. *Routh*, R. S. iv. p. 2. *Victorinus*. *Cyprian*, de Exhort. Martyr. c. ii., and others), that the number of Gentile Churches to which St. Paul wrote Epistles is seven; and that what St. Paul wrote to them he wrote to all.

The Candlestick or Lamp in the Temple had seven branches, i. e., three on each side and the shaft in the centre (Exod. xxv. 31, 32), and it was a figure of the Church fed by the Oil of Holy Scripture, and illuminating the World (see Zech. iv. 2, and below, i. 20, and especially xi. 4); whence *S. Irenæus* says, v. 20, that "the Church is the Seven-branched Lamp, holding the Light of Christ."

There are Seven Golden Candlesticks in the Apocalypse, and yet there was but one Seven-branched Golden Candlestick in the Temple, and in the visions of Zechariah. So there are particular Churches throughout the World; but all these together make One Church Universal; being fed with the same Oil of pure doctrine, and all constructed of the same pure material of fine gold.

Any one Candlestick may be removed (see on Rev. ii. 5), but the sevenfold unity is not disturbed by its removal. Any particular Church may fail, but the promise of Christ to the Church Universal is, that "the Gates of Hell shall never prevail against it" (Matt. xvi. 18).

— εἰς Ἐφεσον, κ.τ.λ.] to Ephesus, and to Smyrna. The Churches here mentioned are situated in a circular group (see v. 4), and are specified in the geographical order in which they would occur to the mind of a person writing from Patmos. See above, on 1 Pet. i. 1.

Some learned Modern Expositors (*Vitranga*, p. 31. *Venema*, p. 55. *Henry More*, p. 720, and others) regard the Seven Epistles as having a prophetic character, and as representing Seven successive states of the Christian Church in seven consecutive periods of time, dating from the Apostolic Age to the end.

But this is a notion which is not sanctioned by ancient Expositors, and seems to be unfounded.

It cannot be doubted that in writing to the Seven Churches St. John (as has been already observed) is writing to all; and that every Church of Christendom may see itself reflected in one or other of these Epistles. Indeed (as *Victorinus* says), in these seven Churches we see an image of the faithful of the whole Catholic Church. But the Epistles have an historical character (see ii. 6. 13. 15), and the arrangement of their order, as before said, appears to be geographical. Ephesus is fitly placed first, as being nearest to Patmos, and as being the Chief City and Church of Asia, where St. John himself lived and died.

— Σμύρναν] Smyrna: eight miles north of Ephesus. In Christian History it is celebrated as the Episcopal See of S. Polycarp, the scholar of St. John. See ii. 8—11. *Iren. ap. Euseb.*, iv. 14, 15. *Tertullian*, *Præscr.* § 32.

— Πέργαμον] Pergamum; rarely called Pergamus (*Strabo*, xiii. p. 924. *Winer*, ii. p. 224. *Trench*, on the authorized Version, p. 44). But the Greek Expositors have ἡ Πέργαμος here (in *Caten.*, p. 208), and so *Ding. Laert.*, in *Arcesida*, iv. 30. It was in Mysia, on the Caycus. For further particulars concerning it, see on ii. 12.

— Θυάτειραν] So A, B, C.—*Elz.* has Θυάτεια. Thyatira, in Lydia, on the river Lycus; mentioned Acts xvi. 14.

— Σάρδεις] Sardis. The ancient capital of Croesus and the Lydian Kings, on the river Pactolus, south of the plain beneath Mount Tmolus; the Episcopal see of Melito, in the second century. *Euseb.* iv. 13. 26; v. 24.

— Φιλαδέλφειαν] Philadelphia, in Lydia; deriving its name from Attalus Philadelphus, of Pergamus; at the foot of Mount Tmolus.

— Λαοδίκειαν] Laodicea, in Phrygia; called from Laodice, wife of Antiochus II., a celebrated commercial city. *Tacit.* Ann. xiv. 27; on the river Lycus, not far from Colossæ, see Col. ii. 1; iv. 14; it had a Chief Pastor, Archippus, in Apostolic times, Col. iv. 16. *Const. Apostol.* viii. 47; and a Bishop and Martyr, Sagaris, circ. A.D. 170. *Euseb.* iv. 26; v. 24.

12. εἶδον ἐπτά λυχνίας χρυσαῖς] I saw Seven Candlesticks (or rather Lamps) of Gold. The word Candlestick has taken root in the English language as an emblem of a Church, and it seems almost impossible to eradicate it; but it must be borne in mind by the English reader that the word Candlesticks does not rightly represent these λυχναί, which were similar to the Seven-branched λυχναί, or Lamps, which were to be kept continually burning in the Levitical Tabernacle, or Temple (Exod. xxv. 31; xxvii. 20. Lev. xxiv. 1—4. 1 Kings vii. 49. Heb. ix. 1, 2); and (as before observed, see v. 11) were fed with oil (cp. Exod. xxvii. 20) supplied through their branches, or tubes, into their bowls, and thus were very apt emblems of Churches (see v. 20), which have no independent light in themselves (as *Andreas* here observes), but are only vehicles (ὀχήματα) of light derived from above; being supplied by the Holy Spirit with a perennial stream of pure oil (see *Caten.* pp. 194. 199) flowing from the Word of God, and enabling them to enlighten the world—even the Angels of heaven—with the pure light of the Gospel (see Eph. iii. 10), and ever tended by Christ, and under him by the Christian Priesthood; as the Seven-branched Lamp was tended by the Levites in the Temple. In like manner the Priests of the Church of Christ are bound to keep watch and ward by day and night, and to take good heed that the wicks of the Spiritual Lamp in the Christian Sanctuary are duly trimmed, and that the pipes are not clogged and obstructed by the clotted corruptions of unsound doctrine, and that the oil is not adulterated, and that the lights burn clearly; and they are responsible to Christ for the discharge of this duty, and He will remove their Lamp if they neglect to perform it. See next note.

1 Ezek. 1. 26.
Dan. 7. 13.
ch. 2. 1. & 14. 14.
& 15. 6.
m Dan. 7. 9.
ch. 19. 12.
n ch. 14. 2.
o Isa. 49. 2.
Eph. 6. 17.
Heb. 4. 12.
ver. 20.
ch. 2. 1, 12, & 3. 1.
& 19. 15, 21.
p Isa. 41. 4.
& 44. 6.
& 48. 12.
Dan. 8. 18.
& 10. 10.
ver. 11.
ch. 2. 8.
q Job 12. 14.
Ps. 68. 21.
Isa. 22. 22.
Rom. 6. 9.
ch. 3. 7. & 20. 1.

χρυσᾶς, ¹³ καὶ ἐν μέσῳ τῶν ἑπτὰ λυχνίων ὅμοιον Τίφῃ ἀνθρώπου, ἐνδεδυμένον ποδήρη, καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσήν ¹⁴ ἢ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡς ἔριον λευκόν, ὡς χιών καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός, ¹⁵ καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ, ὡς ἐν καμίνῳ πεπνρωμένοι, καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν, ¹⁶ καὶ ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χειρὶ ἁστέρας ἑπτὰ, καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὁξεία ἐκπορευομένη, καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ.

¹⁷ Καὶ ὅτε εἶδον αὐτὸν ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ ἔθηκε τὴν δεξιάν αὐτοῦ ἐπ' ἐμέ λέγων, Μὴ φοβοῦ, ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος,

¹⁸ καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρός, καὶ ἰδὼν ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ ἔχω τὰς κλεῖς τοῦ θανάτου καὶ τοῦ αἵδου. ¹⁹ Γράψον οὖν ἃ εἶδες, καὶ ἃ εἰσι,

13. καὶ ἐν μέσῳ τῶν ἑπτὰ λυχνίων] and in the midst of the seven golden Lamps one like the Son of Man, clothed with a long garment down to His feet. "One like the Son of Man," so Daniel describes Christ, Dan. vii. 13; x. 6. Christ is arrayed in a long garment, as the High Priest of the Church Universal. Compare Ezek. ix. 2. 11, and the description of the High Priest's robes in Josephus, Ant. iii. 8. 4; viii. 3. 8; xx. 1. 1, who uses the word *ποδήρης*, flowing to the feet, as applicable to the Sacred Vesture of the High Priest.

Christ is represented as walking in the midst of the Seven Golden Lamps (ii. 1), because, as the Priests in the Tabernacle and Temple lighted, and watched, and fed the Lamps (Exod. xxvii. 20, 21; xxxiv. 9. Lev. xxiv. 2. 4), so Christ observes the Churches of Christendom, which He illumines with the light of His Word, and feeds with the oil of His Spirit, and trims with His discipline, and guards with His care, and examines with His eye, whether they burn clearly with the luminous flame of true doctrine, and whether the liquid oil of the Spirit is corrupted with human admixtures, and the light of the lamp is dimmed with heresy, superstition, or unbelief.

— καὶ περιεζωσμένον] and girded around at the breasts with a golden girdle. This also is a sacerdotal attribute, showing that the Son of Man is here presented as the High Priest of the Church. Compare the language of Josephus, Ant. iii. 7. 2, concerning the girdle of the High Priest of the Levitical Dispensation; and see Wetstein here.

14. ἢ δὲ κεφαλῇ, κ.τ.λ.] and His head and His hair white as white wool. Here the same attributes are ascribed to Christ as are assigned to God by Daniel, vii. 9; x. 6; and they show that He is God. Cp. v. 8.

It is observed by S. Irenæus (iv. 20. 11), that the imagery by which Christ is here described represents His two Natures and His Sacerdotal Office. The Hair, white like wool, shows His Divinity; His attire displays His Priesthood; His feet of chalcobanum burning in a furnace represent His permanence, like the Bush in the Wilderness on fire, but not consumed (Exod. iii. 2); and the fire, adds Irenæus, may remind us of that conflagration with which He will execute Judgment at the end of the World.

15. οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ] and His feet like unto chalcobanum. The etymology of the last word is doubtful; but inasmuch as the language of the Apocalypse coincides in many respects with that of Hebrew Prophecy, it is probably equivalent to the shining brass, or molten brass or copper, glowing in a state of incandescence and fusion, in Dan. x. 6, and Ezek. i. 7. 13. And this is confirmed by Plin. N. H. xxxiv. 2. The word occurs again, ii. 18.

It is rendered *aurichalcum*, or *orichalcum* (see Cicero de Off. iii. 23. 12. Horat. Ars Poet. 202), by the Vulgate, and is said by Suidas to be the same as *electrum*, which is a composite metal (Plin. N. H. ix. 65), made of gold and silver. See Winer, R. W. B. ii. pp. 88, 89, and it is rendered by some "brass from Libanus" (Syr., Æthiop., Valabl., Ebrard).

But it seems rather to be derived from *χαλκός*, copper, and *λίβανος*, frankincense, and to be a word similar to *χρυσό-πρασος*, and *χρυσό-λίθος*, and to express a metal which resembles copper in a state of ignition, like *frankincense*. Cp. Wetst. here, and *Salmas.* ad Solin. p. 810. Some of the ancient Expositors (e. g. *Andreas*) see here a reference to the fragrance of frankincense, as a symbol of the savour unto life which attends the preaching of the Gospel. See 2 Cor. ii. 16.

16. καὶ ἐκ τ. στόματος] and going out of His mouth a sharp two-edged sword, the Word of God. Tertullian thus expounds it (c. Marcion. iii. 14), "the Apostle St. John, in the Apocalypse, describes a sword coming forth from the mouth of God, with two edges and sharp at the point, which is the Word of

God, sharpened with the two edges of the two Testaments—the Law and the Gospel."

The judicial, punitive Power of God's Holy Word, as an instrument of His retributive Justice and indignation on the guilty, for their disobedience, is displayed in the Apocalypse in awful characters, see ii. 12. 16, and particularly xix. 15. 21. This attribute of God's Word is carefully to be observed, as serving to explain some Visions in this Book which would otherwise be obscure, and particularly xi. 3—6.

This imagery is also derived from the ancient Scriptures, Isa. xi. 4; xlix. 2. Hos. vi. 6; and is adopted by St. Paul, Heb. iv. 12. This sword of Christ is always called *ῥομφαία* in the Apocalypse (i. 16; ii. 12. 16; xix. 15. 21), never *μάχαιρα*, and perhaps this word may be chosen in order to express more clearly the terror of the Lord (2 Cor. v. 11), and of His Word to those who disobey Him.

17. καὶ ἔθηκε] and He laid His right hand upon me, as the Angel did on Daniel, viii. 18; x. 10.

18. καὶ ἔχω τὰς κλεῖς] and I hold the Keys of Death and of Hades. Christ holds the Keys of Death, both of natural and spiritual Death; of natural Death, as He proved by raising the Dead, and by giving to His Apostles the power of raising the Dead, and by raising Himself from the Dead. See John v. 21.

He holds also the Keys of Spiritual Death. He quickens the soul, dead in trespasses and sins, by His Word and Sacraments (see on John v. 25); and as the appointed Judge of Quick and Dead, He will condemn the wicked at the Last Day, to that spiritual death, which is called in the Apocalypse the *Second Death*. See xx. 6. 14; xxi. 8. "For Hell itself is *secunda mors*, and is so termed by St. John." Bp. Andrewes, ii. 194.

He it is therefore "that openeth, and no man shutteth; and that shutteth, and no man openeth," iii. 7.

He has also the Keys of Hades—that is, of *ῥήκη*, *Scheol*, the region of disembodied spirits (see on Luke xvi. 23, and *Andreas* here), distinguished from *Hell*, *γέεννα*, or the Lake of Fire, which is the final abode of the reprobate (see xx. 10. 14, 15), and into which none are cast until the Day of Judgment.

Therefore the word *Αἴδης* is not to be rendered *Hell*; we may adopt the word *Hades*, with Hammond and Bp. Wilson, pp. 700, 701, and others. See the notes in the American revised Version, pp. 86, 87, ed. 1854.

Our Lord used this Key on the Cross when He admitted the soul of the Penitent into *Paradise* (Luke xxiii. 43), and He will use it at the Great Day, when He will unlock the gates of *Hades*, and will call forth the Spirits of all men, and re-unite every soul to its own body, which He will raise from the grave (John v. 28); and summon all men in soul and body to His Judgment Seat, for their final doom of everlasting bliss or woe.

Elz. places τοῦ θανάτου before τοῦ Αἵδου, but A, B, C place τοῦ θανάτου first; and so all the best Editions. This is the order of the words in all the other passages in which they occur in this book, see vi. 8; xx. 13, 14, and with good reason, because *Death* is the inlet of the soul into *Hades*.

19. καὶ ἃ εἰσι] and what they are. The word *εἰσι* here may signify what they mean; as is explained by what follows, "the seven stars are, i. e. they represent, the Angels of the Seven Churches; and the seven Lamps are, i. e. they represent, the Seven Churches." This interpretation is mentioned by *Arctas*, and is adopted by *Alcasar*, *Aretius*, *Launoi*, *Eichhorn*, *Herder*, *De Wette*, *Ewald*, and others.

St. John was not only admitted to see, and enabled to describe, the mysteries of the Spiritual World and of Futurity, but he was also empowered to explain them. Compare xvii. 9. 12. 15. 18, where the substantive verb *εἰμι* is used in this sense.

At the same time, in favour of the other interpretation (which

καὶ ἃ μέλλει γίνεσθαι μετὰ ταῦτα· ²⁰ τὸ μυστήριον τῶν ἑπτὰ ἀστέρων, ὧν ^{r Mal. 2. 7.}
 εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσᾶς. Οἱ ἑπτὰ ἀστέρες ^{ver. 16.}
 ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσιν· καὶ λυχνίαι αἱ ἑπτὰ ἑπτὰ ἐκκλησίαι εἰσὶ. ^{ch. 2. 1.}

II. ¹ Τῷ ἄγγέλῳ τῆς ἐν Ἐφέσῳ ἐκκλησίας γράψον· Τάδε λέγει ὁ κρατῶν ^{a ch. 1. 13, 20.}

is adopted by *A. Lape, Grotius, Vitringa, Bengel, Hengstenberg, Ebrard, Lücke*, and our Authorized Version), "the things which are," it may be observed, that things *present* are described in the Seven Epistles (chaps. ii. and iii.), and there seems to be a designed contrast between "the things which are," and "the things which are about to come to pass," by which it is intimated that the present and future condition of the Churches are alike open to the eye of Christ.

20. ἄγγελοι] *Angels of the Seven Churches*. Angels, that is, their Chief Pastors, Bishops. The word *Angel*, or Messenger, had been applied to the Ministers of God, by ancient Prophecy. Cp. Mal. ii. 7, where see *S. Jerome*; cp. *Augustine*, Ep. xliii., *Epiphanius*, *Bede*, and *Aquinas* here; *Saravia*, de Minist. Eccles. p. 29; and *Ussher* on the Original of Bishops, p. 53; and *Bingham*, Antiquities, book ii. cap. ii. sect. 10, who says, "Hence, in after ages, Bishops were called *Angels* of the Churches." See below on ii. 1.

— λυχνίαι] *The Seven Candlesticks*—or rather *Lamps*—are *Seven Churches*. See on vv. 11, 12.

THE SEVEN EPISTLES TO THE SEVEN CHURCHES.

CH. II. 1. τῷ ἄγγέλῳ] *To the Angel of the Church that is in Ephesus, write*. Christ commands St. John to write to the Seven Angels, as the Representatives of their several Churches. Thus Christ Himself recognizes *that* form of Church government in which *one Person* presides, as Chief Pastor, over a City and Diocese, such as that of Ephesus, which, as we know from Holy Scripture, particularly from St. Paul's address to the Ephesian Presbyters at Miletus (Acts xx. 17), and from his two Epistles to Timothy, the Bishop of Ephesus, contained within it *many Presbyters*. See above, the Introductory note on 1 Tim. iii. p. 433.

Tertullian (adv. *Marcion*. iv. 5) designates these Angels as *Bishops*. "Habemus Joannis alumnas Ecclesias; nam etsi Apocalypsin ejus Marcion respuit, ordo tamen *Episcoporum* ad originem recensitus in Joannem stabit auctorem." And (*Aug.* ? See above, p. 159) says here, "Angeli non debent hic intelligi nisi *Episcopi*, aut *Præpositi Ecclesiarum*."

In these Epistles of the Apocalypse, Christ often *blames* the Angels of the Churches (see vv. 5. 14. 20; iii. 2. 17), but He never *blames* them for *being Angels*; that is, for occupying the *chief place* in their respective churches; which He certainly *would* have done, if such a *pre-eminence* in His Church had not been in accordance with His Will. See Matt. xx. 26. Luke xxii. 24—26.

On the contrary, Christ *recognizes* the *Angels* as the *Heads* and organs of their several Churches; and sends His Epistles to the several *Churches*, through *them*. He recognizes the Seven Angels as the official Representatives of the Seven Churches.

Besides,—what is very worthy of remark,—in the original Greek the various epithets (*dead, hot, cold, poor, rich, blind, naked*, and the like) which Christ uses in these two chapters to characterize the qualities and condition of these several Churches, do *not* agree in gender with the *feminine* word Ἐκκλησία, *Church*; but they agree with the masculine word Ἄγγελος, *Angel*. They are *all masculine*; not *one* of them is *feminine*. The address to the Churches is *personal* to their several *Angels*. As *Primasius* expresses it, "unam facit Angeli Ecclesieque personam." He identifies him with it. The Bishop is regarded as "*Persona Ecclesie*" by the Chief Shepherd and Bishop of souls (1 Pet. ii. 5). The Great Head of the Church lays on the Angels the failings of their Churches; and thereby He not only makes a practical recognition of Episcopal Authority, but also teaches a solemn lesson of Episcopal Responsibility.

This Scripture also supplies a sacred precedent, and divine direction, as to the *size of Dioceses*, and *number of Bishops*. The territory, in which these *Seven Churches* were situated, was not much larger in extent than that of some single modern Dioceses; and each great City had its Bishop (see i. 4). The practical application of this sacred precedent to our own Church and Country at this time deserves serious consideration.

— τῆς ἐν Ἐφέσῳ ἐκκλησίας] *of the Church in Ephesus*. He does not say "to the Angel of *Ephesus*," but to the Angel of the *Church* in Ephesus. Observe this title and style, which is employed by Christ in *all* His addresses to the Seven Angels of the Seven Churches. The Texts in v. 8, and in iii. 14, which *seemed* to offer exceptions to this rule, have been now restored from the best MSS.

This mode of address ought to regulate the language to be used by Christians toward Chief Pastors, and Cities, like those of Ephesus, Smyrna, &c. in the age of St. John, where the Civil Authorities are not yet Christian.

Accordingly, in the primitive writings of Apostolic men, the Church in a City is described as *παροικοῦσα*, that is, as *sojourning* in that City. Thus *S. Clement* (Ep. i.) says, "The Church of God that dwelleth at Rome" (ἡ παροικοῦσα Ῥώμην), to the Church of God that dwelleth at Corinth (τῇ παροικοῦσῃ Κόρινθον). Compare the language of St. John's scholar, *S. Ignatius*, at the commencement of his Epistles, e.g. ad Ephes.: "To the Church that is in *Ephesus*," (ad Tralles) "to the holy Church that is in *Tralles*."

The *spiritual* authority of Bishops flows from Christ alone. They are Chief Pastors of *His Church*, by virtue of their consecration to the Episcopal Office instituted by Him. But *territorial* titles are derived from God through the Power to which He has assigned dominion in this World, in which "He determines the bounds of habitation" (Acts xvii. 26). And when the Powers of this world become Christian, they exercise authority, in assigning the territorial limits within which the spiritual power, which is of divine origin and institution, is to be exercised. And when this is done, then the Bishop of the *Church in the City* becomes the *Bishop of the City* in which the *Church* is.

Thus, after the Empire became Christian, the Bishop of the Church in Ephesus became the *Bishop of Ephesus*, and he is so styled by Historians, Civil and Ecclesiastical. See *Hooker*, VIII. vii. *Abp. Bramhall*, i. p. 272. *Bp. Sanderson*, v. p. 157, and other authorities, quoted in *Theophilus Anglicanus*, pt. i. ch. xii. and pt. ii. ch. iii.

— ἐν Ἐφέσῳ] *in Ephesus*: the Metropolis of Asia (Acts ii. 9), and specially connected with St. John. See *Introduction* to his Gospel above, pp. 266, 267, and Rev. i. 11.

— Τάδε λέγει] *these things saith*.

In proof of the exact symmetry and marvellous accuracy with which this divine book is written, it may be observed, that

(1) *Each of the Seven Epistles* is introduced with these words, "To the Church—write; These things saith:" and then a *special title* of CHRIST is introduced, suitable to the particular condition of the Church which is addressed in that particular Epistle.

(2) Each of the *Seven Epistles* then proceeds to proclaim the Divine Omniscience of CHRIST, and His ever-watchful observation of what is done in the Church. "I know thy works." See here, v. 2. 9. 13. 19; iii. 1. 8. 15.

(3) Each of the *Seven Epistles* contains the words, "He that hath an ear, let him hear what the Spirit saith unto the Churches:" marking the importance of the message; and that though it is addressed to *one Church*, it is designed for *all*: vv. 7. 11. 17. 29; iii. 6. 13. 22.

(4) The *Seven Epistles* are divided into *two Parts*, by the interweaving of two phrases in a remarkable manner;

The phrase concerning him "*that overcometh*," is placed *first* in the *first three Epistles*, and is placed *last* in the *last four Epistles*; and the phrase "*He that hath an ear, let him hear what the Spirit saith unto the Churches*," is placed *first* in the *first three Epistles*, and is placed *last* in the *last four*.

(5) All the Epistles contain some special warning or promise from Christ; and that warning or promise is appropriately adapted and adjusted to the attribute under which He presents Himself to each Church in succession. It is also accommodated to the special *difficulties* and *dangers* which have been *overcome*, or are to be overcome by that particular Church. Their respective adaptations to the attributes of Christ Himself may be seen as follows in one view.

(1) To *Ephesus*. Thus saith He that walketh amid the seven golden *Lamps* (v. 1), Repent, or I will *remove thy Lamp* (v. 6).

(2) To *Smyrna*. Thus saith the First and the Last who became *dead*, and rose again to *life* (v. 8), Be thou faithful unto *death*, and I will give thee the *crown of life* (v. 10).

(3) To *Pergamus*. Thus saith He that hath the *sharp two-edged sword* (v. 12), Repent, or I will *fight against* them with the *sword of My mouth* (v. 16).

(4) To *Thyatira*. Thus saith the Son of God, Who hath His *eyes* like unto a *flame of fire*, and His *feet* like *fine brass* (v. 18), All shall *know* that I am He that searcheth *reins* and *hearts* (v. 23), that which ye have *hold fast till I come* (v. 25).

(5) To *Sardis*. Thus saith He that hath the *Seven Spirits*

τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἐπὶ τὰ λυχνίων

of God, and the Seven Stars (iii. 1), that is, Who governs the Angels in the Church in heaven, and upon the earth (see i. 4. 20), He that overcometh *I will confess his name* in the presence of My Father and of His Angels (iii. 5).

(6) To Philadelphia. Thus saith He that hath the key of David, *Who openeth and no one shutteth* (iii. 7), I have set before thee a door opened which no man can shut (iii. 8).

(7) To Laodicea. Thus saith the Amen, the faithful and true Witness (v. 14); and this Epistle contains a rebuke for lack of faithfulness and zeal in witnessing to the Faith: *Because thou art neither cold nor hot I will vomit thee out of My mouth* (v. 16).

There is, also, a gradual scale of ascent in the dignity and blessedness of Christ's promises to the several Churches. See below, on v. 7.

Such are some of the evidences of harmonious symmetry and elaborate accuracy in the composition of the Apocalypse.

S. Jerome well says (ad Paulin. Ep. 50), that the Apocalypse "has as many mysteries as words,—in verbis singulis

multiplies latent intelligentiæ." And Henry More observes (v. 15), "that there never was a book penned with that artifice as this of the Apocalypse, as if every word were weighed in a balance before it was set down." These remarkable specimens of careful composition in its earlier chapters may have been designed to remind the reader, that every sentence of it is pregnant with meaning, and that in order to understand its Visions, the best method is to examine diligently every word of the Apocalypse.

— δ κπατῶν] *He that holdeth the seven stars in His hand, who walketh in the midst of the seven golden Lamps.* In the foregoing note it was observed, that each of the Seven Epistles is introduced with a recital of a particular title of Christ which has a special reference to the condition of the Church to which the Epistle is sent, and the warnings which it needs.

These several titles and their respective relations to the several Churches, may be here exhibited *synoptically* in one tabular view, which may help to bring out these points more clearly, and to keep them before the eye of the reader;

The Seven Epistles.

§ 5. Ch. II. To Ephesus.	§ 6. Ch. II. To Smyrna.	§ 7. Ch. II. To Pergamos.	§ 8. Ch. II. To Thyatira.	§ 9. Ch. III. To Sardis.	§ 10. Ch. III. To Philadelphia.	§ 11. Ch. III. To Laodicea.
1. Unto the angel of the Church in Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden lamps; 2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: 3 And hast borne for my name's sake, and hast not faintet. 4 Nevertheless I have this against thee, that thou hast left thy first love. 5 Remember therefore from whence thou art fallen, and repent, and do thy first works: or else I will come unto thee quickly, and will remove thy lamp out of his place, except thou repent. 6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.	8 And unto the angel of the church in Smyrna write: These things saith the first and the last, which was dead, and is alive; 9 I know thy works, and tribulation, and poverty, (but thou art rich) and the blasphemy which thou bearest from them which say they are Jews, and are not, but the synagogue of Satan. 10 Fear not those things which thou shalt suffer: behold, now the devil will cast some of you into prison, that thou mayest be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee the crown of life.	12 And to the angel of the church in Pergamos write: These things saith he which hath the sharp sword with two edges; 13 I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, in those days when Antipas was, my faithful martyr, who was slain among you, where Satan dwelleth. 14 But I have a few things against thee, because thou hast the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. 15 So thou also hast some that hold the doctrine of the Nicolaitans, in like manner. 16 Repent therefore; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.	18 And unto the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; 19 I know thy works, and charity, and service, and faith, and thy patience, and I know thy last works to be more than thy first. 20 Notwithstanding I have a few things against thee, because thou sufferest thy wife Jezabel, which calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed unto idols. 21 And I gave her space to repent; and she will not repent of her fornication. 22 Behold, I cast her unto a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. 23 And I will kill her children with death; and all the churches shall know that I am he which searcheth reins and hearts: and I will give unto every one of you according to your works. 24 But unto you I say, that is, unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they say, I cast not upon you any other burden. 25 But that which ye have hold fast till I am come.	1 And unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name to live, and thou art dead. 2 Be watchful, and strengthen the things which remain, that were ready to die: for I have not found thy works perfect before my God. 3 Remember therefore how thou hast received and heard, and keep, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. 4 But thou hast a few names in Sardis, which have not defiled their garments; and they shall walk with me in white; for they are worthy.	7 And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and no man openeth: 8 I know thy works: behold, I have set before thee a door opened, which no man can shut: for thou hast a little strength, and hast kept my word, and hast not denied my name. 9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. 10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. 11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.	14 And unto the angel of the church in Laodicea write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God: 15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. 16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. 17 Because thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked, I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and to anoint thine eyes with eyesalve, that thou mayest see. 18 As many as I love, I rebuke and chasten: be zealous therefore, and repent. 20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.
7 He that hath an ear, let him hear what the Spirit saith unto the churches;	11 He that hath an ear, let him hear what the Spirit saith unto the churches;	17 He that hath an ear, let him hear what the Spirit saith unto the churches;	26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: 27 And he shall rule them with a rod of iron, as the vessels of a potter are broken to shivers: even as I received of my Father. 28 And I will give him the morning star.	5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.	12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is the new Jerusalem, which cometh down out of heaven from my God: and my new name.	21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.
To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of my God.	He that overcometh shall not be hurt of the second death.	To him that overcometh will I give of the hidden manna, and will give him a white stone, and on the stone a new name written, which no man knoweth saving he that receiveth it	29 He that hath an ear, let him hear what the Spirit saith unto the churches.	6 He that hath an ear, let him hear what the Spirit saith unto the churches.	13 He that hath an ear, let him hear what the Spirit saith unto the churches.	22 He that hath an ear, let him hear what the Spirit saith unto the churches.

τῶν χρυσῶν. ^{2 b} Οἶδα τὰ ἔργα σου, καὶ τὸν κόπον σου καὶ τὴν ὑπομονὴν σου, ^{b 1 John 4. 2. vv. 9, 13, 19.} καὶ ὅτι οὐ δύνη βαστάσαι κακοὺς· καὶ ἐπείρασας τοὺς λέγοντας ἑαυτοὺς ἀποστόλους εἶναι, καὶ οὐκ εἰσὶ, καὶ εὗρες αὐτοὺς ψευδεῖς, ³ καὶ ὑπομονὴν ἔχεις, καὶ ἐβάστασας διὰ τὸ ὄνομά μου, καὶ οὐ κεκοπίακας. ⁴ Ἀλλ' ἔχω κατὰ σοῦ, ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφήκας. ⁵ Μνημόνευε οὖν πόθεν πέπτωκας, καὶ μετανόησον, καὶ τὰ πρῶτα ἔργα ποιήσον· εἰ δὲ μὴ, ἔρχομαί σοι ταχὺ καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανόησῃς. ^{6 c} Ἀλλὰ ^{c ver. 15.} τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαιτῶν ἃ καγὼ μισῶ. ^{7 d} Ὁ ἔχων οὖς ^{d Matt. 11. 15. & 13. 9. Gen. 2. 9. ch. 22. 2.} ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις. Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστὶν ἐν τῷ παραδείσῳ τοῦ Θεοῦ μου.

3. καὶ τὴν ὑπομονὴν σου] and thy patience,—a lesson to Pastors and Churches. The Angel is praised because he exercises godly discipline in censure and correction of errors, and yet practises Christian patience and forbearance towards the erring. See v. 4. Cp. 1 Thess. v. 14. Gal. vi. 2, and here, on v. 1.

— καὶ ἐπείρασας] and thou didst try (cp. 2 Cor. xiii. 5) them who call themselves Apostles and are not. Cp. 2 Cor. xi. 13. St. Paul had predicted the rise of false teachers among the Pastors of Ephesus (Acts xx. 30), and had warned the Ephesian Presbyters against them. And St. John, who warns his hearers to try the Spirits (1 John iv. 1), had condemned an Asiatic Presbyter for personating the Apostle St. Paul, by a writing published in his name. Tertullian, de Bapt. 17. S. Jerome, Scr. Eccl. 7.

3. καὶ ἐβάστασας] and thou didst bear them, and hast patience. "Bear ye (βαρύνετε) one another's burdens," says St. Paul (Gal. vi. 2, see note); and "Bear (βάσταζε) all men (writes one Apostolic Bishop and disciple of St. John to another), as the Lord beareth thee, forbear all in love; bear (βάσταζε) the infirmities of all, as a complete athlete; the more the pain, the more the gain;" ὅπου πλείων κόπος, πλείον κέρδος, S. Ignatius, Epist. to S. Polycarp, chap. i.

— οὐ κεκοπίακας] and hast not fainted. The reading of A, C is οὐ κεκοπίακες: that of B and numerous Cursives is οὐκ ἐκοπίακας: which is probably nothing else than the reading exhibited in the text. The sense is, "Novi laborem tuum; non tamen laboras" (Bengel). Thou toilest, but dost not feel the toil; such is thy patience.

4. τὴν ἀγάπην σου τὴν πρώτην ἀφήκας] thou hast left thy first love; "the kindness of thy youth, the love of thy espousals" (Jer. ii. 2). The Church is addressed as a Bride (2 Cor. xi. 2. Cp. below, iii. 20, 21), and she is reproved for having abated the fervour of her early love to God, and to man in God (see 1 John iv. 7); that love, which she had shown by patience and long-suffering for His name's sake, toward weak brethren. See S. Augustine, Epist. 41, vol. ii. p. 146.

— μετανόησον] repent. From such passages as these the Ancient Fathers contended for the efficacy of Repentance after deadly sin, against the Novatians and others. See S. Cyprian, Epist. 52, and S. Jerome (contra Lucif. tom. iv. p. 304), who says, "The Angel of Ephesus is charged (in the Apocalypse), with having left his first love: the Angel of Pergamus is censured for eating things offered to idols: the Angel of Thyatira is blamed for suffering a Jezebel to teach. And yet Christ calls all these to repentance; which He would not have done, if He would not pardon them when penitent." Cp. note above, on Acts viii. 22. Heb. iv. 5.

5. κινήσω τὴν λυχνίαν] I will remove thy candlestick; or rather thy Lamp. See i. 12, and Introduction, p. 149. However, in consequence of the common use of the word candlestick as a translation of the Apocalyptic λυχνία, we can hardly refrain from adopting it. The reader will recollect its meaning.

"I will remove thy Candlestick, or Lamp." A remarkable expression, probably derived from the removal of the seven-branched Lamp from the Temple of Jerusalem, at the taking of the City by the Roman Conqueror, who carried it in triumphal procession to Rome; where it may still be seen at this day, engraved on the Arch of Titus, amid other trophies of his victory over the Jews.

"I will remove thy Candlestick."

This warning declares an important doctrinal truth. Any particular candlestick may be removed; that is, any one Church may fail, even though it have been founded by Apostles themselves, and be under their rule. But the light of the whole Catholic Church will never be extinct, because Christ, Who is the Light of the World, is ever walking in the midst of the Candlesticks, and has promised to be with His Church always, even to the end of

the world (Matt. xxviii. 20), and to send the Holy Ghost to abide with her for ever (John xiv. 16; xvi. 13). and He has said that the "Gates of Hell shall not prevail against His Church" (Matt. xvi. 18, 19); and she is called by St. Paul "the pillar and ground of the truth." See 1 Tim. iii. 15.

Hence also we may infer, that though it cannot be said *a priori* that any Church will never err, and though it cannot be said, that any man, or set of men in the Church, met in a Council or Synod, are infallible and will not err, yet we may say, and must say, that those doctrines which have been received as agreeable to God's Word by the consent of the body of Christ or Church Universal,—such as are the doctrines contained in the Creeds,—are not erroneous, but true, and are most surely to be believed. See above, on Acts xv. 7.

Further, we may hence conclude, that whatever doctrine may be shown to have been unknown to, or opposed by, the Churches of Christendom in the first ages of Christianity, is not true, but false: and is not to be imposed upon any one as an article of Faith. See above, Gal. i. 8, 9. Jude 3.

6. μισεῖς τὰ ἔργα τῶν Νικολαιτῶν] thou hatest the works of the Nicolaitans, which I also hate. Cp. ii. 15. The Nicolaitans are described by S. Irenæus (i. 26), the scholar of Polycarp, the disciple of St. John, as deriving their name from Nicolas, one of the seven Deacons (Acts vi. 5), and as living in a dissolute and licentious state, "nullam differentiam esse docentes in mœchando et idolothytone edere;" and by S. Hippolytus, the scholar of Irenæus, in his recently discovered treatise, Refut. hæres. p. 259, ed. Miller. Both these authors refer to the Apocalypse. The Nicolaitans are also described by S. Clement (Strom. ii. 20, and iii. 4); by Victorinus here, S. Hieron. (c. Lucif. c. 43), and S. Epiphanius (hæres. 25), S. Augustin. (hæres. § 5); Andreas here, and p. 209 in Catenâ.

S. Clement, however, with some others of the Fathers, denies that Nicolas himself was responsible for their tenets and practices. Cp. Ittig, de Hæresiarchis, cap. ix. p. 87. Tillemont, Mémoires, ii. p. 19. Oehler, Corpus Hæres. p. 37. Dr. Burton's Bampton Lectures, pp. 152—155.

The Nicolaitans did indeed teach some of the doctrines of Balaam (ii. 14), but there seems no reason to believe that their name is derived from Νικόλαος, a Greek form of Balaam, Hebrew בִּלְעָם, Bileam = absorbens populum, or victor populi = Νικό-λαος, as is supposed by some, e.g. Cocceius (apud Ittig, p. 92), Hermann, Vitringa, Wetstein, Eichhorn, in Rev. i. p. 74; Rosenmüller, Rev. ii. 6; Herder, and others. See Düsterdieck, p. 141. Gieseler, Church Hist. i. 1, § 29.

The divine declaration, "which I also hate," is a warning from Christ that He marks what is done in the Churches; He knows their works, see on v. 1, and will deal with them accordingly.

7. ταῖς ἐκκλησίαις] to the Churches. This sentence, repeated seven times (see v. 1), proclaims that what the Spirit says here to any one Church, is said by Him to all the Churches of the world. See on v. 1, pp. 167, 168.

— τῷ νικῶντι] to him that overcometh. Another phrase repeated seven times: declaring that every Church will be assaulted by enemies, and will be tried by difficulties and dangers, and must therefore watch and pray; and have its eye fixed on Him Who is represented in the Apocalypse, going forth as a conqueror, "overcoming and to overcome" (vi. 2), and Who enables His soldiers to overcome (xii. 11), and will reward all who overcome (ii. 7. 11. 17. 26; iii. 5. 12. 21); see the tabular view of the Epistles, p. 168.

— τῷ νικῶντι δώσω αὐτῷ] To him that overcometh, I will grant to him, to eat of the tree of life, which is in the Paradise of my God. The addition of the pronoun αὐτῷ after the dative νικῶντι, gives emphasis to the sentence. Cp. below, v. 17, and note on Matt. iii. 12, and 1 Pet. ii. 24.

c Isa. 41. 4.
& 44. 6.
ch. 1. 8, 11, 17, 18.
f vv. 2, 13, 19.

g 1 Cor. 9. 25.
2 Tim. 2. 5.
& 4. 7, 8.
James 1. 12.

⁸ Καὶ τῷ ἀγγέλῳ τῆς ἐν Σμύρνῃ ἐκκλησίας γράψον· Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς, καὶ ἔζησεν. ⁹ Οἶδά σου τὰ ἔργα, καὶ τὴν θλῖψιν καὶ τὴν πτωχείαν, ἀλλὰ πλούσιος εἶ, καὶ τὴν βλασφημίαν ἐκ τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτοὺς καὶ οὐκ εἰσὶν, ἀλλὰ συναγωγὴ τοῦ Σατανᾶ. ¹⁰ Μὴ φοβοῦ ἃ μέλλεις πάσχειν· ἰδοὺ δὴ μέλλει βαλεῖν ὁ Διάβολος ἐξ ὑμῶν εἰς φυλακὴν ἵνα πειρασθῇτε καὶ ἔξετε θλῖψιν ἡμερῶν δέκα. Γίνου πιστὸς

The language and imagery is from Genesis, ii. 9; iii. 22. Cp. Ezek. xxviii. 13. Christ the Second Adam promises more to his children than was given to the first Adam. By the eating of the one tree (ξύλον = γρ, Gen. ii. 9), which was in the midst of the garden, Adam lost the benefit and delight of the other tree—the tree of life. But Christ by dying on the tree (Acts v. 30; x. 39. Gal. iii. 13. 1 Pet. ii. 24) has delivered mankind from the penalty entailed upon them by the eating of the one, and has given them the promise of a joyful fruition of the other.

Observe the adaptation of the *reward* to the *work* done. If thou resistest the temptation to gratify the carnal appetite, which indulgence leads to *death* (Rom. viii. 6. 13), and to eat of dainties offered to idols, and so overcomest the Tempter, I will give to thee to *eat* of the tree of life.

There is a gradual *scale of ascent* in the dignity and blessedness of the promises made by Christ in these seven Epistles to them *that overcome*.

They may conveniently be placed here together before the eye of the reader. Cp. above on v. 1, and the tabular view, p. 168.

(1) The first step in the *heavenly ladder* is here in the first Epistle; I will give him to eat of the Tree of Life, which is in the *Paradise* of my God.

Paradise is the abode of the *departed spirits* of the righteous (see on Luke xxiii. 43, and on 2 Cor. xii. 4). And the first promise is to the *soul* of him that *overcometh*; his soul on its dissolution from the body will be admitted into *Paradise* by Him Who has the Key of *Hades*, and will feed on the Tree of Life in the midst of the spiritual Eden or Garden of delight.

(2) The second promise in the second Epistle (v. 11) to him that *overcometh*, relates to his *body* as well as his *soul*. He shall *not be hurt by the second death*. He shall be safe from *that death*—that *everlasting death*—to which the wicked will be condemned at the final Judgment, both in *body and soul*, in hell. See above, i. 18, and Matt. x. 28. Luke xii. 4; and below, xx. 14; xxi. 8.

(3) The third Epistle offers a higher degree of bliss to him that *overcometh*. I will give to him, says Christ, of the *hidden manna*, and a *white stone*, and on the *stone a new name*, which *no man knoweth saving he that receiveth it* (v. 17).

Here is a promise of intimate union with Christ, perfect remission of all guilt of sin, and of admission to the citizenship and joys of the heavenly Jerusalem—the everlasting abode of saints in glory; and to the fountain of the consummation of bliss, both in *body and soul*, for evermore. See on v. 17.

(4) The fourth Epistle offers a promise of still higher honour. He that *overcometh* and keepeth my works unto the end, to him will I *give authority* over the nations, and he shall *rule* them with a rod of iron; and I will give him the *morning star* (v. 28). Here is a pledge of glorious pre-eminence. See the note there, and above on Matt. x. 15. Luke xix. 17. 2 Cor. ix. 6.

(5) The fifth Epistle rises still higher. He that *overcometh* shall be clothed in *white raiment*, like the shining raiment of Christ Himself at the Transfiguration (Matt. xvii. 2. Mark ix. 3. Luke ix. 29), and like the bright raiment of the Angels (Mark xvi. 5. John xx. 12. Acts i. 10), and *I will not blot out his name out of the book of life, I will confess his name before My Father, and before His Angels*: he shall receive honour from Him Whose name is above every name. (Phil. ii. 9.)

(6) The sixth Epistle declares the *everlasting state* of felicity and glory of him that *overcometh*. I will make him to be a *Pillar* in the *Temple* of My God, and he shall *go no more out*. His happiness and honour shall be assured for Eternity, it shall stand fast as long as the heavenly Temple endureth in the New Jerusalem (iii. 12). He shall not only bear a new name, but I will write upon him the *Name of My God*, and the *Name of the City of My God*, and *My own new Name*.

(7) The seventh Epistle contains the consummation of all, enthronization in glory with Christ. To him that *overcometh* will I grant to *sit with Me in My Throne*, even as I also overcame and sat down with My Father in His Throne (iii. 21).

9. πλούσιος εἶ] *thou art rich*, in faith and good works. See James ii. 5. Cp. Matt. vi. 20. Luke xii. 21, and below, iii. 18.

— τὴν βλασφημίαν ἐκ τ. λ.] *the blasphemy which thou endurest from those who call themselves Jews, and are not, but a synagogue of Satan.*

The preposition ἐκ, which is omitted by *Elz.*, has been rightly restored from A, B, C, and is important to the sense.

This reference to the Jews in the Epistle to *Smyrna* is illustrated by the ancient Epistle of the Church of *Smyrna*, describing the Martyrdom of the Bishop of *Smyrna*, Polycarp, St. John's own disciple, who may have been the *Angel* to whom this Apocalyptic Epistle is addressed. See the authorities in *Jacobson*, *Patr. Apost.* i. p. lvi. According to *Bp. Pearson's* calculations, S. Polycarp suffered martyrdom A.D. 147, and he declared in his address to the Proconsul that he had been a Christian for 86 years. See there cap. 9, p. 606, and the note of *Abp. Usher*; and *Ribera*, *Alcazar*, *Corn. à Lypide*, and *Hengstenberg* here.

The ancient *Smyrnan Epistle* just noticed relates, that the *Jews* were specially eager in hastening the death of Polycarp, by collecting wood for his martyrdom by fire (*Martyr. Polyc.* § 13, p. 617, ed. *Jacobson*), and even after he had been burnt, the Jews tried to hinder the Christians from gathering up his remains for burial (*Ibid.* c. 17, 18, pp. 630, 631).

On the phrase "who call themselves *Jews*, but are not *Jews*, but a *synagogue of Satan*," cp. below, iii. 7. 9. 12; and *Andreas* here, who says well that a *Jew*, according to the etymology of the name (from ἱερω, *laudavit*), is properly one who *confesses* and *praises* the true God. (Cp. Gen. xxix. 35.) True *Jews* are they who believe in *Christ*; and, therefore, they who do not confess Him, are not now to be called *Jews*, but by their blasphemy against Him they prove themselves to be a *Synagogue of Satan*.

10. ἡ] *already*—an important word; omitted by *Elz.*, but restored from the best MSS, and preparing the Church for impending persecution.

— μέλλει βαλεῖν ὁ Διάβολος ἐξ ὑμῶν εἰς φυλακὴν] *the Devil is about to cast some of you into prison, that ye may be tried*. Thus Christ declares that the instigator of the persecutions against His Church is the *Devil*, the *false accuser*. Compare above on 1 Pet. v. 8, and below, on vi. 3, 4. And it is observable that the aforesaid Epistle of the *Smyrnan Church*, describing the martyrdom of their Bishop, S. Polycarp, appears to have treasured up this language, addressed to itself by Christ. It thus speaks (c. 3):

"The *Devil* devised many things against them (the *Martyrs*), but, thanks be to God, did not prevail over them all." A sentence which shows that he did prevail over *some*, and illustrates the language of the Apocalypse here, and declares the fortitude of those who overcame him.

— θλῖψιν ἡμερῶν δέκα] *a persecution of ten days*. B has *ἡμέρας*. Some ancient Expositors suppose that the phrase *ten days* is used here as a symbolical formula denoting "a few days," a "little while." See *Arethas* here; and this mode of speech seems to be authorized by Hebrew use, see Gen. xxiv. 55. Num. xi. 19. Dan. i. 12. 14, and *Welstein*, note, p. 755.

Perhaps, however, the prediction may be interpreted literally. In the Asiatic Cities, such as *Smyrna*, Persecutions often broke out at particular seasons, especially at the celebration of the Heathen Games. Such was the persecution at *Smyrna*, in which Polycarp suffered, which was prolonged beyond the days appointed for the games; and perhaps it raged for *ten days*. See *Martyr. Polyc.* c. 12; comp. c. 3.

— γίνου πιστός] *Become thou faithful unto death, and I will give thee the crown of life*. He says *γίνου, become*, because He is speaking of something future; and new measures of faith will be requisite to encounter the coming trial. "Polycarp by his patience," says the *Epistle* of the Church of *Smyrna*, c. 19, p. 632, "overcame the unrighteous ruler, and received the crown of Immortality."

These and other particulars in that Epistle (see last note but one) show that the Apocalypse was known to the Church of *Smyrna*, and that the language addressed to it by Christ comforted it in persecution; and if we had other similar letters from the other seven Churches of Asia, we should probably see similar evidence in them. Evidence which is extant in another case may be seen below, iii. 8.

ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς. ^{11 h} Ὁ ἔχων οὐς ἀκουσάτω ^{h Matt. 13. 9. ver. 7. ch. 20. 14. & 21. 8.} τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου.

^{12 i} Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον· Τάδε λέγει ὁ ἔχων ^{i ch. 1. 16. ver. 16.} τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξείαν. ¹³ Οἶδα τὰ ἔργα σου, καὶ πού κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ· καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἤρνησω τὴν πίστιν μου καὶ ἐν ταῖς ἡμέραις αὐτῆς Ἀντίπας ὁ μάρτυς μου ὁ πιστός μου, ὃς ἀπεκτάνθη παρ' ὑμῶν, ὅπου ὁ Σατανᾶς κατοικεῖ. ^{14 j} Ἀλλὰ ἔχω κατὰ σοῦ ὀλίγα, ὅτι ^{j Num. 24. 14. & 25. 1. & 31. 16.} ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαὰμ, ὃς ἐδίδασκεν τῷ Βαλακ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ, φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι ¹⁵ οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν Νικολαϊτῶν ὁμοίως. ^{16 k} Μετα- ^{k Isa. 11. 4. & 49. 2. Eph. 6. 17. 2 Thes. 2. 8. Heb. 4. 12. ch. 1. 16. & 19. 15, 21. 1 Matt. 13. 9. vv. 7, 11. ch. 3. 12.} νόησον οὖν εἰ δὲ μὴ, ἔρχομαί σοι ταχὺ, καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου. ^{17 i} Ὁ ἔχων οὐς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω αὐτῷ τοῦ μάννα τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον, ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων.

— τὸν στέφανον τῆς ζωῆς] *the crown of life*. Cp. 2 Tim. ii. 5; iv. 7, 8. 1 Cor. ix. 24, 25. Phil. iii. 14; below, iii. 11.

11. τοῦ θανάτου τοῦ δευτέρου] *the second death*, everlasting misery both of body and soul in hell (*Victorinus*). See above on i. 18. This term, *the second death*, was used by Hebrew writers, describing the woe of the wicked in the world to come. See the Rabbinical authorities cited by *Wetstein*, p. 756, and below, xx. 6.

The promise here is, that though their bodies may be killed by violence, yet they will not be hurt by *that* death which is really death (Matt. x. 28); but by being faithful unto death, they will by death gain a crown of life.

12. ἐν Περγάμῳ] *at Pergamum*. See i. 11.

13. πού κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ] *where thou dwellest, namely, where the throne of Satan is*. On the construction, see *Winer*, § 65, p. 539. Thus Christ declares Idolatry to be a work of *Satan*. Pergamum was noted for its idol-worship (*Andreas*), particularly for the worship of Esculapius, whose emblem the serpent was, and who is so represented on the coins of Pergamum, and is called "Pergameus Deus." *Martial*, ix. 17. Cp. *Tacit.* Ann. iii. 63. See *Wetstein*, p. 756. Pergamum had become the property of Rome by bequest from its childless king, Attalus. *Hor.*, i. Od. i. 12; 2 Od. xviii. 5.

— καὶ οὐκ ἠρνήσω κ.τ.λ.] *and thou didst not deny the faith in Me, even in those days of persecution in which was Antipas, that faithful Martyr of Mine*.

Antipas was martyred at Pergamum (see *Tertull.* *Scorpiace*, cap. 12) in the persecution under *Domitian*, according to the Acts which describe his death; which, in part at least, are of a later date, but probably have an historical foundation. See *Andreas* here, and *Tillemont*, ii. p. 244.

Eusebius (iv. 15), after describing the martyrdom of S. Polycarp at Smyrna, mentions the martyrdom of Carpus, Papyrus, and Agathonice, at Pergamum.

There are some varieties in the text here: καὶ after μου is not in B, but it is in A, C; ἐν αὐτῇ is in *Elz.*, but αὐτῇ is not in A, C; αὐτῇ is in B, and retained by *Tisch.*, who reads καὶ ἐν ταῖς ἡμέραις αὐτῆς Ἀντίπας ὁ μάρτυς μου ὁ πιστός μου (B omits the second μου, but it is in A, C), ὃς ἀπεκτάνθη. Antipas is called that faithful Martyr (μάρτυς) by Christ, Who is "the faithful Martyr" (i. 5; iii. 14). And Stephen is called God's Martyr by St. Paul (Acts xxii. 20); thus the word μάρτυς (witness) has been consecrated by God the Son, and God the Holy Ghost, to describe the witness of those who remain faithful unto death, and seal their testimony with their blood.

14. τὴν διδαχὴν Βαλαὰμ] *the doctrine of Balaam*. Num. xxiv. 1—3; xxxi. 16. See above, v. 6, and 2 Pet. ii. 15. Jude 11. This doctrine, which St. Peter and St. Jude had seen in its first rising, had now, in the time of the Apocalypse, brought forth its bitter fruits, in carnal sensuality and recklessness. Cp. *Introduction*, p. 154.

— τῷ Βαλακ] *to Balak*. On the dative case, suggested by the Hebrew ל , see *Winer*, § 32, p. 203, and *Ewald*, *De Wette* here. Cp. Job xxi. 22. The counsel of Balaam to Balak was to entice the Israelites to harlotry, and to the lustful and idolatrous worship of Baal-Peor, by means of the women of Moab and Midian. See Num. xxv. 1—3, and xxxi. 16. 1 Cor. x. 8. *Joseph.* *Antiq.* iv. 6.

15. ὁμοίως] *likewise*. So A, B, C, and *Griesb., Scholz, Lach., Tisch.*—*Elz.* has ὁ μισῶ, with many Cursives, and some Versions and Fathers. See v. 6. Perhaps the true reading is ὁ μισῶ ὁμοίως; or ὁμοίως, ὁ μισῶ, *likewise, which I hate*; and one of the readings, ὁμοίως, may have been absorbed into the other, ὁ μισῶ, or *vice versa*, by reason of the similarity of the words.

17. τῷ νικῶντι κ.τ.λ.] *to him that overcometh, I will give to him of the manna that is hidden*. Christ is the manna on which His people, the true Israel, feed: He "is the living Bread that came down from heaven; and they who eat of this bread shall never die." (John vi. 49—58.) He was therefore typified by the manna, as He Himself declared in His discourse at Capernaum, where He taught the necessity of communion with Himself, as the source of life to the world. (See on John vi., and at end of the chapter, and 1 Cor. x. 3.) The manna which is here promised is *hidden*, because the life of the true Israelites is "hid with Christ in God." (Col. iii. 3.) They are dead to the world, and buried with Him in Baptism (Rom. vi. 4. Col. ii. 12); and are raised together with Him, and have their conversation or citizenship in heaven (Phil. iii. 20); and are *unknown* to the world (2 Cor. vi. 9); and are strangers and pilgrims upon earth (1 Pet. ii. 11); but they ever dwell in Christ, and He in them, and live in the light of His countenance; and "the world knoweth them not, because it knew Him not." (1 John iii. 1.) And as the Manna was enshrined in the Holy of Holies, and *hidden* from the public view (Exod. xvi. 33, 34. Heb. ix. 4), so He is hid from those who believe not, because the God of this world has blinded their eyes. (2 Cor. iv. 3, 4.) And even to the faithful the plenitude of their joy is not yet revealed; "Eye hath not seen it" (1 Cor. ii. 9), but it will be manifested in the Revelation of Christ, 1 John iii. 2.

— καὶ δώσω αὐτῷ ψῆφον λευκὴν] *and I will give to him a white stone*; that is, remission of sins. In ancient Courts of Justice, the acquittal of the criminal was declared by a majority of *white stones*, cast into the judicial urn. *Ovid*, Met. xv. 41, "Mors erat antiquus, niveis atrisque lapillis His damnare reos, illis absolvere culpā." Christ, the Redeemer of the World, and Judge of Quick and Dead, will pronounce the acquittal of him that overcometh, at the Great day of Assize. So *Victorinus*, *A Lapide*, *Vitringa*, *Wolf*, and others.

This *white stone* is not only a stone of *acquittal*, but it is a *testera* of citizenship, and a passport of *admission* to the spiritual banquet of the life eternal in the heavenly Jerusalem. See next note.

Some Expositors have excepted against the admission of these allusions, as foreign to the mind of the Apocalypse. But the Holy Spirit does not disdain such references as these. See 1 Cor. ix. 24. Phil. iii. 14, and above, v. 10.

The colour *white* in the Apocalypse is specially assigned to Christ; it is the colour of purity, and holiness, and victory (see below, vi. 2), and this characteristic gives a Christian pertinency to these figures derived from ancient popular usage.

— καὶ ἐπὶ τὴν ψῆφον κ.τ.λ.] *and upon the stone* (observe the accusative case) *a new name written, which no man knoweth save he that receiveth it*.

Here is an allusion to other ancient customs, viz., to the practice of giving tokens (*σύμβολα*, *testerae*), by which persons bound by ties of mutual hospitality might recognize one another

m ch. 1. 14, 15.

n 1 Kings 16. 31.
2 Kings 9. 7.
Acts 15. 20.
1 Cor. 10. 19, 20.

¹⁸ καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας γράψων· Τάδε λέγει ὁ Υἱὸς τοῦ Θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρὸς, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ· ¹⁹ Οἶδά σου τὰ ἔργα, καὶ τὴν ἀγάπην καὶ τὴν διακονίαν, καὶ τὴν πίστιν καὶ τὴν ὑπομονήν σου καὶ τὰ ἔργα σου τὰ ἔσχατα πλείονα τῶν πρώτων· ²⁰ Ἀλλὰ ἔχω κατὰ σοῦ ὅτι ἀφείς τὴν γυναῖκα σου Ἰεζαβὲλ, ἡ λέγουσα ἑαυτὴν προφῆτιν καὶ διδάσκει καὶ πλανᾷ τοὺς ἐμούς δούλους πορνεύσαι καὶ φαγεῖν εἰδωλόθυτα· ²¹ Καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς· ²² Ἴδου βάλλω αὐτὴν εἰς κλίνην, καὶ

and enjoy offices of friendship (see the authorities in *Dr. Smith's Dict. in v.* "Hospitium" and "Tessera"), and also to the usage of giving and receiving tokens of admission to partake in public largesses and banquets. *Xiphilin. Epitome Dion. p. 228. Hermann, G. K. F. Alterth. d. Griechen, § 50, and so Arethas, Grotius, Hammond, Heinrichs.*

The name which Christ will give is a *new name*, promised by ancient prophecy (Isa. lxii. 2; lxx. 16), but revealed under the Gospel by Him Who "maketh all things new" (xxi. 5), and admits to the New Jerusalem (iii. 12), and enables to sing the *new song* (see v. 9); and it is a name which Christ says that no one knows except the receiver, perhaps with an allusion to the practice above noticed, by which it was provided that no one could use the "tessera hospitalitatis," except the party to whom it belonged, and because no one can enter Christ's presence by means of the merits of others: every one must give an account of himself to God, and be rewarded according to his own works (Rom. xiv. 12); and because no one can feel the joy of remission of sins, except he who "knows the plague of his own heart" (1 Kings viii. 38), and whose sins are not only remitted, but covered (James v. 20; cp. Ps. xxxii. 1; lxxxiv. 2); and no one can feel the felicity of communion with Christ and admission to His table in heaven, except the saints who are admitted to enjoy those privileges, which to evil men would have no reliab, because they have not the spiritual palate by which they are to be tasted. Compare what is said of Christ's Name, xix. 12.

²⁰ ἀλλὰ ἔχω κατὰ σοῦ ὅτι ἀφείς κ.τ.λ.] But I have this against thee, that thou sufferest thy wife Jezebel, who calleth herself a prophetess, and both teacheth and perverteth My servants to commit fornication, and to eat things offered to Idols.

As to the reading of this text here, ἀφείς is in A, B, C, and is a form authorized by the LXX, Exod. xxxii. 32. See *Winer, G. G. p. 75.* And τὴν γυναῖκα σου, thy wife (instead of *Elz., τὴν γυναῖκα, the woman*), is found in A, B, and many Cursive, and in the Syriac Version, and in *Andreas and Arethas, Cyprian and Primasius*, and is received by *Scholz, Lach., and Tischendorf.*

The reading *ἡ, who*, for *ἡ, the article*, is approved by *Winer, p. 473*, but *ἡ* is authorized by similar examples of abrupt constructions in i. 5; iii. 12; xiv. 12.

The heresy here reprehended is that of those who said that it was not necessary to suffer martyrdom for Christ; and that, provided men had knowledge (γινώσκω), there was no sin in eating things offered to idols, and in complying with all the requirements of the Idolstrous Persecutors of the Church. Cp. *Iren. i. 26. 3*, and above, *Introduction to the Second Epistle of St. Peter, p. 79*, and 2 Pet. ii. 2.

But what is the meaning of *thy wife Jezebel*?

She is described as calling herself "a prophetess," and as having children, i. e. disciples. See the use of this word *τεκνία* in 2 John i. 4. 13. 3 John 4.

Doubtless a female false Teacher ("heretica femina," says *Tertullian, de Pudicit. c. 18*) is here condemned, such as in the next age were *Priscilla* and *Maximilla*, the prophetesses of *Montanus* (*Euseb. v. 14. 16. 18*), and it is observable that Thyatira was infested by the ravages of *Montanism* (*Epiph. hæc. 51*; cp. *Tillemont, ii. pp. 195—203*). It has been remarked by *S. Jerome* (ad *Ctesiphontem*), as a characteristic of heresies, that their promoters have usually associated women with themselves in propagating them. *Simon Magus* had his *Helena*; *Nicolas* and *Marcion* had their female votaries. *Apelles* had his *Philumena*. *Montanus, Arius, Donatus*, were aided by women in their heretical and sectarian designs. See note above, on 2 Tim. iii. 6. The act of teaching publicly in the Church had been forbidden to women by *St. Paul* writing to the *Bp. of Ephesus* (1 Tim. ii. 12).

We are not able to ascertain whether this false prophetess was actually the wife of the Chief Pastor of Thyatira. The name *Jezebel* is doubtless a symbolical one, like *Sodom* and *Egypt* (xi. 8), and *Babylon*, as used in this book; and is adopted to characterize the wickedness of this false prophetess, making herself like

to the Sidonian Queen, who perverted the Israelites to Idolatry, and destroyed the true prophets of the Lord (1 Kings xvi. 31. 2 Kings ix. 7), and who, as almost all idolaters did, joined harlotry with false worship (1 Kings xviii. 19; xxi. 25). This false prophetess, thus symbolically designated, may have been the wife of the Bishop. *S. Polycarp*, the disciple of *St. John*, writing to the *Philippians*, says that he is much grieved for the lapse of a certain Priest, called *Valens*, and of his wife, to whom (he says) may God give true repentance! *Polycarp*, ad *Phil. c. ii.*

If this false prophetess of Thyatira was the wife of the Angel of the Church, then by conniving at the wickedness of a wife like Jezebel, he made himself like unto Ahab, whom Jezebel his wife stirred up (1 Kings xxi. 25); and, if this was the case, here is a warning to Rulers of the Church, not to permit considerations of private affection to interfere with the discharge of public duty. "If the wife of thy bosom, or thy friend, which is as thine own soul, entice thee, thou shalt not consent unto him, neither shalt thou spare, neither shalt thou conceal him" (Deut. xiii. 6—8).

But perhaps the word *wife* is used figuratively here; as the word *children* is, and as the words "who commit fornication with her" are. And then the word *wife* would intimate that the Angel of Thyatira, by his weak connivance, and even overweening fondness for this false Prophetess, treated her as if she were endeared to him as his own partner. He, the Ruler of the Church of Thyatira, who was bound to love, and cherish, and protect that Church espoused to himself in a holy union in Christ, he, by his blind partiality and indulgence, made this false teacher to be as his own consort in spiritual wedlock, and he made himself a partner in her sins (1 Tim. v. 22).

This interpretation seems most in accordance with the tone of the Apocalypse, where the faithful Church is called the wife of the Lamb (xix. 7; xxi. 9. Cp. Isa. liv. 6).

²¹ οὐ θέλει μετανοῆσαι] she is not willing to repent,—a strong testimony to the freedom of the human will. Cp. *Matt. xxiii. 37.* Luke xiii. 34, οὐκ ἠθέλησατε. *Elz.* has οὐ μετενόησε; but the important reading of the text rests on preponderating authority, and is received by *Bengel, Griesb., Matih., Lach., Tisch.*

Observe the preposition *ἐκ* after *μετανοεῖν* here, and in v. 22; ix. 20, 21, and xvi. 11, showing a complete change of mind, displaying itself in turning from previous acts, and out of a former mode of life, to a new and different practice and habit of existence.

This Epistle to the Church of Thyatira, and the other six Epistles, displaying different forms of errors prevalent in Churches even in the Apostolic age, are fraught with instruction concerning the necessity of Church-Communion.

At Thyatira the Bishop of the Church allowed a Jezebel to teach; he is reproved by Christ for doing so; but the Communion over which he presides is still called a Church by Christ Himself. Its Lamp is not yet removed; and the Angel of the Church is still a Star in Christ's right hand (i. 19). The same remark may be applied to the other Apocalyptic Churches of Asia. Not one of them is represented as free from errors and blemishes in doctrine and discipline. But none of their members are therefore exhorted by Christ to quit their communion.

No man therefore is justified in leaving the communion of a Church which dispenses the Word and Sacraments of Christ by a lawfully appointed and constituted Ministry. There is no just plea for schism, in the allegation that errors in doctrine and discipline prevail in it. No church on earth is perfect. Grave errors existed and were observed by Christ in these Apocalyptic Churches; but none of their members are counselled by Him to secede from them. The Churches themselves are exhorted to repent, and to do their first works (ii. 5), to strengthen the things that remain and are ready to die (iii. 2), or Christ will remove their Lamps (ii. 5). Their members are indeed bound to avoid the leaven of their false doctrine (*Matt. xvi. 6. 11*), but they are also bound to abide and communicate with those Churches in whatsoever truths of Christ those Churches still continue to hold, and in all His graces that they still continue to minister.

See above, notes on *Matt. xxiii. 2*, and on 1 Cor. i. 2.

τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλίψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῆς.²³ καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ· καὶ γινώσκονται πᾶσαι αἱ ἐκκλησίαι, ὅτι ἐγὼ εἰμι ὁ ἐρευνῶν νεφροὺς καὶ καρδίας· καὶ δώσω ὑμῖν ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν.²⁴ Ὑμῖν δὲ λέγω τοῖς λοιποῖς τοῖς ἐν Θυατείροις, ὅσοι οὐκ ἔχουσι τὴν διδασχὴν ταύτην, οἷτινες οὐκ ἔγνωσαν τὰ βαθέα τοῦ Σατανᾶ, ὡς λέγουσιν, Οὐ βάλλω ἐφ' ὑμᾶς ἄλλο βάρος·²⁵ πλὴν ὃ ἔχετε κρατήσατε ἄχρις οὗ ἂν ἦξω.²⁶ Καὶ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν,²⁷ καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ, ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται, ὡς καὶ γὰρ εἶληφα παρὰ τοῦ Πατρός μου.²⁸ καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν.²⁹ Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

o 1 Sam. 16. 7.
1 Chron. 28. 9.
& 29. 17.
Ps. 7. 10.
& 32. 19. & 82. 13.
Jer. 11. 20.
& 17. 10.
Matt. 16. 27.
John 2. 24, 25.
Acts 1. 24.
Rom. 2. 6.
& 14. 12.
2 Cor. 5. 10.
Gal. 6. 5.
ch. 20. 12.
p ch. 3. 11.
q Ps. 2. 8.
Matt. 19. 28.
Luke 22. 29.
1 Cor. 6. 3.
ch. 3. 21.
r Ps. 2. 8, 9.
& 49. 15.
s vv. 7, 11, 17.

But, if a Church not only tolerates errors in faith and practice, but proceeds to enforce errors as terms of communion with herself; if she requires every one to drink of her cup (xvii. 4); if she makes communion in error to be essential to communion with herself, as the Church of Rome now does; and if she anathematizes and excommunicates those who do not receive those errors as articles of Faith, and as necessary to salvation; then a Schism must ensue, and the sin of the Schism lies at her door. See above, the notes on John ix. 34, and on 1 Cor. i. 2, and vol. i. of the Editor's Occasional Sermons on this text.

23. Ἰδοὺ βάλλω αὐτὴν εἰς κλίνην] Behold, I cast her into a bed, i. e. a "bed of sickness and affliction," as contrasted with the bed of sinful indulgence (Prov. vii. 16, 17). Andreas, pp. 213, 214. Bp. Andrewes, i. p. 315. The verb βάλλω, as the Latin *jacto*, is specially used in this sense. See Matt. viii. 6. 14; ix. 2, ἐπὶ κλίνης βεβλημένην. Lucet. ii. 34,

"Nec calidæ citius decedunt corpore febres,
Textilibus si in picturis ostroque rubenti
Jacteris, quàm si plebeis in veste cubandum est."

And the Catena (Cramer, p. 214) rightly explains the word by τὴν ἐπινοσόν, the bed of disease. Our Lord here first threatens the spiritual harlot and her paramours with sickness, and then with death, v. 23.

— τοὺς μοιχεύοντας μετ' αὐτῆς] those who commit adultery with her: those, that is, who are faithless to Me, and are seduced by her. On spiritual faithlessness, described in the Apocalypse as fornication and adultery, see below, xvii. 1—3. Compare the contrast in 2 Cor. xi. 2.

The literal Jezebel was a type of these false teachers in both respects; see above, v. 20.

The diseases consequent on literal harlotry are represented as a warning of the consequences resulting from spiritual fornication. In like manner, fire, the punishment of whoredom (Levit. xxi. 9), is, in the Apocalypse, the penalty of the harlotries of the corrupt Church (xviii. 8).

23. καὶ γινώσκονται] and all the Churches shall know that I am He Who searcheth reins and hearts: that is, Who seeth what is most secret. There is no article in the original, and it is not to be inserted in the translation; the sense is, "I search all reins and hearts."

Here is a reference to the pretended γνῶσις of these false Teachers; cp. on 1 John ii. 3. They professed to dive into secret mysteries (see v. 24), and thus they seduced Christ's servants. But the time was coming, when, through their punishment, all should know that it is Christ Who reads the secrets of hearts. Here is another assertion of His Divinity. Christ here adopts the words spoken by Almighty God Himself, describing His own Omniscience, and applies them to Himself. See Ps. vii. 9; xiv. 21. Cp. Jer. xi. 20; xvii. 10.

— κατὰ τὰ ἔργα] according to their works: and not according to their outward professions; another allusion to these false Teachers, who said that, provided a man had knowledge, he needed not do good works; and who subverted moral practice by their licentious doctrines, and even made libertinism a part of their religion. See on 2 Pet. ii. 2. Jude 14, 15.

24. οἷτινες οὐκ ἔγνωσαν τὰ βαθέα] So A, B, C; Elz., βάθη.

— τοῦ Σατανᾶ] as many as did not know the depths of Satan. A reference to the language of these false teachers. They promised to their votaries knowledge (γνῶσις; cp. 1 Tim. vi. 20. 2 Pet. i. 2. 5. 1 John ii. 3. Irenæus, i. 1), and professed to initiate them in its depths or profoundest mysteries, which they said were not to be fathomed by vulgar minds, or even by Apostles themselves (see on 2 Pet. ii. 2). Such language was used by the Gnostics, who called their mysteries "the depths of God." See Irenæus (ii. 22. 3), and Tertullian (adv. Valentin., c. 1).

Our Lord here sternly rebukes them, and condemns their so-called "depths of God" as "depths of Satan;" and He declares that ignorance of those depths is far more blessed than that vaunted knowledge which they promised to their hearers. The words ὡς λέγουσιν, "as they speak," refer to τὰ βαθέα, "the depths,"—a term often in the mouths of these false teachers. See A Lapide, Grotius, Wetst., Bengel, Herder, De Wette.

Or if, with other Expositors, the words "of Satan" are to be included in the quotation, then we must refer them to the Satanic mysteries into which these Gnostics pretended to initiate their hearers: and indeed some of their followers did not hesitate to adore the Evil One himself, such as the Ophites, or Serpent-Worshippers (Philast., Hær. 1), and Cainites (Ibid.). See Tillmont, ii. p. 21. 121—132. Ittig, p. 120. Oehler, p. 24; and note above, on 1 John iii. 12; and on Jude 11.

— οὐ βάλλω ἐφ' ὑμᾶς ἄλλο βάρος] I cast not upon you any other burden (cp. Acts xv. 28), but what ye have, that hold ye fast, until I am come. Here is a protest from Christ against all additions to the Faith "once delivered to the Saints." See above, Jude 3, and on Gal. i. 8, 9.

The word ἦξω signifies "I shall be come" (adereo). It not only bespeaks the Coming of Christ, but His Presence, to execute vengeance.

Observe the contrast between βάλλω here and in v. 22. I cast her into a bed of sorrow and death, but I do not cast any other burden upon you. There is judgment on the one side, and mercy on the other.

26. ὁ νικῶν—δώσω αὐτῷ] As to the structure of the phrase, compare vi. 8; vii. 2; ix. 12. 14; xx. 8.

— δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν] I will give him authority over the nations; that is, over heathens, as opposed to the true Israelites: I will give him authority over the heathen, whether they be false Teachers, such as this Jezebel, who would lead My servants to heathen worship and libertinism, by tempting them to eat sacrifices offered to heathen Idols; or whether they be heathen Persecutors; he will be enabled to prevail over them, and to break them in pieces like potters' vessels, with the iron rod of My Word, which I will put into his hands, and I will endue him with Power to use it. Ps. ii. 8, 9; below, xii. 5; xix. 15.

This is genuine ἐξουσία (authority), a word which was often in the mouths of those who made their Christian liberty to be a cloak of sin. See on 1 Cor. xi. 10. 1 Pet. ii. 16.

This word ἐξουσία expresses lawful dominion; others may usurp power (δύναμις); but it is only Christ, the King of Kings, Who invests His servants with rightful dominion. Here is a protest against those who imagine some other source of authority besides God. See above, on Rom. xiii. 1—3.

27. καὶ ποιμανεῖ] and he shall tend them with a rod of iron. Remark the oxymoron; He shall have the gentleness and love of a Shepherd for his flock (cp. below, vii. 17), but the pastoral crook will become a rod of iron in His hands, to shatter the potter's vessels of false doctrine: cp. xii. 5; xix. 15. He shall receive that Power from Christ, the true Shepherd-King: see Ps. ii. 9.

28. καὶ δώσω, κ.τ.λ.] and I will give to him the morning star, which puts to flight the night, and ushers-in the dawn: an emblem of the victory of Light over Darkness, and of the triumph of the children of light over those false Teachers who are like "wandering stars, to whom is reserved the blackness of darkness for ever" (Jude 13); and therefore a fit emblem of Him Who is the Day-Spring from on high (Luke i. 78), and brings life and immortality to Light, and Whose appearance at the Last Day will be like the Morning Star of Eternity, ushering in that Glorious Day which has no Evening: see xxii. 16.

a ch. 1. 4, 16, 20.
& 2. 1. & 4. 5.
& 5. 6.

b ver. 19
Matt. 24. 42, 43.
Luke 12. 39, 40.
1 Thess. 5. 2.
2 Pet. 3. 10.
ch. 16. 15.
c ch. 4. 4. & 6. 11.
& 7. 9, 13.

d Exod. 32. 32.
Ps. 69. 29.
Matt. 10. 32.
Luke 12. 8.
Phil. 4. 8.
ch. 13. 8.
& 20. 12. & 21. 27.

e ver. 14.
Job 12. 14.
1sa. 22. 22.
ch. 1. 18.

f ch. 2. 9.

III. ¹ * Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον· Τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας. Οἶδά σου τὰ ἔργα, ὅτι ὄνομα ἔχεις ὅτι ζῆς, καὶ νεκρὸς εἶ. ² Γίνου γρηγορῶν, καὶ στήρισον τὰ λοιπὰ, ἃ ἐμελλον ἀποθανεῖν· οὐ γὰρ εὗρηκά σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ Θεοῦ μου. ³ ^b Μνημόνευε οὖν πῶς εἴληφας καὶ ἤκουσας, καὶ τήρει καὶ μετανόησον. Ἐὰν οὖν μὴ γρηγορήσῃς, ἦξω ἐπὶ σέ ὡς κλέπτης, καὶ οὐ μὴ γνῶς, ποίαν ὥραν ἦξω ἐπὶ σέ. ⁴ ^c Ἀλλὰ ἔχεις ὀλίγα ὀνόματα ἐν Σάρδεσιν, ἃ οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν, καὶ περιπατήσουσι μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοι εἰσιν. ⁵ ^d Ὁ νικῶν, οὗτος περιβαλεῖται ἐν ἱματίοις λευκοῖς· καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς· καὶ ὁμολογήσω τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ Πατρὸς μου, καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ. ⁶ Ὁ ἔχων οὗς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

⁷ * Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον· Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖν τοῦ Δαυὶδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείσει, καὶ κλείει καὶ οὐδεὶς ἀνοίξει. ⁸ Οἶδά σου τὰ ἔργα· ἰδοὺ δέδωκα ἐνώπιόν σου θύραν ἀνεῳγμένην, ἣν οὐδεὶς δύναται κλείσαι αὐτήν, ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἠρνήσω τὸ ὄνομά μου. ⁹ ^f Ἰδοὺ δίδωμι ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν, ἀλλὰ ψεύδονται· ἰδοὺ ποιήσω αὐτοὺς ἵνα ἦξωσι καὶ προσκυνήσωσιν ἐνώπιον τῶν ποδῶν σου, καὶ γνῶσιν ὅτι ἐγὼ ἡγάπησά σε. ¹⁰ Ὅτι ἐτήρησας

CH. III. 1. τὰ ἑπτὰ πνεύματα] the Seven Spirits. See i. 4.

3. ἦξω] I shall be present. See ii. 25.

4. ὀνόματα] names; persons. See Acts i. 15; below, xi. 13. — οὐκ ἐμόλυναν τὰ ἱμάτια] did not defile their garments; their spiritual attire—in which they were clothed at their baptism, when they put on Christ,—see on Matt. xxii. 11, 12. Gal. iii. 27. Eph. iv. 24—and have not stained it with sin; Jude 23.

— ἐν λευκοῖς] in white raiment—the colour of Christ; vi. 2.

— ἄξιοι εἰσιν] they are worthy: by making a right use of the means of grace offered by Him Who is the Lord our Righteousness (see on 1 Cor. i. 30; and Rom. v. 21), and Who alone can make them worthy; cp. below, xxii. 14.

5. ἐκ τ. βίβλου τ. ζωῆς] from the book of life. See Phil. iv. 3.

7. ὁ ἀληθινός] the true, as opposed to counterfeits. 1 John v. 20.

— ὁ ἔχων τὴν κλεῖν τοῦ Δαυὶδ] He that hath the key of David. The Church of Philadelphia was infested by Judaizing teachers (see v. 9), who claimed to themselves the promises made by God to the Patriarchs and to Jerusalem. Christ here condemns them, and consoles the Church by declaring that He Himself has the key of David, as the Hebrew Prophets predicted of the Messiah, typified by Eliakim (Isa. xxii. 20—22, quoted here by Christ), and that He and He alone can open the door of the true Zion, and admit to David's house. He is David's Lord as well as David's Son (Ps. cx. Matt. xxii. 44). He is the Root as well as the Offspring of David (see below, xxii. 16). He, by the administration of the Holy Sacrament of Baptism, and by the preaching of His Holy Word, unlocks the door of His Church, and admits into His Household, which is the depository of all saving grace (see above, on Matt. xvi. 19). He in Whom all treasures of knowledge and wisdom are hidden (Col. ii. 3), opens those treasures to His people; He Who has the keys of the Gate of the Heavenly Jerusalem (v. 12), will admit His faithful servants to the privileges of its glorious citizenship (cp. Gal. iv. 26. Heb. xii. 22; below, xxi. 2. 10). Cp. above, Introduction, pp. 144, 145.

But the literal Jews, who boast of that name, are not really Jews (see on ii. 9), they are not true confessors of God; they are not "true Israelites," they are not "the Israel of God" (Gal. vi. 16), are not children of "faithful Abraham" (see Rom. ii. 28, 29; ix. 6, 7); they are not subjects of David's Kingdom and members of his household; they are not children of Zion; they are indeed a Synagogue—but it is a synagogue of Satan (cp. ii. 9). They who call themselves children of the kingdom, but do not own Christ as their King, will be thrust out of the Kingdom into outer darkness, where shall be weeping and gnashing of teeth (Matt. viii. 12; xxii. 13. Luke xiii. 28).

8. ἰδοὺ δέδωκα ἐνώπιόν σου θύραν ἀνεῳγμένην] behold, I have given before thee a door opened, which no one is able to shut. Observe, the door is said to be given, given by Christ; and it is an opened door, that is given by Him; cp. on v. 20.

The Judaizing false Teachers affirmed that they themselves had the key of knowledge (Luke xi. 52), and that unless men complied with their requirements they were excluded from God's household and from participation in the privileges of His covenant. This exclusive spirit had been censured by St. Paul, describing their arbitrary usurpations over men's consciences, in his Epistle to the Galatians—their will is "to exclude you" (Gal. iv. 17). And now Christ, Who has the key of David, affirms that He has opened the door to the Gentile Christians of Philadelphia, and that no one can shut it against them. Christ is the Door (John x. 7. 9); and unless these Judaizing Teachers repent, and consent to enter by this one Door, they, who would exclude others, will be shut out from the kingdom of heaven. See preceding note.

St. John's scholar, S. Ignatius, in his Epistle to the Church of Philadelphia, supplies the best commentary on these words of Christ to the same Church. "If any one preaches Judaism, do not ye hearken to him. It is better to receive Christianity from one who is circumcised, than to receive Judaism from one who is uncircumcised. Unless they preach Jesus Christ, they are mere pillars and tombs of the dead, on which the names of men are inscribed" (Ignat. ad Phil. c. 6).

Compare this with what our Lord says here,—He that overcometh, I will make him a pillar in the Temple of My God, and will write upon him the name of My God, and the name of the city of My God, the new Jerusalem, which cometh down from heaven, and My new Name.

S. Ignatius adds, in his Epistle to Philadelphia (c. 9), "The Priests (i. e. of the Old Law; see Bp. Pearson there, p. 419) were good; but better is He Who is the High Priest, Who is entrusted with the true Holy of Holies, Who alone has the charge of the hidden things of God."

Compare our Lord's words here concerning Himself,—Thus saith the Holy One and the true, Who hath the key of David: v. 7.

S. Ignatius then proceeds; "Christ alone is the Door to the Father, the Door through which Abraham, and Isaac, and Jacob, and the Prophets, and the Apostles, and the Church, enter in; all these are thus joined together into unity with God. The holy Prophets preached Christ (cp. there, cap. 5), and the Gospel is the Consummation of Incorruption."

These allusions indicate that the language of the Apocalypse was familiar to S. Ignatius; and they are precisely such as might have been expected from one who was a scholar of St. John, and a Bishop of the Asiatic Church. They also confirm the evidence of the genuineness of the Ignatian Epistles themselves. Cp. the remarks of Mr. J. C. Knight on the Apocalypse, Lond. 1842, pp. 12—15.

9. ἵνα ἦξωσι] that they may come and bow down before thee; quoted from Isa. xlix. 23; lx. 14.

— ἡγάπησά σε] I loved thee: see i. 5. Our Lord uses the

τὸν λόγον τῆς ὑπομονῆς μου, καὶ γὰρ σὲ τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. ¹¹ Ἔρχομαι ταχύ· κράτει ὁ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου. ¹² Ὁ νικῶν ποιήσω αὐτὸν στῦλον ἐν τῷ ναῷ τοῦ Θεοῦ μου· καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ Θεοῦ μου, καὶ τὸ ὄνομα τῆς πόλεως τοῦ Θεοῦ μου, τῆς καινῆς Ἱερουσαλὴμ, ἡ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν. ¹³ Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

g Phil. 4. 5.
ch. 1. 3. & 2. 25.
ch. 22. 7, 12.
h 1 Kings 7. 21.
Gal. 4. 26.
Heb. 12. 22.
ch. 2. 17.
& 21. 2, 10.
& 22. 4.

¹⁴ Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ ἐκκλησίας γράψον· Τάδε λέγει ὁ Ἀμὴν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινὸς, ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ. ¹⁵ Οἶδά σου τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ οὔτε ζεστός· ὄφελον ψυχρὸς ἢ ζεστός· ¹⁶ οὕτως, ὅτι χλιαρὸς εἶ, καὶ οὔτε ζεστὸς οὔτε ψυχρὸς, μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου. ¹⁷ Ὅτι λέγεις, Πλούσιός εἰμι καὶ πεπλούτηκα, καὶ οὐδενὸς χρείαν ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ ἐλεεινὸς, καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός, ¹⁸ συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπτρωμένον ἐκ πυρὸς, ἵνα πλουτήσῃς, καὶ ἱμάτια λευκὰ, ἵνα περιβάλῃ καὶ μὴ φανερωθῇ ἡ αἰσχύνῃ τῆς γυμνότητός σου, καὶ κολλούριον ἐγχρίσαι τοὺς ὀφθαλμούς σου, ἵνα βλέπῃς.

1 Col. 1. 15.
ch. 1. 5, 6.
& 3. 7.

k 1 Cor. 4. 8.

1 2 Cor. 5. 3.
ch. 7. 13.
& 16. 15. & 19. 8.

word φιλῶ below, in v. 19: cp. note there, and above, on John xxi. 15, 16.

10. τοὺς κατοικοῦντας ἐπὶ τῆς γῆς] *those who dwell on the earth*; a phrase frequently used in the Apocalypse to characterize *earthly men*, who "set their affections on things on the earth, and not on things above." See on i. 7, and vi. 10. 15; xi. 10; xii. 12; xiii. 8. 14; xiv. 6; xvii. 2. 8: and cp. note above, on Luke xxi. 35.

11. ἵνα μηδεὶς] *that no one take thy crown*: a remarkable text, which some have interpreted as if there were a certain number of crowns, which, if some forfeited, others would receive. See *Augustine*, de correptione, c. 39.

It rather shows—what is evident from other Scriptures—that God willeth "all men to be saved." God has a crown for every one; and no man can lose his *own crown*, but by his *own fault*. See above, on 1 Tim. ii. 4; and 1 Cor. viii. 11; and Heb. ii. 9; and 2 Pet. ii. 1; and *Introduction* to the Epistle to the Romans, pp. 194—198.

It is also cited by the Fathers as showing that men may fall from grace. See above, iii. 5. *Cyprian*, de Hist. Eccles. p. 478.

12. ποιήσω αὐτὸν στῦλον] *I will make him to be a pillar in the temple of my God*. The Lamp in the Temple at Jerusalem was removed, and the Lamp of any Church on earth may be removed (see ii. 5), but he who overcometh shall be like a *Pillar fixed* in the Temple of God in the heavenly Jerusalem.

The reference here is probably to the *two Pillars* in the Temple of Solomon (2 Chron. iii. 17. 1 Kings vii. 21), which were called *Jachin* (יָכִין, *he will establish*), and *Boaz* (בּוֹאֵז, *in him is strength*); both names signifying *permanence*; both therefore aptly symbolizing the elect saints of God in the Temple of the Church glorified. Compare Jer. 1. 18. Gal. ii. 9.

In the ancient Temples also of Asia, to which St. John wrote, and of Greece, Pillars of temples were often sculptured in *human shape*, such as the Caryatides or Canephore now standing in the Erechtheum at Athens, and the Atlantes, Telamones, and Persæ, of which some specimens are still visible at Pompeii, and are represented in the paintings on the Baths of Titus at Rome.

Observe the adaptation of the promise and reward to the work done. *Hold fast* what thou hast, in the Church on earth; and thou shalt be a pillar *set fast* in the Temple of God.

— ἐπ' αὐτόν] *upon him*: upon his forehead, ix. 4; xxii. 4.

— καινῆς Ἱερουσαλὴμ] *of the New Jerusalem*. The old, literal, Jerusalem had been laid waste by the armies of Rome, and the literal Israel had been scattered abroad throughout the world. But Christ comforts all *true Israelites* with the assurance that there is now every where, in all parts of the earth, and in all ages of the world, *another Jerusalem*, a *new Jerusalem*, the Christian Sion, in which the true Israelites, wherever they may be dispersed, may find a home. See *Introduction* to 1 Peter, p. 37, and above, pp. 144, 146.

This Jerusalem is also the *new Jerusalem* in another sense, because it is the royal city of Him Who "makes all things new" (xxi. 3), and in Whom, as the Second Adam, the new regenerate race of mankind has its Father: for whosoever is in Christ, is

"a new creature; old things passed away, all things have become new" (2 Cor. v. 17. Cp. 1 John ii. 8. 2 Pet. iii. 13).

In his Gospel St. John never uses the form Ἱερουσαλὴμ, but always Ἱεροσόλυμα. In the Apocalypse he never uses the form Ἱεροσόλυμα, but Ἱερουσαλὴμ.

He thus seems to mark the difference between the *old* and *new Jerusalem*, even by the sound of the name itself; and he appropriates the *Hebrew* form to the *new* or *Christian Sion*, in order to remind both Christians and Jews that the *faithful members of Christ* the Son of David throughout the world, without respect to race, are now become the only *real Jews*, the *true Israel of God*.

— ἡ καταβαίνουσα] On the grammatical anomaly (such as frequently occurs in the Apocalypse), see ii. 20, and below, v. 11.

14. ὁ Ἀμὴν] *The Amen*. See *Bp. Andrewes*, v. 471.

— ὁ μάρτυς] *the true and faithful Witness*, who witnessed before Pontius Pilate a good confession (1 Tim. vi. 13). This is He that came by Water and Blood, and there are three that *bear Witness* on earth, the Spirit, the Water, and the Blood. 1 John v. 8.

— ἡ ἀρχὴ τῆς κτίσεως] *the Beginning of the Creation*. Not as the Arians erroneously taught, the first of God's creatures, but the uncreated Beginning and energizing Agent of Creation. See here *Andreas*, *Arethas*, *Vitranga*, *Hengstenberg*, and above, on Col. i. 15; and cp. above, i. 8, and xxii. 13. Christ calls Himself *the beginning* of the Creation of God, in this Epistle, specially to the Laodiceans, in order that they may not rely on *themselves*, or look for any good thing except from *Him*. He therefore counsels them to buy of *Him* (v. 18). And there may be some reference to the false teaching of those at *Laodicea* and other places of Phrygia, who substituted *Angels* as *Creators* and *Mediators* in the place of Christ. See above, on Col. ii. 8.

15. ὄφελον] *would that thou wert cold or hot*. On this use of ὄφελον, see 1 Cor. iv. 8. 2 Cor. xi. 1, and Gal. v. 12. It does not here express an *absolute* wish, but a *relative* one. *Rather* than that thou wert *lukewarm* I would that thou wert cold or hot. Heathen ignorance is *better* than Christian indifference (Luke xii. 48. Cp. xxiii. 34. 1 Tim. i. 13). There is more hope of acting on those who have no knowledge of the Gospel, than on those who have a little knowledge, and are self-satisfied in it. This is more fully explained by what follows: "Thou sayest, I am rich, and have need of nothing, and knowest not that thou art *the* wretched one."

17. ὁ ταλαίπωρος] *the wretched one*. Observe the article. He who is spiritually poor, and yet imagines himself to be rich, is specially *the* wretched one: because, not knowing his own need, he does not resort to Him Who alone can give him the true riches.

A strong testimony from Christ against the delusive doctrine of those who allege that *personal assurance* is the essence of Faith. Contrast the case of the Centurion (Luke vii. 6), and of the Publican (xviii. 14), whom Christ Himself commends.

18. κολλούριον] *eyesalve*. A word probably derived from κολλύρα, a little round cake; in which form the eyesalve was made. See *Weiststein*. Hence the Latin "*collyrium*," *Horat.* 1 Ep. i. 29, "*collyria lippus inungi*," where the construction is the same as here. *Juvenal*, vi. 577.

m Job 5. 17.
Prov. 3. 11, 12.
Heb. 12. 5, 6.
James 1. 12.
n Cant. 5. 2.
John 14. 21, &c.
o Matt. 19. 28.
Luke 22. 30.
1 Cor. 6. 2.
2 Tim. 2. 12.
ch. 2. 26, 27.
p ch. 2. 7, 11, 17.
& 3. 6, 13.

19 ^m Ἐγὼ ὅσους ἐὰν φιλῶ, ἐλέγχω καὶ παιδεύω· ζήλευε οὖν, καὶ μετανόησον. 20 ⁿ Ἰδοὺ ἔστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἐάν τις ἀκούσῃ τῆς φωνῆς μου, καὶ ἀνοίξῃ τὴν θύραν, καὶ εἰσελεύσονται πρὸς αὐτὸν, καὶ δειπνήσω μετ' αὐτοῦ, καὶ αὐτὸς μετ' ἐμοῦ. 21 ^o Ὁ νικῶν, δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς καὶ ἐνίκησα, καὶ ἐκάθισα μετὰ τοῦ Πατρὸς μου ἐν τῷ θρόνῳ αὐτοῦ. 22 ^p Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

a ch. 1. 10.

IV. 1 ^a Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἀνεῳγμένη ἐν τῷ οὐρανῷ· καὶ ἡ φωνὴ ἡ πρώτη, ἣν ἤκουσα, ὡς σάλπιγγος λαλούσης μετ' ἐμοῦ, λέγων, Ἀνάβα ὧδε, καὶ δείξω σοι ἃ δεῖ γενέσθαι μετὰ ταῦτα. 2 ^b εὐθέως ἐγενόμην ἐν Πνεύματι· καὶ ἰδοὺ, θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τὸν θρόνον καθήμενος· 3 καὶ ὁ καθήμενος ὅμοιος ὀράσει λίθῳ ἰάσπιδι καὶ σαρδίῳ· καὶ ἱρις κυκλόθεν τοῦ θρόνου ὅμοιος ὀράσει σμαραγδίνῳ.

b Ezek. 1. 26.
& 10. 1.
ch. 1. 10.

19. φιλῶ] *I dearly love.* See above, v. 9.

A tenderer word than ἀγαπῶ, and making this sentence still more emphatic than ἀγαπῶ would do. Some of those whom the world regards as most wretched, are God's darlings. And some of the World's darlings are "the wretched ones" in His sight.

20. ἰδοὺ ἔστηκα ἐπὶ τ. θύραν] *Behold, I stand at the door and am knocking.*

In all such sentences as that which St. John's Revelation hath, "*I stand at the door and knock*," the Pelagians' manner of construction was, that *to knock* is the free external offer of God's grace; to *open* is the work of *natural will*, by itself accepting grace, and so procuring or deserving whatsoever followeth. But the Catholic exposition of that, and all such sentences was, that *to stand and knock* is indeed a work of outward grace, but *to open* cometh not from man's will without the inward illumination of grace, whereupon afterwards ensueth continual augmentation thereof; not because the first concurrence of the will itself with grace, much less without, doth *deserve* additions after following; but because it is the nature of God's most bountiful disposition to build forward where His foundation is once laid. The only thing the Catholic Fathers did blame, was the error of them who ascribed any laudable motion, or virtuous desire tending towards heavenly things, to the *naked liberty of man's will, the grace of God being severed from it.* Hooker, book v. Appendix i. vol. ii. p. 687.

— δειπνήσω μετ' αὐτοῦ] *I will sup with him.* See John xiv. 23. These promises express the love of Christ for His spouse the Church. Compare the words of the Bridegroom, Cant. v. 2. "It is the voice of my beloved that *knocketh*, saying, Open to me, my sister, my love."

21. καθίσαι] *to sit with Me in My throne.* Observe the preposition *ἐν*, in (not *ἐπὶ*, upon), here twice, the only two places where this preposition is used with *θρόνῳ* in the N. T., whereas *ἐπὶ* is used with other cases of *θρόνος* often. See Matt. xix. 28; xxv. 31. Rev. iv. 2. 9; v. 1. 7. 13; vi. 16, and passim.

This preposition *ἐν* appears to intimate admission *into* and session *in the same* throne; whereas *ἐπὶ* represents the act of taking a seat *upon a separate* throne.

I will grant to him to sit with Me in My throne. This is the climax and the consummation of glory. See above, on ii. 7.

There is a reference here also to the bliss and glory of the Church as the Queen at the right hand of her Lord and King. See Ps. xlv. 10. Cp. above, pp. 123, 124.

CH. IV.] St. John sees heaven opened, and is called up into heaven. He is in the Spirit, and beholds the THRONE of God in heaven, and the Four-and-twenty Elders round about the Throne; sitting in white garments and wearing crowns of gold; and in the midst of the Throne, and round about the Throne, the Four-and-twenty Living Creatures; and when the four Living Creatures sing the Trisagion to the BLESSED TRINITY, the Four-and-twenty Elders fall down and worship.

1. εἶδον] *I saw*: not "*I looked*," the vision was revealed to him, he did *not* look for it.

— μετὰ ταῦτα] *after these things.* These words connect this Vision with St. John's age: whence it appears that the Four-and-twenty Elders and Four Living Creatures do not represent the Church Triumphant in that future heavenly glory, which will not be consummated till the end of time. See below, vv. 4—8.

— θύρα ἀνεῳγμένη] *a door opened in heaven.* Observe here

the perfect participle, the door had been opened and was *standing open*. The veil of the heavenly Holy of Holies had been removed by Christ (Heb. x. 19, 20), and heaven was laid open to the view. There is a comparison, and yet a contrast, between the heavenly Temple, and that which had existed upon earth during the Levitical dispensation, when the way into the Holiest had not yet been made manifest. Heb. ix. 8.

In this heavenly Temple, the Throne of God—which had been typified by the Ark and Mercy Seat in the Holiest Place—is visible; and the *Sea and Seven Lights*, which are allusive to the Molten Sea in Solomon's Temple (1 Kings vii. 23), and to the Seven-branched Lamp which stood in the Holy Place, and symbolized the Church, and was at some distance from the Mercy Seat of the Divine Throne in the Holy of Holies (see *Lightfoot*, p. 2055), are here *brought near* to the Throne of God, v. 6. For "we, who were formerly *afar off*, are now made nigh to God by the blood of Christ." Eph. ii. 13.

— ἡ φωνὴ ἡ πρώτη—λέγων] *the first voice speaking.* So the best MSS. and Editions. Remark the connexion of the *masculine* participle (λέγων), "speaking," with the feminine substantive "voice." The voice is personified into the speaker. Compare the similar construction, where the laws of grammar are made to give way to the powerful emotion in the writer's mind, v. 11; xi. 15; xix. 14. *Winer*, § 59, p. 466.

— ἀνάβα ὧδε] *Come up hither*;—*immediately I became in the Spirit.* The Evangelist being called up into heaven was in the Spirit; and being inspired by the Holy Ghost, he was transported into heaven, as the Apostle St. Paul in his "visions and revelations of the Lord," was caught up into the third heaven. 2 Cor. xii. 2.

3. καὶ ὁ καθήμενος κ.τ.λ.] *and he that sitteth on the throne like in sight to a Jasper-stone and a Sardine.* He Who *sitteth* is the TRIUNE GOD (see v. 8). This opinion is not invalidated by the fact that the Lamb is in the midst of the Throne (v. 6), and takes the sealed Roll from Him that *sitteth* on the Throne (v. 7). It is well observed by *A Lapide* here, that "the Son as *Man* can well be said, especially in a sublime Vision like this, to come to God." Our Lord's words on the Cross, Matt. xxvii. 46, and Heb. x. 6, are addressed to the Triune God. Compare the vision of Daniel, vii. 13, where the Son of Man comes to the Ancient of Days.

St. John declares in his Gospel (xii. 41) that the parallel Vision in Isaiah (vi. 1—3), which also contains the *Trisagion*, was a vision of the glory of *Christ*; and it was the glory also of the *Father* and of the *Holy Spirit*. See note above on John xii. 41, and the note on Col. i. 19. Cp. note below on v. 1.

— ὁ καθήμενος ὅμοιος ὀράσει κ.τ.λ.] *He that sitteth is in sight like the Jasper and the Sardine Stone.* The Jasper is called *κρυσταλλῖνον*, "like crystal," in xxi. 1; and it is the superstructure of the heavenly City (xxi. 18), and the first of the Twelve Stones, which represent the Apostles of the Lamb (xxi. 14. 19).

Jasper was of various colours, purple, blue, green, and distinguished by its brilliancy and beauty (*Plin.* xxxvii. 5), and almost always veined with white. Compare the treatise of *S. Epiphanius* on the Twelve oracular Gems on the pectoral of the High Priest, where the *Jasper* was the sixth (Exod. xxviii. 19; xxxix. 9); and see *Corsi*, *Pietre Antiche*, p. 137. Rom. 1828.

The *Sardine* stone is red, somewhat fiery and like blood, something similar to *Cornelian*. See *S. Epiphanius* l. c., de lapide Sardio, and *Corsi*, *Pietre Antiche*, pp. 159, 160.

The *Jasper* (says *Victorinus*) is like *water*; the *Sardine* is like *fire*; and thus these stones seem to represent God's Majesty

4 Καὶ κυκλόθεν τοῦ θρόνου θρόνοι ἑκοσι τέσσαρες· καὶ ἐπὶ τοὺς θρόνους

and Justice as seen in His Judgments: that of the Flood, and that of the Fire of Sodom and the Last Day.

Or rather, the union of these two colours, the one of a brilliant and lively hue, the other of a deeper fiery and darker hue, may perhaps be designed to symbolize the union of Mercy and Glory, with Justice and Majesty in the Godhead, especially in the Gospel Dispensation. (Rom. iii. 26.) Similarly there is a combination of brightness and fire in Ezekiel's Vision (Ezek. i. 4), which also displays the Rainbow (i. 28). And this is illustrated by what follows.

— καὶ ἵρις] and a Rainbow, like unto an Emerald, round about the throne. On the gender and declension of the adjective ἵριος, see Winer, G. G. § 11, p. 64. Cp. Luke ii. 13. Acts xxvi. 19. 1 Tim. ii. 8, 9.

The Rainbow, composed by the joint influences of shower and sunshine, is an emblem of Divine severity blended with Divine Love; a symbol of the dark shower of Divine Judgment illumined by the bright beams of Divine Mercy. Compare the Vision of Ezekiel, i. 28. The Bow is a Record of the Deluge, in which the world was drowned for sin, and speaks of sunshine after storm; and of the Divine Promise that the world should never more be destroyed by water: and yet it is also a silent memento of another Judgment, by fire (see Gen. ix. 13—16, and on 2 Pet. iii. 7).

The LXX never use the word ἵρις, but τόξον, perhaps for fear lest a confusion might arise in their reader's mind between it and the Iris of ancient Mythology. And the τόξον is a weapon of war, below, vi. 2.

The word ἵρις occurs again in this book as the characteristic of the Divine Presence in Christ, x. 1. And the Rainbow, formed of sunshine and rain, and also the emblem of Hope, has a fit place in this Vision of the heavenly Church, after the Gospel Dispensation, in which the dark cloud of men's sinful Nature is irradiated by the beams of the Sun of Righteousness (Mal. iv. 2), in the Incarnation of Christ, by which man is reconciled to God, and "Mercy and Truth meet together, Righteousness and Peace kiss each other." Compare the exposition of Aug. (?), who says that "the Bow appears in the cloud when the rain-fraught cloud is illumined by the beams of the sun. So, when the Sun of Righteousness, Who is Light Eternal, irradiated our human nature, then the Bow appeared in the cloud, for the World was reconciled to God, and has Hope of Salvation and heavenly Peace."

The σμαράγδος, Emerald, of a bright green colour, and one of the most brilliant of gems (Plin. xxxvii. 5. Theophrast. de Gemmis, § 44), is the fourth foundation-stone of the heavenly City (xxi. 19), and the third in the pectoral of the High Priest. (Eph. i. c.) How different from this Vision of Mercy and Love was the use made of the Emerald by two Emperors of Rome in the age of St. John, in the earthly capital of the world! It is related of Nero that he used the emerald as a specular lens, wherewith he might view with greater delight the bloody conflicts and agonizing struggles of the Roman gladiators in the arena. Plin. l. c. The same is probably true of the Emperor Domitian. One emerald was called Neronian, another Domitian. Corsi, p. 186.

4—8. καὶ κυκλόθεν] and round about the throne twenty-four thrones (θρόνοι, cp. v. 1. 6, 7), and upon the thrones I saw the (τοὺς) twenty-four Elders sitting, clothed in white raiment, and on their heads crowns (στέφανους, i. e. crowns of victory, see vi. 2) of gold.

And out of the Throne proceed lightnings and voices and thunders.

And seven Lamps of fire burning before the Throne, which are the Seven Spirits of God.

And before the Throne, as it were, a sea of glass like crystal.

And in the midst of the Throne, and round about the Throne, four Living Creatures (ζῶα) full of eyes, before and behind. And the first Living Creature like a Lion, and the second Living Creature like a Calf, and the third Living Creature having the face of a Man, and the fourth Living Creature like an Eagle flying. And the four Living Creatures, each of them having six wings, and they have no rest night or day, saying, Holy, Holy, Holy.

As to the translation of this passage, it must first be observed—

(1) That whereas our Authorized Version often introduces the *past* tense in the rendering of it (e. g. "one *saw*," v. 2; "He *that saw was*," v. 3; "about the Throne *were*, and they *had* crowns of gold, and voices *proceeded*," v. 5; and "there *were* seven lamps and there *was* a sea; and the first beast *was* like," &c.); in no instance does St. John use a *past* tense here. The Vision represents the Everlasting Glory of God, and the ever-present Adoration of Heaven.

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(2) The Authorized Version renders the word ζῶα by *beasts*.

But the translation *Living Creatures* is to be preferred on many accounts. It is more accurate, as declaring the *life* (ζῶη) in these heavenly beings, and as identifying them with the *Living Creatures* in the parallel Vision of Ezekiel, where they are called ζῶα by the LXX (Ezek. i. 20; x. 15. 17. 20), the rendering of the Hebrew חַיִּי (hayyoth), *living creatures*, which are all collected into one חַיָּה (hayyah), *living creature* (Ezek. i. 20), a name connecting them with the Ever-Living One, Jehovah Himself, and with Christ who is ὁ ζῶν, "the Living One, and the Author of life." (John i. 4. Rev. i. 18.) And it obviates the confusion which, by the use of the word *Beasts*, might arise between these heavenly Animals and the mystical Beasts (θηρία) in chapter xiii. 1. 11, which are *opposed* to the Lamb, Ἀρνίον, i. e. to Christ (xvii. 14); whereas the *Lamb* is here in the *midst* of these *Living Creatures*, and they adore Him (v. 6. 14).

What then is meant by the TWENTY-FOUR ELDERS and by the FOUR LIVING CREATURES?

They do not represent *men* in their human character and individuality. The vision is in *heaven*: and the time to which it refers is prior to the Day of Judgment, and these beings are *seated in glory in heaven*. But no man will be in heaven before the General Resurrection (see on Luke xvi. 22, and xxiii. 43). Indeed St. John himself here represents the souls of holy men as still *under the altar* praying for the coming of Christ, and for the consummation of their bliss and glory (see vi. 9). They are not yet *seated* in glory.

Some Expositors have supposed that the Living Creatures represent *men*, because they say to the Lamb, "Thou, O Lord, hast redeemed *us* to God by Thy blood out of every kindred and tongue, and people, and nation, and hast made *us* unto our God Kings and Priests, and we shall reign on the earth" (v. 9, 10).

But this translation, found in our Authorized Version, is grounded on incorrect readings of the Original.

The genuine text, as restored by Lachmann and Tischendorf and others, does not admit the word *us* after "redeemed," and has the word "*them*" instead of "*us*" after "made," and instead of "*we shall reign*" it reads "*they reign*," thus marking the difference between *men* and the *Living Creatures* and *Elders*. See note, v. 9, 10.

Thus the words of St. John do in fact declare, that these *Living Creatures* and *Elders* are *not men*; and this is one of the many passages in the Apocalypse where the sense has been cleared up in modern times by more accurate collations of ancient Manuscripts.

Nor do these *Elders* and *Living Creatures* represent *Angels*. They are expressly distinguished from Angels in v. 11, and vii. 11. The *Living Creatures* and *Elders* are also distinguished from *men* and from *Angels* in v. 14, where they are represented as saying the *Amen* to the Hymn of Praise sung by all *men* and *Angels*.

What then do they represent?

The answer may be given in the words of the Psalmist, "Thy Word, O God, endureth for ever;" or, as the Original expresses it, "stands for ever," "is settled for ever," in *heaven*. Ps. cxix. 89.

It is probable that the *Four-and-Twenty Elders* represent the *Four-and-Twenty Books* of the Old Testament; and the *Four Living Creatures* represent the *Four Gospels*.

In behalf of this opinion it may be remarked, that the *Elders* are introduced as forming a definite and well-known body: though they had not been mentioned before, St. John calls them here "*the Four-and-Twenty*."

Now, the Hebrews call the Old Testament by this name, "*The Twenty-Four*." It is the title prefixed to their Bible even to this day. See Hottinger, Thes. Philog. 1659, p. 101, who says, "The Old Testament is called by the Jews '*The Twenty-Four*,'" —תנ"ך עשרים וארבעה *Viginti quatuor*. "Tot enim Veteris Testamenti sunt libri Canonici; Galat. de Arcan. Cathol. Ver. lib. i. c. 1. Præfigitur hoc nomen, ut plurimum, fronti Bibliorum Hebraicorum et impressorum, et manuscriptorum. Observa autem I. libros Canonicos Veteris T. ab ipso Synedrio magno in 24 Volumina distributos. Buxtorf. Comm. Masor. c. xi. *El. Lev.* Præfat. iii. in lib. Mas. hammas. *Rivet.* Isag. S. Scr. p. 501. Atque hinc præsens nomen Bibliis Sacris impositum. Obtinuit autem hic Veteris T. librorum numerus tempore etiam Hieronymi."

τοὺς ἑξκοσι τέσσαρας πρεσβυτέρους καθήμενους, περιβεβλημένους ἐν ἱματίοις λευκοῖς, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς.

The Books of Moses.	{ Genesis, Exodus, Leviticus, Numbers, Deuteronomy. }	V.
Five Books of the former Prophets.	{ Joshua, Judges, Ruth, Samuel I. and II., Kings I. and II. }	V.
Books of the Prophets.	{ Isaiah, Jeremiah, Lamentations, Ezekiel, The Book of the Twelve Lesser Prophets. }	V.
The Hagiographa.	{ The Psalms, Proverbs, Ecclesiastes, or The Preacher, The Song of Solomon, The Book of Job, The Book of Daniel, The Books of Ezra and Nehemiah, The Book of Esther, The Books of Chronicles, I. and II. }	IX.

Total, XXIV.

This exposition of the meaning of the *Twenty-Four Elders* in this Version dates from the third century after Christ. It is given in the Commentary of *Victorinus*, Bishop of Pettau, who says, "*Veteris Testamenti sunt Libri qui accipiuntur Viginti Quatuor*," and is confirmed by *S. Jerome*, who, more than any of the Fathers, was conversant with the Hebrew opinions concerning the Old Testament; and says that "the *Twenty-Four Books* of the Old Testament are represented in the Apocalypse of St. John under the figure of the *Twenty-Four Elders*, adoring the Lamb" (*Jerome*, Prolog. Galeat. tom. i. p. 318, sqq., ed. Paris, 1693); and, speaking of certain Apocryphal books, he says that they are not "admitted among the *Four-and-Twenty Elders*" (in *Ezram*, i. p. 1106). The same interpretation is adopted by *Primasius*, Bishop of Aduarnum, "We receive *Twenty-Four Books* of the Old Testament as the *Twenty-Four Elders* sitting on their thrones;" and by *Ambrosius Anserius* (*Bibl. Patr. Mar. xiii. p. 464*), and by the Venerable *Bede* and *Haymo*, Bishop of Halberstadt, in their Commentaries on the Apocalypse.

These *Four-and-Twenty Books* may fitly be called *Elders*, as belonging to the older dispensation. Compare Heb. xi. 2, where the word *elder* is used in that sense. And they may well be represented as enshrined here in the *heavenly Temple*, as the *Two Tables* of the old Covenant were in the *Holy of Holies* in the Ark (*Exod. xxv. 21. Deut. x. 2. 5. Heb. ix. 4*), and as the *Five Books of Moses* were, by the side of the Ark (see *Deut. xxxi. 9. 24-26. Josh. xxiv. 26*), which was the Throne of God (*Exod. xxv. 18-22. Num. vii. 89. 1 Sam. iv. 4. 2 Sam. vi. 2. Ps. lxxx. 1; xcix. 1*).

Fitly also are they represented as *seated on thrones*, indicating the *permanence* of God's Word, which will remain when heaven and earth have passed away (*Isa. xl. 8. Matt. xxiv. 35. Luke xvi. 17*). The "Word of the Lord endureth for ever" (*1 Pet. i. 25*), and by it the World will be judged at the Last Day (*John xii. 48*). And well are they displayed as bearing crowns of *Victory*; for though the World may rebel against God's Word, yet it will triumph over all its opponents. See below, on xi. 11, 12.

In confirmation of this exposition it may be observed, that one of the main purposes of the Apocalypse is to console and strengthen the faithful who might otherwise be shaken in their faith by the indignities which the Word of God was to endure at the hands of evil men, some denying its Inspiration, some withholding it from the people, and adding the *Apocrypha* as of equal authority to the Old Testament, others setting at nought its precepts, and violating its laws, and defying its judgments.

Observe also, the *Twenty-Four Elders* are represented as sitting on *thrones* even by the side of the Triune God (v. 4). They have therefore a *divine* character. And yet they are also represented as *falling down* and casting their crowns before His Throne (v. 10). They have therefore also a *human* element. And in accordance with this union *Ezekiel* describes the Living Creatures as having a "*man's*" hands under their wings (i. 8; x. 8. 21). Such is Holy Scripture. The Spirit who speaks in Scripture is Divine, but the instrument used by Him is human. Scripture has divine wings, but it has a *man's* hand under its wings. It is the Voice of God to the world; but it is also the Voice of Man ascribing all praise to God.

This Interpretation is further confirmed by the combination here and in other parts of the Apocalypse of the *Four-and-Twenty Elders* with the *Four Living Creatures*. See here and v. 14; vii. 11; xiv. 3; xix. 4.

The *FOUR LIVING CREATURES* have been generally supposed by Ancient Expositors to signify the *FOUR GOSPELS*.

This Interpretation comes from the school of St. John him-

self. It is found in the writings of *S. Irenæus*, the scholar of S. Polycarp, the disciple of St. John. Christ is "the Divine Word," says *S. Irenæus* (III. ii. 8), "who is the Creator of all, and sitteth upon the Cherubim, and holds all things together; Who, having been manifested to men, gave us the *quadriform Gospel*, which is held together by one Spirit; as David, praying for His Advent, says, 'Thou that sittest above the Cherubim show Thyself' (*Ps. lxxx. 1*). For the Cherubim of Ezekiel have four faces, and their faces are emblems of the Son of God. For the first *Living Creature* (says St. John) is like a *Lion*, and shows Christ's royal character; the second is like a *Calf*, and shows His sacrificial and priestly office; and the third has the face of a *Man*, and shows His Advent in our human nature; and the fourth like an *Eagle flying*, shows the gift of the Spirit flying down and lighting on His Church. And the Gospels all harmonize with each other; and Christ sitteth upon them . . . And thus the *Living Creatures* are *Quadriform*, and *Quadriform* also is the *Gospel*."

This exposition derives light from the consideration that while in the parallel vision of *Ezekiel*, each of the four Living Creatures is represented as having the face of a *Lion*, a *Calf*, a *Man*, and an *Eagle*, in the Vision of St. John, the first Living Creature is described as like a *Lion*, the second as a *Calf*, the third as a *Man*, the fourth as an *Eagle*. This is applicable to the Gospels. Each has a character of its own; one Gospel describing more minutely the Royal Office, another the sacrificial character of Christ, another displaying His human Nature more clearly, and another exhibiting His Divine; and yet each of the four Gospels presents Christ as King, and Victim, and Priest, and as Man and God. As *S. Gregory* says (on *Ezekiel*), "Whatever is in one Gospel is in all the four, for all proclaim One Christ, God and Man. And yet each Gospel has its own character; and so the Living Creatures, each according to their own special purpose, preach Him Who is Man by being born for us, a *Calf* by dying for us, a *Lion* by rising in triumph, and an *Eagle* by His Ascension into heaven." And *S. Victorinus* says, in the third century, "that these evangelical declarations of God's Spirit are four and yet one, because they proceed from one Divine Source, like the four Rivers of Paradise flowing from one head" (*Gen. ii. 10*).

This view had been represented by the language of *Ezekiel*, who calls the living creatures *four*, and yet *one* (p. 177). See above. It had also, perhaps, been typified by the arrangements of the Tabernacle.

The Tabernacle of the Israelites—the figure of the *Universal Church*—was *quadrangular*. Encamped on the East side were three tribes, the chief being that of Judah, with the ensign of a *Lion*. (See the Rabbinical Authorities in *Mede's* works, pp. 437. 594, and *Lightfoot*, i. p. 2058, compared with *Num. i. 52*, and ii. 2-31.) On the West were three other tribes, the chief being Ephraim, with the ensign of an *Ox*. On the South were three other tribes, the chief being Reuben, with the ensign of a *Man*. On the North were three other tribes, the chief being Dan, with the ensign of an *Eagle*. Cp. below, on vii. 5-8, and on St. Luke, p. 163, 2nd ed.

Thus these four Emblems typify the quadriform unity and completeness of the whole Church looking to the four Cardinal points of heaven, and diffused in the four quarters of the Earth; and they aptly represent the *FOUR GOSPELS*, to be borne as a *Standard* by the Army of the spiritual Israel—the Christian Church—to the four corners of the World.

On the whole it may be affirmed, that this exposition, which regards the *Four Living Creatures* as emblems of the *Four Gospels*, is sanctioned by the concurrent testimony of ancient Expositors. It may be seen in *Victorinus*, Bishop and Martyr in the third century, who says, "*Quatuor animalia sunt quatuor Evangelia*." Or as *Victorinus* here expresses it, "Christ in the Gospels is like a flying Eagle, because He overcame death, and spreads out His Wings and soars aloft, and protects His people with His Wings." See below, xii. 14; and the Greek Interpreters in *Catená*, p. 245, thus speak, "In these Living Creatures we see the offices of Christ; in the Lion His Royalty, in the Calf His Sacrifice; in the Man His Incarnation; in the Eagle His bestowal of the heavenly gift of the Holy Ghost, which quickens all."

S. Jerome says (*Epist. 50*, ad Paulin., and *Proem. ad Matth.*), that "the Four Gospels are the Fourfold Chariot of God, and the true Cherubim, full of eyes and mutually interwoven with each other. One is like a *Lion*, another a *Man*, another a *Calf*, another a flying *Eagle*. Whence," he adds, "it is evident, that we may acknowledge only Four Gospels and no more; and must reject all other books pretending to Evangelical authority." Similar language is used by *S. Ambrose*, *S. Augustine* (in passages already quoted in the *Introduction* to the Four Gospels, p. xli,

⁵ ^c Καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ φωναὶ καὶ βρονταί· καὶ ἑπτὰ ^e ^{ch. 1. 4.} ^{& 3. 1. & 5. 6.} λαμπάδες πυρὸς καϊόμεναι ἐνώπιον τοῦ θρόνου, αἱ εἰσι τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ. ⁶ ^d Καὶ ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑαλίνῃ ὁμοία κρυστάλλῳ. ^d ^{ch. 15. 2.}

Καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὀπίσθεν. ⁷ Καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶον ἔχον τὸ πρόσωπον ἀνθρώπου, καὶ τὸ τέταρτον ζῶον ὅμοιον αἰετῇ πετομένῳ. ⁸ ^e ^{Isa. 6. 2, 3.} ^{ch. 1. 4, 8} ^{& 11. 17. & 16. 5.} Καὶ τὰ τέσσαρα ζῶα ἐν καθ' ἑαυτὸ ἔχον ἀνά πτέρυγας ἕξ, κυκλόθεν καὶ ἔσωθεν γέμουσιν ὀφθαλμῶν, καὶ ἀνά-
 παυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς λέγοντες, Ἁγίος, ἅγιος, ἅγιος
 Κύριος ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.

⁹ Καὶ ὅταν δώσουσι τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ

second edition, and in the *Introduction* to St. Luke, p. 163, and on St. Luke xv. 23), and S. Gregory (in Ezek. i. and x.), and by Andreas, Primasius, Bede, Haymo, and others. And though there is some discrepancy among these writers as to the particular Gospels which the Four Living Creatures respectively represented (see on the Gospels, *Introd.* p. xlii), yet this discrepancy itself shows that these expositors do not merely transcribe one another's words, but derive their interpretations from independent sources, and serves to confirm the testimony in which they all agree, that the Four Living Creatures represent the Four Gospels.

If it should be objected, that it is too bold a figure to represent *Books as living*, it must be remembered that we are contemplating a heavenly Vision; and that the imagery of the Apocalypse, like that of Hebrew prophecy, is characterized by sublime and glowing aspirations; and that our ordinary estimates of Holy Scripture fall short of its true dignity, as portrayed by God Himself in Holy Writ. We are accustomed to regard Scripture as a *book* to be read, and we are too apt to forget its *living* energy. Our familiarity with it has sometimes tended to its disparagement. And the tone of Criticism with which it has been handled by many in later days, has greatly tended to impair the popular reverence for the Divine Word.

But God Himself describes Holy Scripture as a *living* agent. The Scripture *speaks* (Mark xv. 28. Rom. iv. 3; ix. 17; x. 11; xi. 2. Gal. iv. 30. 1 Tim. v. 18. James ii. 8. 23). Especially is this attribute assigned to it in St. John's Gospel (John vii. 38. 42; xix. 37). The Scripture *foresees* (Gal. iii. 8). God's Word is said to be *Life* (Deut. xxxii. 47). The Scripture is animated by the breath of God (2 Tim. iii. 16). The Sacred Oracles are *alive* (ἑντα, Acts vii. 38), a phrase akin to the *Living Creatures* of the Apocalypse. Descriptions of the *Written Word* of God are often blended together with, and run into, descriptions of the *Incarnate Word Himself*; as in that sentence of St. Paul, "The Word of God is *living* (ζῶν), and sharper than any two-edged sword" (Heb. iv. 12), and it is said to have the power of *quickenings* or *giving life* (Ps. cxix. 50; cp. James i. 18).

The truth of this interpretation seems to have been felt by the Church of Christ. The *Four Gospels* were placed on *thrones* in the ancient Councils of Christendom. In the great Council of Ephesus, as S. Cyril says (Labbé, Council iii. p. 1044), "the Holy Gospel was on a throne preaching to the venerable Bishops, 'Judge ye right judgment.'" And Christian Art, both in Sculpture and Painting, has adopted the four Apocalyptic *Living Creatures* as symbols of the *Four Gospels*. Cp. *Thomasius*, *Thesaurus Theologico-Philologicus*, ii. p. 57.

Lastly, the soundness of an interpretation of a passage of Scripture, especially of a prophetic book like the Apocalypse, may be estimated and tested by the *practical and doctrinal religious uses* which are subserved by the Interpretation.

The *uses* of the present Interpretation are manifold.

(1) It rescues the mind of the reader from the danger to which he is exposed in modern times of disparaging Holy Scripture.

This Vision confirms the Faith of the Church in the Word of God; and it seems to be a special purpose of St. John in the Apocalypse to render this important service to the Church of Christ. It raises our eyes, and invites us to regard God's Word "as enduring for ever in heaven;" not as a lifeless Volume, but as *personified*, as *enthroned*, as wearing a crown of *Victory*. It teaches us to regard the Gospel, as *full of eyes*, as *winged*, and as proclaiming the *fourfold character of Christ*, and as the *Throne* of God on which *He sits*, and as His *Chariot* on which *He rides*. Lest, however, from the glory thus ascribed to Holy Scripture, we should imagine it to be proposed as an object of our adoration, the Vision represents the Elders and Living Creatures as wor-

shipping the Triune God, and ascribing Glory to the Lamb. What St. John says of the *Gospel*, is true of *all* the Scriptures. "These are written that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through His Name." (John xx. 31.)

One use, therefore, of this exposition, is to remind us of the *Divine Inspiration* of Holy Scripture, and to guard us against all attacks of the Evil One against God's Word.

(2) Another practical use of this Interpretation is, as was suggested by S. Jerome and others in ancient days, to guard us against receiving *any other Books as Scripture*, which are *not* Scripture.

There are *Twenty-four Elders* in the Vision; and the ancient Church of God received only *Twenty-four Books* of the Old Testament; Christ Himself received *them*, and *them only* (see on Luke xxiv. 44). But the Church of Rome, although she professes great reverence for S. Jerome, and especially for his services in the cause of Holy Scripture (see the Collect in her Breviary for his festival, Sept. 30), and even now inserts his Prologues in her Vulgate, yet in direct opposition to S. Jerome, has added other books (viz. the Apocrypha) as equally inspired with the Books of the Old Testament; and anathematizes all who do not receive those other Books as of equal authority with those which alone were received as inspired by the ancient Church of God, and by Jesus Christ Himself. (Council of Trent, Session iv.)

The Vision, therefore, thus interpreted, serves as a safeguard against those who would adulterate the divine Word with human alloy.

5. ἀστραπαὶ, κ.τ.λ.] *lightnings and voices and thunders*. This adjunct confirms the opinion that St. John is here speaking of God's Word. Thunder is the Voice of God. St. John himself, as a preacher of God's Word, was named by Christ "a son of Thunder." See on Mark iii. 17; cp. below, x. 3.

— ἑπτὰ λαμπάδες] *seven torches of fire*: λαμπὰς in this book does not mean a *lamp* (see viii. 10), but a *torch* (cp. John xviii. 3); and these seven torches or flambeaux of fire burning before the Throne, are contrasted with the Star which *fell* as a *torch* from heaven (viii. 10); cp. *Welstein*, i. p. 507; and *Trench*, *Synonyms*, N. T. p. 193.

— τὰ ἑπτὰ πνεύματα] *the seven spirits*: see above, i. 4, and below, v. 6.

6. ὡς θάλασσα ὑαλινὴ ὁμοία κρυστάλλῳ] *as a Sea of glass, like unto crystal*. See below, xv. 2, 3. *Sea*, in this book, represents the element of *tumult* and *confusion* in the lower world (see xiii. 1). But here, by way of contrast, there is, in the *heavenly Church*, a *Sea of glass*, expressive of smoothness and brightness, and *this heavenly sea* is of *crystal*: declaring that the calm of heaven is not like earthly seas, ruffled by winds, but is *crystallized* into an *eternity of peace*.

8. λέγοντες] *saying*. So A, B, and thirty Cursives.—Εἰς. has λέγοντα. This *masculine* participle, joined with the neuter ζῶα, expresses strongly the personal vitality of the *Living Creatures*.

— Ἁγίος, ἅγιος, ἅγιος] *Holy, Holy, Holy*. The *thrice holy* is an Eucharistic ascription of Glory to the *Ever-Blessed Trinity*, and is derived from the Ancient Church of God (Isa. vi. 3), and is adopted by the Christian Church, which uses it in the *Te Deum* and in the *Trisagion* at the Holy Eucharist.

The Church has also declared her mind on the sense of these words, by appointing this Chapter of the Apocalypse as the Epistle to be used on the Festival of *Trinity Sunday*.

9, 10. καὶ ὅταν] *And when the Living Creatures shall give* (δώσουσι) *glory and honour and thanks to Him that sitteth on the Throne, Who liveth for ever and ever, the Twenty-four Elders will fall down* (προσκύψουσιν) *and will worship* (προσκυνήσουσι) *Him that liveth for ever and ever, and will cast* (βαλοῦσι) *their crowns before the Throne, saying,—*

ἐπὶ τοῦ θρόνου, τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ¹⁰ πεσοῦνται οἱ ἑκοσι τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ προσκυνήσουσι τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ βαλοῦσι τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου λέγοντες, ¹¹ Ἄξιός ἐστι, ὁ Κύριος καὶ ὁ Θεὸς ἡμῶν, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν, ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου ἦσαν, καὶ ἐκτίσθησαν.

1 ch. 5. 12.

a Ezek. 2. 9, 10.
Isa. 29. 11.
Dan. 12. 4.

V. ¹ Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ὀπισθεν, κατεσφραγισμένον σφραγίδω ἐπτά.

9. δταν δάσουσι] when they shall give: as often as they shall give. On this use of the future, see *Winer*, § 42, p. 276.

10. πεσοῦνται—προσκυνήσουσι—βαλοῦσι] The preponderance of MSS. has the future tense here (and not the present), and so *Griesb.*, *Scholz*, *Tisch.* These future tenses seem to intimate that the action was still future when St. John wrote the Apocalypse. They also show, that the Adoration rendered by the Four Living Creatures is the signal for the Adoration to be given by the Twenty-Four Elders.

This harmonizes with the Exposition offered above. The FOUR GOSPELS proclaim the glory and the love of the Eternal Trinity, and teach the World to worship the Unity, in the power of the Divine Majesty; and they contain the Divine Commission to baptize all Nations into the Name of the FATHER, and of the SON, and of the HOLY GHOST. Thus they are ever singing in clear strains a doxology—the HOLY, HOLY, HOLY—to the Ever-Blessed Trinity. Thus the Gospels give the signal for the full expression of glory and praise rendered to God by the OLD TESTAMENT.

The Evangelical Trisagion of the Four Living Creatures evokes the Choral Antiphon of the Elders. The New Testament, in revealing the doctrine of the Ever-Blessed Trinity, displays the things which Prophets and Kings and Righteous men of old desired to see but had not seen (*Matt.* xiii. 17. *Luke* x. 24. *Rom.* xvi. 25, 26. *Heb.* xi. 13); the Mysteries of God's grace in the Lamb Who was slain, not only for the literal Israel, but to redeem all men, of "every kindred and tongue and people and nation, and to make them Kings and Priests to God" (*Eph.* i. 9; iii. 3—9. *Col.* i. 26). The types and prophecies of the Old Testament, which had before lain in dimness and obscurity, were lighted up by the Gospel; and what was before dumb brake forth into singing (*Isa.* xiv. 23), and gave glory to the Triune God.

They cast their crowns before the throne—a mark of subjection, and act of homage. *Tacit.*, *Annal.* xv. 29, "Ad quam (effigiem Neronis) progressus Tiridates sublatum capiti diadema subiecit." *Wetst.*

11. τὴν δόξαν] the glory, the honour, the power. To Thee, and to Thee alone, O God, it all belongs: cp. v. 13.

—διὰ τὸ θέλημά σου] for Thy will and pleasure. See *Matt.* xxvii. 18, διὰ τὸ φθόνον. *Eph.* ii. 4, διὰ τὴν πολλὰν ἀγάπην. *Winer*, p. 355.

—ἦσαν] they were: so the best MSS., and *Griesb.*, *Lach.*, *Tisch.*—*Elz.* εἰσι. But ἦσαν is very expressive, and far preferable. No sooner didst Thou wilt their Being, than they were. "God said, Let there be Light, and there was Light" (*Gen.* i. 3), φῶς ἐγένετο, it was made, and it existed (ἦν).

CH. V. St. John sees a Roll upon (ἐπὶ) the right hand of the Triune God. It is sealed down (κατεσφραγισμένον) with seven seals. No one is able to open the Roll and to reveal its contents, but the "Lion of the Tribe of Judah" (v. 5), who is also here called the "Root of David," and the "Lamb who had been slain" (v. 6).

Throughout the Apocalypse Jesus Christ, Who is the Λόγος or "Word of God" (xix. 13), is represented as the Person by Whom God's Revelations are given to the world; see above, i. 1.

He comes, and takes the Roll out of the right hand of Him Who sitteth on the throne; and when he has taken the Roll, the Four Living Creatures and the Twenty-Four Elders sing a new song, and praise Him Who has redeemed men of all nations by His blood, and has made them Kings and Priests to God, and they reign on the earth (v. 10).

This ascription of praise by the Living Creatures, and by the Elders, is followed by a hymn of Adoration to the LAMB, sung by myriads of Angels, and offering worship to the Lamb in terms (v. 12) like those which had been addressed to the TRIUNE GOD (iv. 11).

Lastly, all Creatures in all places unite in giving glory to the TRIUNE GOD and to the LAMB (vv. 13, 14).

1. εἶδον ἐπὶ τὴν δεξιὰν] I saw upon the right hand of Him that sitteth on the Throne a Roll written within and on the back, sealed down with seven seals. The word βιβλίον ought not to be rendered here *Book*, but *Roll*, in order that the dominant idea of the gradual unrolling of the Volume, and of the unfolding of its contents, may be kept before the eye of the reader. The Roll is ἐπὶ τὴν δεξιὰν, upon the right hand; the word right hand is the accusative case (τὴν δεξιὰν, not τῇ δεξιᾷ, dative), which seems to indicate the truth that the Roll was not placed in it by any external power; but that it lies upon it as upon its foundation. The Roll of the World's destiny rests upon God's hand: cp. below, xx. 1; and *Ps.* xcvi. 4, "In His hand are all the corners of the Earth," and all the events of Futurity.

The Roll is sealed down, because it is a prophetic roll, and because the future is hidden from human eyes; and it is upon the right hand of Him that sitteth on the Throne, because the sufferings of the Christian Church, which are contained in this Roll, are under the control of God, and nothing can happen to her without His providential dispensation, Who ever sitteth (observe the present tense) on the throne. Cp. *Ps.* xcix. 1, "He sitteth between the Cherubim, be the Earth never so unquiet."

The Lamb, who is Christ, in His Human Nature—suffering—and meriting and obtaining all glory and power by His sufferings and perfect obedience (*Phil.* ii. 6—10), comes and takes the Roll out of the hand of Him that sitteth on the Throne. "He, as Son of Man (says *Primasius*), receives from the Father, and from Himself, that dispensation which is from both those Persons of the Trinity; for both sit together with the Holy Spirit on the Throne of God." See the language of St. Paul (*Col.* i. 19), signifying the consent of Christ as God to His own assumption of the nature of man. "According to His humiliation as man," says *Aug.* here, "Christ received the roll, and not according to His Godhead;" and he confirms this statement by the words of Christ Himself, "All power is given to Me," i. e. as Man. *Matt.* xxviii. 18. "Christ (says *Bede*) is here represented as a Lamb according to His suffering Manhood, taking a roll from the right hand of God. But in the glory of His Godhead He is ever at God's Right Hand." Cp. note above, iv. 3.

The seals of this prophetic Roll are seven, because seven is the sacred symbol of completeness; and because this Roll reaches to the rest or Sabbath of Eternity. As our Authorized Version rightly says in the heading of this chapter, "It contains a prophecy to the End of the World." See above, *Introduction*, p. 147; and below, viii. 1.

It is written within and on the back (ὀπισθεν, or as some MSS. read, ἐξωθεν—which is an explanatory gloss—outside)—another mark of its fulness and completion. According to ancient usage, a parchment roll was first written on the inside, and if the inside was filled with writing, then the outside was used, or back part of the roll; and if that also was covered with writing, and the whole available space was occupied, the book was called *opistho-graphos* (written on the back side: *Lucian*, *Vit. Auction.* 9. *Plin.* *Epist.* iii. 5); or written "in aversa chartâ," *Martial*, viii. 22; whence *Juvenal*, describing a roll filled with writing to overflowing, says (*Sat.* i. 6),

"— summi plenâ jam margine libri
Scriptus, et in tergo, necdum finitus, Orestes."

See *Wetstein*, p. 768.

This prophetic roll sealed up, filled with writing, and sealed with seven seals, contains a prophecy reaching to the end of the World. This is the uniform Exposition of all Ancient Interpreters, from the third century for a thousand years in uninterrupted succession.

The neglect of this fundamental truth has led to much perplexity and embarrassment in some modern Interpretations of the Apocalypse.

In order to have a clear idea of the Vision which now ensues,

² Καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα ἐν φωνῇ μεγάλῃ, Τίς ἄξιος ἀνοῖξαι τὸ βιβλίον, καὶ λύσαι τὰς σφραγίδας αὐτοῦ; ³ Καὶ οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ, οὐδὲ ἐπὶ τῆς γῆς, οὐδὲ ὑποκάτω τῆς γῆς, ἀνοῖξαι τὸ βιβλίον, οὐδὲ βλέπειν αὐτό. b Phil. 2. 10. ver. 13.

⁴ Καὶ ἐγὼ ἔκλαιον πολὺν, ὅτι οὐδεὶς ἄξιος εὐρέθη ἀνοῖξαι τὸ βιβλίον, οὔτε βλέπειν αὐτό. ⁵ Καὶ εἰς ἐκ τῶν πρεσβυτέρων λέγει μοι, Μὴ κλαίῃς ἰδοὺ ἐνίκησεν ὁ λέων ὁ ἐκ τῆς φυλῆς Ἰούδα, ἡ ρίζα Δαυὶδ, ἀνοῖξαι τὸ βιβλίον καὶ τὰς ἑπτὰ σφραγίδας αὐτοῦ. c Gen. 49. 9, 10. Isa. 11. 1, 10. Rom. 15. 12. ch. 22. 16. & 6. 1. d John 1. 29, 36. 1 Pet. 1. 19. ch. 13. 8. Zech. 3. 9. & 4. 10. ch. 4. 5.

⁶ Καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων, καὶ ἐν μέσῳ τῶν πρεσβυτέρων, ἄρνιον ἑστηκὸς ὡς ἐσφαγμένον, ἔχον κέρατα ἑπτὰ καὶ ὀφθαλμοὺς

we must imagine a Roll wrapped round a cylindrical wand, and sealed down with seven Seals (cp. *Jahn*, *Archæol.* § 88. *Winer*, *R. W. B.*, ii. p. 422. *Art. Schreibkunst*). When one Seal is broken by the hand of Christ, a portion of the Roll is unwrapped, and its contents are disclosed; then a second Seal is broken; and so on, till the seven Seals are opened, and the whole Volume is unrolled.

This prophetic Roll or Volume is not traced with alphabetical characters, but with hieroglyphical symbols. The first symbol is exhibited at the opening of the first Seal, and the second symbol at the second Seal; and each symbol portrays the future state of the Christian Church in that period to which it refers; and so on, in succession, till we are brought, with the opening of the seventh Seal, to the final condition of the Church on earth.

This Roll, as we shall see, reveals a brief and rapid view of the successive sufferings of the Church of Christ from St. John's age to the end of the world.

— καὶ οὐδεὶς ἠδύνατο] and no one was able to open the roll. Cp. Acts i. 7; and on the sense of the negative particles here and in the next verse, see *Winer*, pp. 435, 436.

4. ἐγὼ ἔκλαιον πολλά] I was weeping much. Observe the imperfect tense; and ἔκλαιον, a stronger word than ἰδὲκρυν. See Matt. xxvi. 75. Mark xiv. 72. Luke xix. 41.

5, 6. ἐνίκησεν ὁ λέων] The Lion who is (ὁ δὲ) of the tribe of Judah, the root of David, overcame—prevailed—to open the roll and its seven seals. . . . And I beheld, in the midst of the Throne and of the Four Living Creatures, and in the midst of the Elders, a Lamb standing, as it had been slain.

On the infinitive after ἐνίκησεν, see *Winer*, § 44, p. 284.

Christ alone is able to open the sealed book, and to reveal the future. See above, i. 1. Hence *S. Hippolytus* (p. 159, ed. Lagarde), quoting this chapter (v. 1, 2. 6—9), remarks, that it is through Him alone that the sacred counsels of the Godhead are unlocked and revealed to man.

Observe the contrast between this manifestation of Christ, and that of Moses coming from the Mount. Moses veiled his face, but Christ unveils the Book. Cp. on 2 Cor. iii. 7. 13. 15.

Observe ὁ δὲν, He that is, He that exists, from the tribe of Judah; denoting Christ's continuance and energy. Cp. i. 4.

Observe also ἐνίκησεν here; He conquered; a word which prepares the way for the description in the first Seal (vi. 2), where Christ is represented as going forth conquering and to conquer (νικῶν, καὶ ἵνα νικήσῃ).

Here are three names of Christ;—the LION, the ROOT OF DAVID, the LAMB.

The combination of these figures, all descriptive of the same person, reminds the reader, that the language of the Apocalypse is not literal, but symbolical, and is to be interpreted accordingly.

The words "LION of the Tribe of Judah," the royal tribe, bespeak Christ's sovereignty, and are derived from Jacob's prophecy (Gen. xlix. 9, 10).

The name, "Root of David," proclaims that Christ is more than a Branch or Rod from out of the stem of Jesse (Isa. xi. 1). It declares that He is the origin of David. And here St. John joins with Isaiah, who describes Christ as the Rod of Jesse, and also the Root of Jesse. He is the Rod because He is Man; He is the Root because He is God. Cp. *Andreas*, p. 253.

He is also the Lamb; meek and innocent (Isa. liii. 7. Acts viii. 32); the true Paschal Lamb (1 Cor. v. 7), who delivers the spiritual Israel from the wrath of God, and from the sword of the destroying Angel; and they are redeemed with His precious blood, "as of a Lamb without blemish and without spot" (1 Pet. i. 19). He is the Lamb of God Who taketh away the Sin of the World (John i. 29).

It is remarkable, that, in describing Christ as the Lamb, St. John, in his Gospel, uses the word Ἀμνὸς (*Agnus*) (John i. 29. 36), and so do other writers of the New Testament (1 Pet. i. 19.

Cp. Acts viii. 32); and they never use Ἀρνίον. But, in the Apocalypse, St. John never uses the word Ἀμνὸς, but always uses Ἀρνίον in this book, where the word Ἀρνίον occurs about thirty times. For the probable reason of this difference of usage see below, on xvii. 3.

The LAMB is here represented standing, as having been slain (cp. Isa. liii. 7. Jer. xi. 19). Although Christ was slain, yet He stands. He was not overthrown. On the contrary, by falling He stood, and makes us (who fell in the first Adam) to stand upright in Him who is the Second Adam. His πτώμα is our σώμα (see Matt. xxiv. 28). By dying He overcame Death; by His Death He destroyed him that had the power of it, even the Devil (Heb. ii. 14. Col. ii. 15. Hos. xiii. 14).

Observe here the contrast between the Ἀρνίον ὡς ἐσφαγμένον, the Lamb, as it were slain, in order to live for ever (see v. 12, and i. 18), and to be the cause of eternal Life to all; and what is said below in the Thirteenth Chapter concerning the head of the Beast, as it were slain to death (θηπὼν, ὡς ἐσφαγμένον εἰς θάνατον, xiii. 3), and the declaration that he goeth to destruction (εἰς ἀπώλειαν ὑπάγει, xvii. 8. 11).

The Lamb is here displayed as in the midst (ἐν μέσῳ) of the Throne; "In Him dwelleth all the fulness of the Godhead bodily" (Col. ii. 9), and He "is in the bosom of the Father" (John i. 18).

He is also described as in the midst of the Living Creatures, and of the Elders: Christ, the Lamb slain from the foundation of the World (xiii. 8), is the central figure of the Four Gospels, and also of all the Books of the Old Testament. See Luke xiv. 25—27. 44. John i. 45.

He is represented as having been slain, and as standing. This Passage affords a striking refutation of the modern notion of the Roman Church, that Christ's sacrifice is perpetually repeated upon Earth in the Holy Eucharist. As the ancient Expositors rightly interpret the passage, "The Lamb stands," He does not lie, as a Lamb, which is slain, does. He stands, because He is risen, and dieth no more (i. 18. Rom. vi. 9). He stands, because He is our Advocate, ever living to make intercession for us (Heb. vii. 25), and because He is our Champion, ever ready to succour and defend us (Acts vii. 55, 56).

This is also manifest from the use of the perfect tense here, ἐσφαγμένον, which declares that the Lamb has been once immolated, and that the benefit of His sacrifice remains; and that He is not now continually being sacrificed (σφαζόμενον), and therefore He is here manifested in glory to St. John, as having triumphed over death by dying, and as having been made perfect through suffering (Heb. ii. 10). See *Andreas*, *Arethas*, and *Haymo* here.

This is also further intimated by the conjunction ὡς, as. St. John does not say that he saw a Lamb being sacrificed, but that he saw a Lamb standing, as if it had been sacrificed: that is, bearing marks of its sacrificial immolation that was past; as Christ showed the prints of the nails, and the mark of the spear in His side, to His disciples (Luke xxiv. 39, 40. John xx. 20, 27). Consequently, the song of the heavenly host is not, Worthy is the Lamb that is being slain, but Worthy is the Lamb that hath been slain (v. 12), and Worthy art Thou to receive the Book, for Thou wast slain (ἐσφάγης, observe the aorist), and didst redeem us by Thy blood (v. 9, see note).

Therefore, although Romish Divines affirm that the Sacrifice on the Cross is continued in the Holy Eucharist, and that Christ is every day immolated on the Altars of their Churches (see above, on Heb. x. 12), yet it is allowed by the best Romish Expositors of the Apocalypse, that this passage literally and grammatically interpreted is not to be expounded in that sense, "although the Holy Spirit may seem here to allude to it." See *A Lapidé* here.

— κέρατα ἑπτὰ] seven horns, i. e. universal dominion (see Matt. xxviii. 18). The horn is an emblem of power. See above,

o Ps. 141. 2.
ch. 8. 3, 4.
& 14. 2.
f ch. 14. 3.
Ps. 40. 3.
& 96. 1.
ch. 4. 11.
Acts 20. 28.
1 Cor. 6. 20.
& 7. 23.
Eph. 1. 7.
Col. 1. 14.
1 Pet. 1. 18, 19.
2 Pet. 2. 1.
1 John 1. 7.
Dan. 4. 1.
& 6. 25.
ch. 7. 9. & 11. 9.
g Exod. 19. 6.
1 Pet. 2. 5, 9. ch. 1. 6. & 20. 6.

ἐπτά, ἃ εἰσι τὰ ἐπτά τοῦ Θεοῦ πνεύματα τὰ ἀποστελλόμενα εἰς πᾶσαν τὴν γῆν.
7 Καὶ ἦλθε καὶ εἴληφε τὸ βιβλίον ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου.
8 * Καὶ ὅτε ἔλαβε τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ εἰκοσιτέσσαρες πρεσβύ-
τεροι ἔπεσαν ἐνώπιον τοῦ ἄρνιου, ἔχοντες ἕκαστος κιθάραν, καὶ φιάλας χρυσᾶς
γεμούσας θυμιαμάτων, αἱ εἰσιν αἱ προσευχαὶ τῶν ἁγίων 9^f καὶ ᾄδουσιν ᾠδὴν
καινὴν λέγοντες, ᾠδὴς εἰ λαβεῖν τὸ βιβλίον, καὶ ἀνοῖξαι τὰς σφραγίδας αὐτοῦ,
ὅτι ἐσφάγης, καὶ ἡγόρασας τῷ Θεῷ ἐν τῷ αἵματί σου ἐκ πάσης φυλῆς καὶ
γλώσσης, καὶ λαοῦ καὶ ἔθνους, 10 * καὶ ἐποίησας αὐτοὺς τῷ Θεῷ ἡμῶν βασιλεῖς
καὶ ἱερεῖς, καὶ βασιλεύουσιν ἐπὶ τῆς γῆς.

on Luke i. 69, and cp. below, xii. 3; xiii. 1. 11; xvii. 3. 7. 12. 16. *Seven* is the number of completeness; a symbol of Universality.

The *Seven Horns* are on the *Head of the Lamb*; all the spiritual power and privileges of Churches and of Christians is due to their foundation and elevation upon Christ. *He* is the *Rock* on which the Church is built. (Matt. xvi. 18.)

— τὰ ἐπτά τοῦ Θεοῦ πνεύματα] *the seven spirits of God*. See above on i. 4.

7. καὶ ἦλθε] *And He came, and hath taken the roll out of the right hand of Him that sitteth on the Throne*. Observe the perfect tense (εἴληφε) here (*He hath taken*), marking not only an act, but a state (see above on 1 John iii. 9, and cp. vii. 14; viii. 5). *He hath taken* the book, and *holds it*. St. John sees Him in the Vision as *holding the Book*.

Christ *hath taken* it, and holds it as His *right* by virtue of His obedience and sufferings (see Phil. ii. 9). Contrast this with the call to John to take the little roll (x. 8).

8. ὅτε ἔλαβε] *when He took; not "when He had taken."* The heavenly song of praise to the Lamb coincides in time with Christ's act of taking the Roll.

— ἔχοντες] *having each of them a harp, and vials (broad and shallow bowls) of gold, full of incense, which (bowls) are (i. e. signify, see i. 20) the prayers of the saints*.

The word *φιάλη* (connected with *φω, suf-fio*, which may be compared with *θύω*, and *thus*, incense) does not signify a *vial* or *bottle*, but a broad shallow vessel, as the Latin *patella* from *pateo*, whence also *pates*, like a saucer or bowl-like dish (see the authorities in *Weststein*, p. 769), in which *θυμιαμα, frankincense*, was offered (cp. viii. 8; above, Luke i. 9. 13), which was a Hebrew emblem of *prayer*. (Ps. cxli. 2.) The word *φιάλη* is borrowed from the Temple-worship, and describes the sacred *bowls* in which aromatic incense (Exod. xxx. 7—10), lighted by coals taken from the great brazen Altar of sacrifice, in the outer Court of the Temple, was offered on the golden Altar in the inner Court or Holy Place before the Veil, in front of the Holy of Holies. Cp. *Lightfoot* on Rev. viii.

The Elders are represented here as having a *twofold* character. They are enthroned and have triumphal crowns of gold (see iv. 2). But they also *fall down and worship* the Lamb: and sing *praises* to Him and offer *prayers*. This corresponds with the twofold office of *Holy Scripture*. It has a divine power and authority, as God's Law. It is a *royal Law* (James ii. 8). Thus it is *enthroned* and wears a *crown*. But it is also expressive of man's desires and praises to God for His mercies in Christ. The Scriptures declare the longings of holy men for the Gospel, and they record their gratitude for it.

Observe that the *Angels of heaven* themselves are represented here as *taught* by the Living Creatures, and by the Elders, to praise the Lamb.

This also corresponds with the office and prerogative of *Scripture*. St. Peter declares that the *Angels* themselves *desire* to look into the things which are revealed in the Gospel. (1 Pet. i. 12.) And St. Paul says, that "now unto Principalities and Powers in heavenly Places (that is, even to the Holy Angels themselves), is made known through the ministry of the Church the manifold wisdom of God." See note above on Eph. iii. 10.

The Golden Candlestick, or *Lamp*, of the Church is illumined by the oil of the Spirit poured into it by the *Holy Scriptures* (see below, xi. 4). And thus the Church being enlightened by God's Word, is enabled to enlighten the world, and even to illuminate *Angels*, who thence learn a *new song*, and have a fresh theme for praise to God, and for adoration of Christ.

Accordingly, *S. Victorinus*, writing in the third century, observes here, that "it is the preaching of the *Old Testament*, together with that of the *New*, which enables the World to sing a *new song*. *New* indeed is the song, which speaks of God becoming

man. *New* is the song, which speaks of the Manhood raised to heaven. *New* is the song, which declares that men are sealed with the Holy Ghost. And the theme of praise in the mouth of the many *Angels* is the salvation of the World by Christ."

Such a revelation as this from St. John, representing *Angels* in heaven as receiving a knowledge of holy Mysteries from the Scriptures, and as *adoring the Lamb*, would afford a salutary safeguard to his Asiatic Churches, who needed cautions against the worshipping of *Angels*, to the disparagement of the Majesty of Christ. Cp. note above on Col. ii. 8.

9. ὅτι ἐσφάγης] *because Thou wast slain, and didst purchase to God by Thy blood men from every tribe and tongue, and people, and nation, and madest them priests and kings to God, and they reign on the earth*.

After ἡγόρασας τῷ Θεῷ, *Elz.* has ἡμᾶς, *us*; but this is not in A, and is not received by *Lach.*, *Tisch.*; and indeed it seems to be inconsistent with the reading αὐτοὺς, *them*, after ἐποίησας, in v. 10, where αὐτοὺς, *them*, and not ἡμᾶς, is exhibited by A. B, and by at least forty *Cursive*, and by the *Syriac*, *Coptic*, *Ethiopic*, *Arabic*, and other Versions, including the *Amiatine MS.* of the *Vulgate*: and is received by *Griesbach*, *Scholz*, *Lachmann*, *Tischendorf*, *Bloemfeld*.

On the sense of *ἐν* here to specify the *price* paid, see 1 Chron. xxi. 24. *Winer*, p. 348.

The English Authorized Version has the perfect tense here, "Thou hast redeemed; Thou hast made priests." But the original has the aorist ἐσφάγης—ἡγόρασας, *Thou wast slain*, and, by being slain, *Thou didst purchase or redeem men by Thy blood*, that is, *Thou didst effect this blessed work at a special time, by a special act*, namely, by *Thy death*, suffered once for all, on the cross; and thus *Thou madest men* to be priests to God.

This Vision represents the unanimous consent of Holy Scripture glorifying the Lamb for the universal Redemption accomplished by His death. By the price of His blood shed once for all on the cross, by which He made "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world" (see above on v. 6). He purchased to Himself an universal Church (Acts xx. 28; cp. 1 Cor. vi. 20; vii. 23, ἡγορασθήτε τιμῆς), redeeming all men from the bondage of sin and Satan; and paying their ransom to God (λύτρον, see on Matt. xx. 28. Eph. i. 7), and procuring for them pardon from Him (see on Rom. iii. 23—25), and purchasing for them a heavenly inheritance (see above on Eph. i. 14).

This doctrine of Universal Redemption by Christ, is represented here in its practical bearings and moral influence on human conduct. The *privileges* announced in it are coupled with a declaration of *duties*. All men, redeemed by Christ, are "redeemed to God;" that is, Christ ransomed them from the bondage of Satan to the service of God. They were made *Kings and Priests to our God*; Christ purchased for them a Kingdom, the Kingdom of Heaven, and has invested them with a share of His own royalties, by virtue of their mystical incorporation in Him, and by means of the royal unction which flows down from Him their Head on all His members. But these princely prerogatives are conditional on their being also *Priests, presenting themselves, their souls and bodies, a living sacrifice to God* (Rom. xii. 1, 2), and being a *holy Priesthood*, offering up *spiritual sacrifices* acceptable to God by Jesus Christ (1 Pet. ii. 5), Who "gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people *zealous of good works*." (Titus ii. 14. Cp. Eph. i. 4; ii. 10.)

The Alexandrine MS. has βασιλεύουσιν here, a *Kingdom*, and so *Lach.* and *Tisch.* Cp. i. 6.

— καὶ βασιλεύουσιν ἐπὶ τῆς γῆς] *and they are reigning on the earth*. Observe the present tense here; the reading of A, B, and *Syr.*, *Arabic*, *Coptic*, and some other Versions, and so *Lach.*, *Tisch.* Many *Cursive MSS.* have βασιλεύουσιν (they shall reign) in the future; and *Elz.* reads βασιλεύσμεν (we shall reign). For a further exposition of the passage, see below on xx. 4.

11^h Καὶ εἶδον καὶ ἤκουσα φωνὴν ἀγγέλων πολλῶν κύκλῳ τοῦ θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων καὶ χιλιάδες χιλιάδων, ^{12ⁱ} λέγοντες φωνῇ μεγάλῃ, Ἄξιόν ἐστι τὸ ἄρνιον τὸ ἐσφαγ-
μένον λαβεῖν τὴν δύναμιν καὶ τὸν πλοῦτον, καὶ σοφίαν καὶ ἰσχὺν, καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν. ^{13^k} Καὶ πᾶν κτίσμα, ὃ ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς, καὶ ὑποκάτω τῆς γῆς, καὶ ἐπὶ τῆς θαλάσσης ἃ ἐστὶ, καὶ τὰ ἐν αὐτοῖς, πάντας ἤκουσα λέγοντας, Τῷ καθημένῳ ἐπὶ τοῦ θρόνου, καὶ τῷ ἄρνιϊ, ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ¹⁴ Καὶ τὰ τέσσαρα ζῶα ἔλεγον τὸ Ἀμήν καὶ οἱ πρεσβύτεροι ἔπεσαν καὶ προσεκύνησαν.

VI. 1^a Καὶ εἶδον ὅτε ἦνοιξε τὸ ἄρνιον μίαν ἐκ τῶν ἐπτὰ σφραγίδων, καὶ

11, 12. καὶ εἶδον] *And I saw and heard the voice of many Angels.* The angelic song of praise to the Lamb is evoked by that of the Living Creatures. See above on v. 8.

— ἤκουσα φωνὴν—μυριάδες—λέγοντες] On these grammatical anomalies, frequent in the Apocalypse, cp. above, iv. 1; below, vi. 9; xi. 15.

— Ἄξιον—τὴν δύναμιν] *Worthy is the Lamb that was slain to receive the power and the wealth.* Observe the articles here, the power, the wealth; a proof of the Divine Nature of Christ. He is worthy to receive that honour, which belongs to God, and has just been ascribed to Him, above, iv. 11; and He is a jealous God, and will not give His glory to another (see above on Phil. ii. 6); but He is here associated with the Lamb (v. 13) in a common ascription of praise.

Observe also that this ascription of praise to the Lamb is sevenfold; as in that ascription which is addressed by the Angels to God in vii. 11. Compare the *Doxology to Christ* in *S. Clement's Epistle*, c. 20.

13. ὑποκάτω τῆς γῆς] *under the earth.* See above on Phil. ii. 10, and 1 Pet. iii. 19.

— ἡ εὐλογία] *the blessing, the honour, and the power.* Observe that all these substantives have the article in the original, intimating (as in the Doxology of the Lord's Prayer) that the Blessing, &c., is *restrained* to those to whom it is ascribed, i. e. that divine honour is to be ascribed to God and to the Lamb, and to no one else. See above, iv. 11, and below, vii. 12.

14. τὸ Ἀμήν] *the Amen.* So B and several Cursives; and so Tisch. The article implies that the assent expressed by *Amen*, is an integral part of the Ritual of the Church. Compare 1 Cor. xiv. 16, πᾶς ἐρεῖ τὸ ἀμήν ἐπὶ τῇ σῇ εὐχαριστίᾳ;

CH. VI.] The LAMB opens the SEALS of the Roll which represents a prophetic view of the History of the Christian Church, from the first Advent of Christ to the end of the World.

The FIRST SEAL opened—

1. 2. καὶ εἶδον] *And I saw when the Lamb opened one of the seven seals, and I heard one of the four Living Creatures saying, as the voice of thunder, Come and see. And I saw and beheld a white horse: and He that sitteth on him, having a bow; and there was given unto him a crown of Victory, and he went forth conquering and that he might conquer.*

The opening of this the FIRST SEAL displays the victorious majesty of CHRIST, and of His Gospel going forth in its primitive purity and power. The horse, especially among the Jews, was symbolical of war (see above on Matt. xxi. 5, and cp. Ezek. xxvi. 10). The Rider on the *White Horse* is Christ. This is declared by St. John himself in the latter portion of the Apocalypse, where he says, "I saw heaven opened, and behold a *White Horse*; and He that sitteth upon him called *Faithful* and *True* (cp. iii. 14, where this is the title of *Christ*), and His Name is the WORD of God." (Rev. xix. 11—13.)

This is also evident from the colour of the horse, *white*, λευκός, white as *light*, *lux*, *lucidus*. This word λευκός, as used in the Apocalypse, is *not* the Latin *albus*, but it is *candidus*; "*aliud est candidum esse,—id est luce quâdam nitenti perfusum,—aliud album, quod pallori constat esse vicinum.*" *Servius* in *Æn.* xii. 84. (*Welstein.*)

This colour is an emblem of purity and victory (see *Welstein*), and is applied in the Apocalypse to *Christ*, and is even consecrated by a special restriction and limitation to Him. Thus we read of His hair *white* as wool (i. 14). He promises to His faithful followers a *white* stone (ii. 17): they will walk with Him in *white* (iii. 4). He rides on a *white* cloud (xiv. 14); they follow Him on *white* horses (xix. 11. 14). His Bride is attired in *white* (xix. 8). He will sit on a great *white* Throne (xx. 11).

The Apocalypse here, as elsewhere, reproduces the imagery of ancient Hebrew Prophecy. David had seen and described

Christ, riding as a Conqueror on a horse, and bearing in His hand a bow, as He is here seen by St. John. The Psalmist had greeted Him from afar, "Gird Thee with Thy sword upon Thy Thigh, O Thou most Mighty, according to Thy worship and renown; Good luck have Thou with Thine honour. Ride on, because of the word of truth, of meekness, and righteousness, and Thy right hand shall teach Thee terrible things. Thy arrows are very sharp, and the people shall be subdued unto Thee." (Ps. xlv. 4—6.)

Christ appeared in this form in the first age of the Church. This is what is here revealed in the *First Seal*. When our Lord had ascended in triumph into heaven (says *Victorinus* here) He sent His Holy Spirit; and His words went forth like arrows from the Bow of Evangelical preaching, and pierced the heart (cp. Heb. iv. 12), and vanquished the unbelief of the world. Therefore, he adds, "the *white Horse* represents the trumpet of Christ's Gospel preached throughout the world by the aid of the Holy Ghost." See also the excellent comment of *Aug.* and *Primasius* on this seal. Indeed, all the ancient Expositors recognize CHRIST here as the *Rider on the white horse*. The Rider on the white horse (say the Ancient Greek Expositors in *Caten.* p. 263) is He of whom the prophet Habakkuk speaks, "Thou didst ride upon Thine horses and chariots of salvation. Thy bow was made quite naked." (Hab. iii. 8, 9.)

The poetical features of the noble description in the prophecies of Zechariah may also be recognized here. "When I have bent Judah for Me, and filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the Lord shall be seen over them; and his arrow shall go forth as the lightning." (Zech. ix. 13, 14.) The Apostles and Evangelists were "sons of Zion," they were taken from among the Jews; and they were like Arrows in the Quiver of Christ, Who "bent Judah" as a Bow, and "filled His Bow with Ephraim," when He sent them forth, who were from the seed of Judah and Ephraim. He sent them forth as Evangelical arrows, discharged by His mighty power from His divine Bow, as from that of a Royal Warrior. He routed His enemies and overthrew the opposing armies of Greece, that is, the Gentile World, by their means, and brought it into subjection to the mild yoke of the Gospel. (cp. 2 Cor. x. 4.) As *S. Jerome* says (on Ps. xlv. vol. ii. p. 686), "*Paul* was like an arrow of the Lord, shot forth from the Lord's bow from Jerusalem even to Illyricum." (Rom. xv. 19.) Compare *Andreas* here.

Jesus Christ, in the days of His humiliation, had ridden on the foal of an ass into the Holy City, the Earthly Jerusalem, His own Capital, the City of the Great King; and had there been saluted with hosannas (Matt. xxi. 9), His path had been strewn with palms of victory (John xii. 13), and He had fulfilled the ancient prophecy of Zechariah, who had predicted that royal Entry (Zech. ix. 9); and by riding on the foal into Sion He had prefigured the peaceful triumph of the Gospel over the Heathen world, subjected to His sway. See above on Matt. xxi. 5. Mark xi. 2—10. John xii. 14.

After His Ascension, the same Christ is now displayed in this Seal as no longer riding on the foal of an ass, meek and gentle, but as a Mighty Conqueror riding on a *White Horse*, "conquering and to conquer," and having on His head a crown, the crown of victory, στέφανος. He has now overcome Death and Satan. He has triumphed over them by the Cross, which becomes to Him a triumphal Chariot (see on Col. ii. 15), and He rides upon it a mighty victor (see on 2 Cor. ii. 14); and He has given His disciples power to conquer (1 Cor. xv. 55. 57), and has sent forth His Holy Spirit from heaven to enable them to bear His standard in triumph throughout the world, and to cast down "every thing that exalteth itself against the knowledge of God." (See on 2 Cor. x. 4, 5.)

The most striking characteristic of the *First Age* of the Church was the wonderful success of Apostolic Preaching, after

ἤκουσα ἐνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος ὡς φωνὴ βροντῆς, Ἐρχου καὶ ἴδε.
 2^b Καὶ εἶδον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων τόξον καὶ
 ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθε νικῶν, καὶ ἵνα νικήσῃ.

3 Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν δευτέραν, ἤκουσα τοῦ δευτέρου ζώου

b oh. 19. 11.
 Zech. 6. 3.
 Ps. 45. 3-5.
 ch. 14. 14.

the outpouring of the Holy Ghost on the day of Pentecost. "The Lord gave the word, great was the company of the Preachers" (Ps. lxxviii. 11); "their sound is gone out into all lands, and their words into the ends of the world" (Ps. xix. 4). "We Christians" (said a Father of the second century) "are but of yesterday, and we have filled the world,"—"Hesterni sumus, et orbem implevimus." *Tertullian* (Apol. 38).

This marvellous success of Christianity was therefore the appropriate subject of the prophetic vision of the FIRST SEAL.

The First of the Four Living Creatures is here introduced as calling attention to this glorious spectacle. He says (v. 1), "Come and see." That is, Come and see the Victory of Christ, the Royal Rider on the White Horse. This was a fitting office for the first of the Living Creatures. For he is described (iv. 7) as having a face like a *Lion*, the King and Conqueror of Beasts. The Living Creature who has the face of a *Lion* invites us to behold the Victory of the *Lion* of the royal tribe of Judah (see v. 5). The first Gospel, that of St. Matthew, specially called the attention of the Church to contemplate the character and office of Christ as *King*: see above, *Introduction* to the Gospels, p. xli.

The SECOND SEAL opened.

3, 4. καὶ ἴδε] And when He opened the second Seal, I heard the second Living Creature say, Come. And there went out another horse, that was red as fire (ῥυῖός): and it was given to him that sat thereon to take Peace from the earth, and that they should slay one another; and there was given unto him a great Sword (μάχαρα).

Christ, Who has been displayed on the *white horse*, is followed, in the second, third, and fourth Seals, by *another* Power, riding on three Horses, in succession, of three different colours.

The Power introduced in these three seals is *opposed* to Christ.

Christ, Who rides on the *white horse*, is described in the latter part of the Apocalypse as "He that sitteth on the horse" (xix. 19. 21). The *white horse* is "the horse;" it is the only Horse on which *Christ* rides. At the end of the Apocalypse He is still riding on the *white horse*, and the Armies in heaven follow Him on *white horses* (xix. 11. 14). *White* is the colour appropriated to *Christ*: see above, v. 2. The other Horses in the second, third, and fourth Seal *vary* in colour from one another, and are all opposed to white; they are *red, black, ghastly green*. They carry a *Power adverse and antagonistic to Christ*.

This appears also from the fact that they are attended by Allies who are Enemies of Christ. The Rider on the third of these horses is "Death, and the Grave follows with him;" and, as we read in another part of the Book, "Death and the Grave" are afterwards *destroyed by Christ* (xx. 13, 14).

Further; the declaration that Christ went forth *conquering* and to *conquer* (v. 2), is equivalent to an intimation, that He would have *Adversaries* to encounter, whom He will overcome. Christ comes forth *first*. Truth is *before* Error. God's *first* Will is, that all men should be saved. (1 Tim. ii. 4. See *Introduction* to Romans, p. 194). The good seed is sown *before* the Tares (Matt. xiii. 27). Christ came forth in the first Seal. The Adversary appears *afterwards* in different forms in the second, third, and fourth Seal.

The ancient Interpreters were agreed that the Horse in the first seal carries *Christ*, and that the Horses in the second and the two following seals introduce a *Power antagonistic to Christ*. This ancient Exposition is thus expressed by *Victorinus, Primarius, Bede, and Haymo*, who say, "In the first seal we see Christ and the glory of the primitive Church; in the next three seals we behold *three forms of war* (triforme bellum) against her." And before them, *S. Irenæus* thus speaks; "The Lord was born, in order to *conquer*, and of Him John speaks in the Apocalypse, 'He went forth conquering and to conquer'" (*Iren.* iv. 21. 3).

This opinion is confirmed, as we shall see, by the other incidents of the three seals. And this interpretation of the Seals conveys a striking and important moral.

In the *first seal* we see Christ on the *white horse*, going forth *conquering and to conquer*. Such He appeared in the *primitive age* of Christianity. And if we turn to the *last* Vision of earthly things at the close of the Apocalypse, He there *re-appears*. There is the *same white horse*, and the *same Rider* upon it. "I saw heaven opened," says St. John, "and, behold,

a white horse; and He that sitteth upon him is called Faithful and True, and in righteousness He doth judge and make war. On His head were many crowns. And He was clothed in a vesture dipped in blood, and His name is called THE WORD OF GOD. And the armies which were in heaven followed Him on white horses. And out of His mouth goeth a sharp sword: and He treadeth the winepress of the wrath of God" (xix. 11-15).

We here see the Majesty of Christ. Earthly powers will be shaken; His throne is immovable. He rides on, *conquering and to conquer*. Worldly things pass away; but His "years will not fail" (Ps. cii. 27). He is "the same yesterday, to-day, and for ever" (Heb. xiii. 8).

The SECOND SEAL represents the *first* assault, which Satan made against Christ and the Church, after the Ascension.

That assault was by *Persecution*. He first stirred the *Jews* against the Apostles. James the brother of John was killed by the *Sword* (xii. 2). The rancour of the Jews against the Gospel in different parts of the world, is described in the Acts of the Apostles (see Acts xiii. 50; xiv. 2. 19; xvii. 5. 13; xix. 33; and on 1 Thess. ii. 14, 15). Therefore St. Paul could say even then, "For Thy sake we are *killed all* the day long, we are accounted as sheep for the slaughter" (Rom. viii. 36).

Soon afterwards the Spirit of Persecution broke out in the Roman Empire against the Church. The *Cæsars*, "who bare the sword" of the world (Rom. xiii. 4), unsheathed it against her. The Apostle of the Gentiles was killed by that sword. St. Peter perished in the same cause, at the same place, Rome (see *Introduction* to Epistles to Timothy, pp. 423, 424).

The Rider on the RED HORSE (red like fire) went forth in the second and third centuries. To cite the words of the ancient Greek Expositors (in Caten. p. 265), "In this seal we see a prophecy of what *we ourselves* have seen fulfilled by the *Martyrs* of the Church; the Power here represented wields a sword, and takes away *Peace* from the earth, according to Christ's own language, 'I came not to send *Peace* on Earth, but a sword'" (see Matt. x. 34).

This is the exposition which all the ancient interpreters have given of this seal. Satan has already been declared by Christ Himself to be the Author of Persecution (see ii. 10). Christ rides on a horse that is *white like light* (λευκός, lux): but the Enemy rides on a horse that is *red like fire* (ῥυῖός). The same word ῥυῖός is applied to the Dragon, Satan, who *persecutes* the woman, the Church; see below, xii. 3. The rider has in his hand a sword (μάχαρα), the instrument of persecution, and used in Scripture as the symbol of it. Thus St. Paul asks, "Who shall separate us from the love of Christ? Shall tribulation, or nakedness, or peril, or sword?" (Rom. viii. 35.) And the Apostle, writing under the guidance of the same Spirit who inspired St. John, adds, "Nay, in all these things we are more than *conquerors* (ὑπερνικῶμεν) through Him that loved us." The Apostles and other Martyrs were enabled to *conquer* him who rode on the red horse, and wielded the Sword of Persecution; they conquered him by the blood of Christ (Rev. xii. 11), Who ever rides on the White horse, and went forth *conquering and to conquer*.

This exposition is further confirmed by what is said under the fifth seal (v. 9), "I saw under the altar the souls of them that had been *slain* (the same word as that used in the second seal), for the Word of God, and for the testimony (μαρτύριον) which they held." Those Martyrs had been slain by the sword of him who rides on the red horse.

This Vision had been in part fulfilled when St. John wrote, and was to receive a still larger accomplishment.

Tertullian, speaking of the first Heathen persecution against the Church, adopts the emblem which St. John sees in the Rider's hand in this Vision,—the sword. "The Emperor Nero," he says, "was the first who raged against the Church with the sword of the Cæsars" (Apol. 5). The emblem of St. Paul as a *Martyr*, is the sword. Many of the Christians in the first age suffered death by fire. They were burnt by night, to enlighten the streets of Rome. See above, on Phil. ii. 15. They suffered under the violence of the Rider on the horse of fire, who wielded the sword.

St. John himself was a Martyr in will, under the power of Rome (see i. 9). Some of the most eminent of his disciples died the death of Martyrs, at the command of the imperial Power, which had the sword of the world. Their language illustrates this Vision of the Apocalypse. They felt this Rider's rage, when they thus wrote, "Why have I given myself up to death, to

λέγοντος, ἔρχου. ⁴ Καὶ ἐξῆλθεν ἄλλος ἵππος πυρρός· καὶ τῷ καθημένῳ ἐπ' αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἐκ τῆς γῆς, καὶ ἵνα ἀλλήλους σφάξωσι καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.

⁵ Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν τρίτην, ἤκουσα τοῦ τρίτου ζώου λέγοντος, ^d Zech. 6. 2, 6.

the fire, to the sword, and to the wild beasts? Yea, verily, when we are near the sword, we are near to God; when we are in the midst of wild beasts, we are in the hand of God. I endure all things in the name of Christ who strengtheneth me to suffer with Him." (*S. Ignatius* ad Smyrn. 4: cp. his words, ad Rom. 5). And *S. Polycarp*, the Bishop of Smyrna, said to the Roman Proconsul, the executioner of Persecution against the Christians, "Thou threatenest me with fire, which burns only for a short season, but thou knowest nothing of that fire which is never quenched, and is reserved for the wicked" (*Martyr. Polycarp.* c. 11).

The Rider on the horse of Fire, wielding the sword, went forth against Christ and the Church in Ten successive persecutions: First, under Nero; Second, under Domitian; Third, under Trajan; Fourth, under Marcus Aurelius Antoninus; Fifth, under Septimius Severus; Sixth, under Maximinus; Seventh, under Decius; Eighth, under Valerian; Ninth, under Aurelian; Tenth, under Diocletian; making a period of about 240 years, i. e. from A.D. 64, to A.D. 304. This is the enumeration of *S. Augustine*, de Civ. Dei xviii. 52. Cp. *Euseb.* viii.—x. *Lactantius*, de Morte Persecutorum, cap. 7—24. See the authorities in *Gieseler*, Ch. Hist. §§ 42. 56, and 57. A Poet, who has traced the History of the Church in our own land in pictures which often recall to the mind the imagery of the Apocalypse, thus speaks of one of these Persecutions,—

"Lament: for Diocletian's fiery sword
Works busy as the lightning . . .
Against the followers of the Incarnate Lord
It rages."

(*Wordsworth*, Ecclesiastical Sonnets, Sonnet vi.)

In this seal the second of the Living Creatures is represented as saying Come. Some MSS here add καὶ ἴδε, and others read, βλέπε, i. e. and see; but in A, B, C, and many cursives and versions, ἔρχου stands alone: and this reading is adopted by *Lachm.* and *Tisch.* The same remark is applicable, with some slight modification, to the reading of verse 5 and verse 7, where A, C have ἔρχου only, and so *Lach.* and *Tisch.*

The invitation to see the suffering inflicted on the Martyrs fitly proceeds from the second of the Living Creatures, whose face is like a Calf or Ox (iv. 7), the sacrificial animal, and whose special office it is to display the sufferings of Christ (see above, *Introduction* to the Gospels, p. xli; and to *St. Luke's* Gospel, p. 163), who is "the faithful and true MARTYR" (i. 5; iii. 14), the Exemplar and hope of all "the Martyrs of Jesus" (xvii. 6). See on Acts vii. 60, concerning the death of the Protomartyr, St. Stephen.

The THIRD SEAL opened.

5. καὶ ἔρε] And when He opened the third seal, I heard the third Living Creature say, Come and see. And I saw, and lo a black horse, and he that sitteth on him, having a balance in his hand.

And I heard a voice in the midst of the four Living Creatures say, "A quart of wheat for a penny (or day's wages), and three quarts of barley for a penny (or day's wages), and the oil and the wine hurt thou not."

This Seal represents the Adversary of Christ and His Church in a new form.

He has now sheathed the Sword, the emblem of Power, and he has taken a Balance, the emblem of Equity, in its stead. He has dismounted from the horse of a fiery red, and now rides on a black horse; and a voice is heard, not from one of the Living Creatures singly as before, but from the midst of the Four, "A chenix of wheat for a denarius, three chenixes of barley for a denarius."

The measure here mentioned, the chenix, is about a quart measure (see *Hussey* on Ancient Measures, pp. 209—214), and was equal to two sextarii in liquid measure; and to two libæ, or pounds, in dry measure (see *Wetstein*, p. 773); and the denarius was a day's wages for a labourer (see *Matt.* xx. 2), and the daily pay of a soldier (*Tacit.* Annal. i. 17). The chenix was only the eighth part of a modius; and a modius of wheat was usually sold for a denarius, and sometimes for half that sum (*Cicero*, Verr. iii. 81, and de Divin. c. 10).

Therefore this Seal denotes a Famine. The circumstance that corn is weighed in a balance, as if it were spicery, and not

measured out in bushels, is itself a sign of Dearth. Cp. *Lightfoot* here.

The voice from the midst of the four Living Creatures says, "Hurt thou not the oil and the wine." It shows that they were in danger of being hurt. This voice restrains the power of the enemy, and forbids him to do what otherwise he would have done. It is a divine voice checking Satan's power, and protecting the Church.

Some modern Expositors have supposed that this Vision portended only a natural dearth and scarcity. But the Rider on the white horse was Christ, and the Power who follows on the other horses is opposed to Christ.

Therefore we must adopt here the opinion of the Ancient Interpreters, who say that the present seal represents a season of spiritual scarcity, a famine of the Word of God (*Amos* viii. 11), a leanness of the soul (*Ps.* cvi. 15). The prohibition to the Rider, "Hurt not thou the oil and the wine," a prohibition proceeding from the midst of the four Living Creatures, who adore Christ, is a restraint on the evil design of the Rider who would injure the spiritual oil and wine, that is, the means of Grace, which had been typified under those symbols in Ancient Prophecy (*Ps.* xxiii. 4, 5), and also by the words and acts of Christ, the Good Samaritan, pouring in oil and wine into the wounds of the Traveller, representing Human Nature, lying in the road (see above, on *Luke* x. 31).

The Horseman riding on the black horse and opposing Christ Who is on the white horse, and having Spiritual Famine in his rear, and being restrained from hurting the Oil and the Wine, holds in his hand a Balance (*ὑψος = ἰσότητος, ἰσότης, Etym. M.*), the emblem of Justice. While therefore he practises wrong, he professes right: as the Prophet Hosea says, there is "in his hand a balance of iniquity" (*ὑψος ἀδικίας*, LXX, *Hos.* xii. 7). He is like a false Prophet, coming in sheep's clothing, but inwardly a ravening wolf (*Matt.* vii. 15).

This Vision has been interpreted by the History of the Church. At first, Satan assailed her by open violence, by the fire and sword of Persecution. That attempt has been fore-shown in the second Seal. Satan was disappointed. He was foiled and frustrated in that design. She was enabled to resist him by the power of Him Who had ridden forth on the white horse a conqueror and to conquer. The Power of Christ was seen in the sufferings of the Martyrs, who triumphed in death, and over it. Thus Satan's devices recoiled on himself. The charity, patience, and courage of Christian Martyrs, not only men, but tender women, and even children (see *S. Clement of Rome*, Epist. c. 6), led others to seek and obtain that divine grace, which enabled them to pray for their murderers, and to rejoice in their sufferings, and to die with praises on their lips. They thus excited others to follow them in the path of earthly affliction to the kingdom of heavenly glory.

As the Ancient Christian Apologist said to the heathen Persecutors, "Your cruelty draws others to us. The more we are mown down by you, the more our harvest grows; the blood of Martyrs is the seed of the Church" (*Tertullian*, *Apol.* ad finem. See above, on Acts viii. 1—4).

Satan therefore altered his plan of attack. He exchanged the sword of open violence for the balance of seeming Equity; and he dismounted from the fiery horse of Persecution; and next he rode forth upon the black horse of Heresy. He raised up many persons in the Church, who, under specious pretences of regard for Justice, Reason, and Peace, endeavoured to corrupt the Faith. He who had stirred up Persecution was the Author of Heresy. He who sows tares in Christ's field is the Enemy (*Matt.* xiii. 25. 39). The Christian Fathers ascribe Heresies to him. Thus *Theodoret* (Præf. in *Hæret.* fab. lib. iii.), "Heresies have arisen from the malice of the Devil."

The imagery of the Apocalypse is derived from ancient Hebrew Prophecy. The groundwork of its language here is in that of *Hosea* xii. 7, concerning Ephraim. Ephraim in the Apocalypse is a representative of enmity to Judah, the Church of Christ (see below on vii. 8). And *Hosea* thus describes Ephraim, "He is a merchant; the balances of deceit are in his hand, he loveth to oppress."

The characteristic of Heresy is to be a Merchant, and it bears a balance in its hand. "The Rider," says *Aug.* 7 "has a balance in his hand, for he professes that he is dealing equitably, and yet he is doing wrong." They who teach things contrary to sound doctrine, endeavour "by good words and fair speeches to

**Ἐρχου, καὶ ἴδε· καὶ εἶδον, καὶ ἰδοὺ ἵππος μέλας, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ.* ⁶ **Καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν, Χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοῖνικες κριθῶν δηναρίου καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσης.*

deceive the hearts of the simple." (Rom. xvi. 18. Cp. Eph. iv. 14; v. 6. Col. ii. 4.)

The *Balance* is also a symbol of *traffic*. Here also we have light from Hosea (xii. 7) concerning the bearer of the false *balance*, "Ephraim is a *Merchant*." It is a mark of Heresy to *trade* in spiritual things for its own *profit*. They who brought in "heresies, denying even the Lord that bought them," are characterized by the Apostle as "*making merchandise of souls, through covetousness, with feigned words.*" (2 Pet. ii. 3. Cp. note on 2 Cor. ii. 17.) They have men's persons in admiration because of *advantage* (Jude 16), and are therefore compared to Balaam, "who loved the *wages of unrighteousness*" (2 Pet. ii. 15).

Besides, it is the practice of Heretical Teachers to weigh the articles of Christian Doctrine in the *Balance of Human Reason*, or of its own *carnal Will*. Hence early Christian writers traced the origin of Heresy to heathen *Philosophy*. See *Irenæus*, ii. 14. 2. *Tertullian*, c. Hermog. c. 8; de Animâ, c. 3. 23; *Præscr. Hæret.* c. 30; and *S. Hippolytus* (*Philosophumena*, lib. v.), whose language illustrates the present passage of the Apocalypse; "*We* (Christians) derive our knowledge of divine truth from no other source but the *oracles of God*. Let us examine, therefore, what the *Holy Scriptures* declare, and let us acknowledge what they teach; not dealing with these things (the mysteries of *Faith*) according to our *own Reason*, or our *own Will*, nor doing violence to what God reveals; but let us see them in that light in which He has been pleased to unfold them in His Word. (*S. Hippolyt.* c. Noet. § 9.) Heretics forsake *Holy Scripture* and profess *Geometry*." (*S. Hippolyt.* ap. *Euseb.* v. 28.) They weigh mysteries in the balance of Reason.

Satan having failed in his endeavours to destroy the Church by violence, transformed himself into an *Angel of Light*. (2 Cor. xi. 14.) He raised up Heresiarchs who made plausible professions; and by their instrumentality he undermined the foundation of the Christian faith, and of virtuous practice, which is grounded upon it. (See above, *Introduction* to St. Peter's Second Epistle, p. 71, and to St. John's First Epistle, p. 103.) They distracted and weakened the Church by schisms. Therefore this second attack was more perilous than the former. "Persecution makes Martyrs; but Heresy makes Apostates." *Tertullian*, *Præscr. Hæret.* c. 4. Cp. *Dean Stanhope* on the Gospels, iv. 478—480.

This Third Seal represents the machinations of Heresy against the Church; and the invitation to behold them comes from the *third of the Living Creatures*, whose face was like a *Man* (iv. 7). The disbelief of the *Incarnation* of Christ was the source of almost all the primitive heresies. See above on 1 John iv. 2, 3. "By this ye know the Spirit of God. Every spirit that confesseth Jesus Christ *come in the flesh* is of God; and every spirit that confesseth not Jesus *come in the flesh* is not of God; and this is the spirit of Antichrist." The doctrine of the humanity of Christ, not properly understood, was perverted into an occasion of a denial of His Consubstantiality with the Father. *Arius*, the promoter of that Heresy, is described by ancient authors as distinguished by those characteristics of philosophical calmness and seeming impartiality, which are symbolized by the Balance. See his character as drawn by *Socrates* (i. 5), and *S. Ambrose* (de Fide, i. 8), and *S. Jerome* (adv. Lucif. 3), who says that the Arian Heresy allied itself with the wisdom of this world, and derived its arguments from the Aristotelian Philosophy; and cp. *Hooker*, V. xlii. 2, and V. lii., where he traces the history of the Heresies concerning the Incarnation, and Two Natures and Person of Christ, from Arius to Nestorius and Eutyches.

It is therefore well said by some ancient Expositors, e. g. *Anselm*, Bishop of Havilburg, that in this seal we may recognize the growth of Arianism and its progeny. "The Balance is the instrument of Heresy, which holds a balance of deceit in its hand, making a semblance of equity, and thereby deceiving the unwary." Cp. *Bede* here.

This interpretation is in harmony with the other incidents of this seal. "A voice is heard in the midst of the *Four Living Creatures*." It is not a voice uttered by any one of them singly, as in the other seals, but it comes forth from the *midst of them all*. This voice proclaims the true character of the rider on the black horse. It declares, that, whatever he may feign himself to be, he is an agent of ill.

Christ had been already described as in the midst of the *Four Living Creatures* (v. 6). He ever speaks in the *Four Gospels*. And His Words, there recorded by the Holy Ghost, enable the Church to detect and to refute Heresy. As the ancient

Expositor (under the name of *Aquinas*) says here, "The Voice comes from the *Four Living Creatures*, namely, from the harmonious concord of the *Four Evangelists*, and reminds us that in evil days we must resort to the Sacred Page. Christ, by the Power of His Word, restrains the Evil One from hurting the *oil* and the *wine* of the Christian Sacraments." He has protected, and ever will protect them, against the assaults of the Enemy. Cp. *Primasius* here, "In vino et oleo vim sacramentorum prohibet violari." The doctrine of the Sacraments is identified with that of His Manhood; see above, *Introduction* to St. John, pp. 259—264, and to the Epistle to the Ephesians, pp. 275, 276. By guarding the one He defends the other.

The Voice which checks the course of the Evil One, and protects the true Doctrine of the Word and Sacraments of Christ from the enemy's arts and arms, comes forth from the midst of the *Four Living Creatures*—the *Four Gospels*. And we see a happy illustration of this prophetic Vision in the fact that in the ancient Councils of the Church, which were summoned for the repression of Heresy, the *Four Gospels* were placed on a *Throne* in the midst of the Synod. They were the Royal code by which the deliberations of those Councils were regulated and determined. In one of the Epistles of the great Council of Ephesus to Theodosius, the Emperor, it is said that "the Fathers of that Synod were assembled in the Church; and the Holy Gospels were placed on the Throne in the midst (ἐν τῇ μεσαιοτάτῳ θρόνῳ), and displayed CHRIST Himself present among them." *Act. Concil. Ephes.* p. 175, and see *ibid.* p. 179, where similar expressions are used, τοῦ ἁγίου Εὐαγγελίου ἐν μέσῳ κεμένου, καὶ δεικνόντος ἡμῖν παρόντα τῶν τῶν δλων δεσπότην Χριστόν. Other passages to the same effect are cited by *Suicer*, *Thesaur. v. εὐαγγέλιον*, p. 1227.

The Truth of this Vision portending the rise of Heresy—next in order to Persecution—by the agency of Satan against Christ and the Church, is clearly manifested by the testimony of ancient Church Historians. *Theodoret*, in the fifth century (*Eccles. Hist.* i. 2), giving a summary of the History of the Church after the cessation of Persecution, and the establishment of Christianity by *Constantine*, speaks in remarkable words, which afford a clear illustration of the Apocalyptic Visions of the Third Seal. "Then Churches were repaired, and Christians were appointed to be rulers of the Gentiles, and the temples of Idols were closed; and there were joyful assemblies in the Church. But the malignant and envious demon, the Foe of the World, could not brook this change from storm to peace; and he stirred up Heresies, in order to submerge the ship of the Church. He saw that the errors of Paganism had been exposed, and that the cheats of demons had been detected, and that the creature was no longer worshipped, and that the Creator was adored. Wherefore, he *no more excited open assaults against God our Saviour*, but having found certain men, graced with the Christian name, but slaves of ambition and vain-glory, he chose them as instruments of his machinations. Thus he brought men back to their old error, not indeed by leading them to adore the creature, but by endeavouring to degrade the Creator of the World to the rank of the creature. At that time there was a certain Presbyter of Alexandria, Arius. The adversary of the Truth suborned him, and by his means made confusion in the Church, and tempted him to oppose the Apostolic Doctrine of Alexander, the Bishop of that Church."

A similar view is presented by more recent Ecclesiastical Annalists. A compendium of Church History (derived from *Fleury*, *Tillemont*, *Alexander*, and *Ceillier*) presents the following summary: "The first attack which Satan made against the Church during three centuries, having been unsuccessful, he devised a second: 'il va substituer à la vaine *Philosophie* des faux sages, les vains raisonnements des faux Docteurs; il va employer contre la foi de l'Eglise l'abus du raisonnement soutenu par l'abus du pouvoir souverain.'" (*Abbrégé Chronol. de l'Histoire Ecclés.* Paris, 1778. Tom. i. p. 259.) *Lord Bacon*, in his "Essay on Controversies," supplies an excellent historical comment on the prophetic Visions of the Second and Third Seals. "When the fiery trial of Persecution ceaseth, there succeedeth another trial; which, as it were, by contrary blasts of doctrine, doth sift and winnow men's Faith."

On the whole, then, we may acquiesce in the ancient interpretation of the first three Seals. The early Expositors may be safely followed here, because they are speaking of prophecies which had been fulfilled in their day. Their judgment on this

7 Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν τετάρτην, ἤκουσα τοῦ τετάρτου ζῶντος λέγοντος, Ἐρχου καὶ ἴδε· 8 καὶ εἶδον, καὶ ἰδοὺ ἵππος χλωρὸς, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ ὄνομα αὐτῷ ὁ Θάνατος, καὶ ὁ Ἄιδης ἠκολούθει μετ' αὐτοῦ· καὶ ἐδόθη αὐτοῖς ἐξουσία ἐπὶ τὸ τέταρτον τῆς γῆς ἀποκτεῖναι ἐν ῥομφαίᾳ, καὶ ἐν λιμῷ, καὶ ἐν θανάτῳ, καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

9 Καὶ ὅτε ἤνοιξε τὴν πέμπτην σφραγίδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου

1 Zech. 6. 3.
Ezek. 14. 13, 21.
2 Ead. 15. 5.
Lev. 26. 22.

g ch. 8. 3.
& 9. 13. & 14. 18.
& 19. 10. & 20. 4.

matter is thus expressed in the Commentary published under the name of *Aquinas*.—

"The first Seal represents the primitive state of the Church.

"The second Seal displays the *Persecution* of the Church by the *Heathen*, in the days of the Martyrs.

"The third Seal unfolds the *Persecution* of the Church by *Heresies*."

Lastly, we may here apply the prophecy concerning Christ, "Thou shalt go upon the *Lion* and the *Adder* ; the young *Lion* and the *Dragon* Thou shalt tread under Thy feet" (Ps. xci. 13). "The Devil," says *Augustine*, commenting on that prophecy, "is there represented as a *Lion*, and also as an *Adder*. And Christ's Victory over him in *both* these characters is signified in this Psalm. The Devil *rages* as a *Lion* ; and he *lies in ambush* as an *Adder*. When the *Martyrs* were slain, then the Devil *raged* as a *Lion* ; and when *Heresies* lay snares against the Church, then he *lies in ambush* as an *Adder*." But *He who went forth conquering and to conquer*, "goes upon the *Lion* and the *Adder*, and treads them under His feet." His Voice ever speaks in the Gospels, and reveals the wiles, and restrains the power, of the Enemy, and defends the Christian Sacraments. The Creeds of the Church, uttered by His Voice within her, are her symbols and watchwords ; and the faithful in every age are enabled by His grace to contend earnestly for the faith, and to "tread on serpents and scorpions, and all the power of the Enemy." (Luke x. 19.)

The FOURTH SEAL opened.

7, 8. καὶ ὅτε] And when He opened the fourth seal I heard the Fourth Living Creature say, Come and see. And I saw and behold a pale horse : and his name that sat on him was Death, and Hades followed with him. And power was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and by means of the Beasts of the earth.

The Horse here mentioned is described as *χλωρὸς, gilvus*, of a pale yellowish green, a livid ghastly colour, like that of a corpse. See the authorities in *Wetstein* here, p. 773. The word *χλωρὸς* is joined with *grass*, below, viii. 7, and in Mark vi. 39.

The Rider here is Death, and by his side is *Hades*, the personification of the Region of departed spirits (see on Luke xvi. 23, and above, i. 18). *Hades* is joined with *Death*, below, xx. 13, 14, where *Death* and *Hades* are cast into the Lake of Fire. Compare xxi. 4, and St. Paul's words in 1 Cor. xv. 55, derived from those of Christ Himself in the prophecy of Hosea, "O *Death*, I will be thy plagues ; O *Grave* (*Hades*), I will be thy destruction." (Hosea xiii. 14.)

The word used in this seal for *sword* is different from that in v. 4, and signifies properly a Thracian sword, *framea* (*Hesyeh*) ; it is not the imperial sword (*μάχαιρα*) of lawful Authority, such as that of the Emperors of Rome, but it is rather the barbarian scymitar (*σφυράλα*) of savage invaders ; and it expresses the violence of wild and uncivilized marauders.

The *Beasts of the earth* here, *θηρία τῆς γῆς*, are *savage powers* exercising an earthly dominion for earthly ends (cp. the Apocalyptic phrase, "those who dwell on the earth," see on iii. 10).

Observe the article here, "*the Beasts*," showing that although they have not yet been mentioned, they are present to the divine foreknowledge, and will be described more fully in later parts of the Apocalypse. See particularly xi. 7 ; xiii. 1—17 ; xiv. 9—11 ; xvi. 2. 10. 13 ; xvii. 3—17 ; xix. 19, 20 ; xx. 4. 10.

This prophetic use of the definite article is striking and sublime. It shows that all the imagery of the future is present in the Panorama of Omniscience to Him who inspires St. John.

These words, *the Beasts of the Earth*, thus introduced, connect the time of this seal with the time of other prophecies in other portions of the Apocalypse.

The words thus used in this book may be called chronological *catch-words*. They serve to rivet prophecies of contemporaneous events, and to mark identity of subject, as well as sameness of time. See above, *Introduction*, pp. 147, 148.

Here *the Beasts* are mentioned by anticipation. Similarly below, in ch. xi. 7, in the Vision of the two witnesses, it is said

that "*the Beast* which riseth from the abyss" will make war with them. Nothing had as yet been said concerning *the Beast*, but he is afterwards described under that name in xvii. 8, and he is already present to the mind and eye of the Writer, illumined by the Holy Ghost.

The careful observation of these *catch-words* will often supply a clue to the sense of the prediction, and to its proper time and place in the prophetic volume. Evidences of the truth of this principle will be seen in the succeeding pages.

The Apocalypse is composed with marvellous accuracy and minute verbal precision (see above on chaps. ii. and iii.) ; and the use of a phrase in one part of the book serves often to determine its sense in another. This is what might be expected. The Apocalypse is a prophetic book ; and the interpreter needs such helps as these ; and the more he examines the language of the Apocalypse, the more he will be convinced that they are not denied him.

Let us apply this principle here. We find, on examination, that the word *θηρίον, Beast*, is used in no less than *thirty-seven* places of the Apocalypse, and *always* in a special sense, signifying a *particular power* ; we may therefore reasonably infer that this word is used in the same sense in the passage now before us. Cp. notes below, x. 3, and on xi. 9.

This Seal, therefore, presents a compendious view of the sufferings which the Church of Christ would have to endure from various workings of the Evil One.

In the second seal the instrument of the Enemy was *Persecution*, in the third it was *Heresy*. But here in the fourth seal the evil is *multiform*.

History explains this.

In the fifth and next following centuries the *Heresies* and *Divisions* of Christians gave occasion to incursions of Barbarians, such as the Goths (A.D. 410), the Huns (A.D. 452), the Vandals (A.D. 455), and other hordes, which overran a great part of Europe and Africa. They are represented in this seal ; and its range extends to the ravages of Mohammedanism in the seventh century (A.D. 622), and beyond it.

The words *Famine* and *Death* signify the moral and spiritual woes of this period ; woes consequent on *Heresies* and *Schisms*. The voice of sound learning and scriptural exposition had become feeble. Spiritual Dearth and Death were dominant in Christendom.

At length, also, in the ninth and tenth centuries, another Power began to domineer, which, on account of the extent and duration of its sway, will be more fully described in subsequent prophecies ; and is now characterized by a few striking words, "*the Beasts of the earth*," words which point out the *chronological* place of the present prophecy, and prepare the reader for the fuller description which will be presented to him hereafter. See chap. xiii. 1—18 ; xvii. 3—17 ; xix. 19, 20 ; xx. 4. 10.

The colour of the horse in this seal,—*pale*, or *ghastly* as a corpse,—and the companionship of *Death*, as well as *Hunger*, seem to bespeak the prevalence of *deadness of soul*, and of *Infidelity*.

The invitation to view the incidents of this seal is represented as proceeding from the Fourth Living Creature, who had the appearance of a flying Eagle (iv. 7). It was the special office of St. John, the writer of the Fourth Gospel, the Evangelical Eagle, to declare in that Gospel the divine power of Christ after His Resurrection (John xx. xxi.), when, like an Eagle, He had moulted the plumage of the Grave, and renewed His strength, and became young (Ps. ciii. 5), and mounted up with wings like an Eagle (Isa. xl. 31), and carried His young on His wings from their earthly nest, and soared with them to heaven. (See above on Matt. xxiv. 28. Luke xvii. 36.) And St. John in his Apocalypse describes Christ's Victory over those adversaries, *Death*, *Hades*, and *the Beasts*, which are arrayed against Him in this seal. See below, xix. 20 ; xx. 13, 14.

THE FIFTH SEAL.

9—11. καὶ ὅτε] And when He opened the fifth seal, I saw under the altar the souls of them that had been slain for the word of God, and for the testimony which they held fast. And they cried with a loud voice, saying, How long, O Lord, the Holy One and

τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ Θεοῦ, καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον¹⁰ καὶ ἔκραξαν φωνῇ μεγάλῃ λέγοντες, Ἔως πότε, ὁ δεσπότης ὁ ἅγιος καὶ ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἐκ τῶν κατοικούντων ἐπὶ τῆς γῆς; ¹¹ Καὶ ἐδόθη αὐτοῖς στολὴ λευκὴ καὶ ἐβρέθη αὐτοῖς ἵνα ἀναπαύσωνται ἐν χρόνῳ μικρῷ, ἕως πληρωθῶσι καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν, οἱ μέλλοντες ἀποκτείνεσθαι ὡς καὶ αὐτοί.

h Zech. 1. 12.
2 Esd. 15. 8.

1 ch. 3. 5.
& 7. 9. 14.
Heb. 11. 40.

true, dost Thou not judge and avenge our blood on them that dwell on the earth?

And a white robe was given unto each of them; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, that are to be killed as they were, should be fulfilled.

The reading of the last word here is disputed. *Elz.* has πληρόσονται, which has not much authority. *Lach.* has πληρωθῶσι, with A, C, and this seems the preferable reading. *Tisch.* has πληρώσωσιν, with B.

St. John being "in the spirit," was enabled to see departed spirits; he beheld them with the spiritual eye enlightened by the Holy Ghost. *Tertullian* (de Animâ, c. 8) says, "in spiritu factus animas martyrum conspexit." Cp. *ibid.* c. 10, and de Resur. carnis, c. 25. The souls of Martyrs are represented here as under the Altar; because they had been slain as Victims to God; their bodies had been sacrificed on His Altar, and their blood, in which is the life (Gen. ix. 4), had been poured out upon it, and flowed down beneath it, and cried from the ground, as did that of Abel the first Martyr. (Gen. iv. 10. Matt. xxiii. 35.)

The imagery of this Vision is derived from the sacrificial service of the Temple (Exod. xl. 29); "the blood of the victims being received by the sacrificing Priest in a vessel was poured out at the foot of the Altar" (*Jahn*, Archæol. § 377; see Levit. iv. 7; xviii. 15. Isa. xlix. 1). The sacrificial word (ἐσφαγμένων) here rendered slain, is the same as is applied to Christ, the True and Faithful Martyr, the Lamb slain (see v. 6. 9. 12; xiii. 8), and to the Martyrs (in xviii. 24). This imagery had been already adopted by the Apostle St. Paul at Rome, on the eve of his own martyrdom; "I am already being poured out, and the time of my departure is at hand" (2 Tim. iv. 6).

St. John sees here the disembodied souls of departed saints; and he represents them, not as sleeping in insensibility, but as conscious of the past; and even as measuring the lapse of time, "Lord, how long?" and as earnestly longing and praying for the Coming of Christ. "How long, O Lord, the holy and true, dost Thou not judge?" "The souls of Martyrs," says *Tertullian* (Scorpice, c. 12), "repose in peace under the Altar, and cherish a spirit of patience (patientiam pascunt) until others are admitted to fill up their communion of glory." And *S. Irenæus* says (v. 31, Grabe), "The souls of the departed go to the place assigned them by God, and there abide until the Resurrection, when they will be reunited to their bodies: and then the Saints, both in soul and body, will come into the presence of God." Cp. *S. Cyprian* de Lapsis, p. 446; and de Bono Patientie, p. 592.

The souls here seen by St. John are those which repose "in Abraham's bosom," and have a foretaste of future glory (Luke xvi. 22). See the *Catena* here, pp. 274, 5; and *Aug.* (?), who says, "The souls of the saints are in Paradise (Luke xxiii. 43), but they are said to be under the Altar, because their blood is shed on the earth, and crieth from the ground."

St. John, in another part of the prophecy (see xx. 4), reveals a similar vision of the disembodied souls of the Martyrs in the intermediate state. That revelation is similar to St. Paul's representation of the present condition of the departed spirits of the Ancient Patriarchs, who wait till the General Resurrection and Day of Judgment for their "perfect consummation and bliss, both in body and soul, in eternal and everlasting Glory" (*Office for the Burial of the Dead*). See Heb. xi. 40.

In the mean time, they enjoy the rest and refreshment of Paradise (Luke xxiii. 43), and are in Abraham's bosom (Luke xvi. 22). Therefore, as the Apocalypse says, "Blessed are the dead that die in the Lord, for they rest from their labours" (xiv. 13). The voice here assures them that the time of their rest is short, that is, it is short, compared with the time of future fruition of joy in eternity; and that ere long, when the number of their fellow-servants and brethren, God's Martyrs, has been accomplished, their bliss will be consummated by the Resurrection of their bodies, and by the gracious invitation of Christ to "inherit the kingdom prepared for them from the foundation of the World" (Matt. xxv. 34).

As to the sense of ἐκδικεῖς, see above, on the prayer of the poor widow, Luke xviii. 3. 5; and below, xviii. 20, and the words of the Psalmist, zealous for the vindication of God's honour by the

execution of His judgments on those who blaspheme His Name: Ps. lxxix. 10—13.

It is well said by *Bede* here, "Those souls which offered themselves a living sacrifice to God, pray eternally for His Coming to judgment, not from any vindictive feeling against their enemies, but in a spirit of zeal and love for God's glory and Justice, and for the Coming of that Day, when sin, which is rebellion against Him, will be destroyed (see Heb. ix. 28), and their own bodies will be raised. And so in that prayer wherein Christ teaches us to forgive our enemies, we are also taught to say, 'Thy Kingdom come.'"

11. στολὴ λευκὴ] a white robe. *Elz.* has here στολὰ λευκά, white robes, but the reading of A, B, C, στολὴ λευκὴ, in the singular, is far preferable, as indicating that the one and same white robe of Christ's righteousness was given to each of them (cp. xix. 14). All their unrighteousness is forgiven, and their sin is covered by that white robe (cp. James v. 20. 1 Pet. iv. 8), and they have a delightful consciousness of God's favour, and are with Christ (Phil. i. 23), and enjoy a blissful foretaste of heavenly and everlasting felicity.

Introduction to the SIXTH SEAL.

In the Apocalypse the number six always introduces a time of severe trial and suffering, previous to a seventh or Sabbatical period of Rest which ensues, and closes the series.

St. John saw the Visions of the Apocalypse on the Lord's Day (i. 10), the First Day of the week; and all these Visions are arranged in groups of sevens. Seven Epistles are sent; seven seals are opened; seven trumpets sound; seven vials are poured out. They all end in a Sabbath of rest, after an *hexæmeron* or six days' course of labour and sorrow. The number seven occurs nearly fifty times in the Apocalypse; see below, note at end of chap. xi.

There is a Harmony between the seven seals, indicating the seven successive periods of the sufferings of the Church, and the seven days of the Passion Week of Christ.

The first day of that week was Palm Sunday. Christ then came forth riding into Jerusalem, and was welcomed as a Conqueror and King. See on Matt. xxi. 1—11. Mark xi. 1—11. Luke xix. 29—44. John xii. 12—16.

So it was in the first seal. Christ came forth riding on the white horse, conquering and to conquer. See above, v. 2.

On the second day of that week, "the Chief Priests, and Scribes, and Chief of the People sought how they might destroy Him." Mark xi. 18. Luke xix. 47.

The Second Seal displays a similar working of the power of the Adversary against the Church (v. 3); and like analogies may be traced between the other days of the Passion Week of Christ, and the sufferings of the Church, as displayed in the seals.

The climax of Christ's Passion Week was Friday. The sixth day was the Day of the Crucifixion.

So the Sixth Seal reveals the crisis of greatest suffering for the Church; it is the Friday of her Passion Week.

But it is also the eve of the Sabbath of her rest.

On the day of Christ's Passion, there was a strange and unnatural darkness. So, as this Seal reveals, will it likewise be in the sixth age of the Church, "When the Son of Man cometh, shall He find the Faith on earth?" see Luke xviii. 8. On Good Friday, there was desertion of Christ; and the Kings of the Earth stood up, and the Rulers took counsel together against the Lord and against His Anointed (Ps. ii. 2. Acts iv. 26, 27). So it will be in the last age of the Church. The Love of many will wax cold (Matt. xxiv. 12). Men will not endure sound doctrine (2 Tim. iv. 3). The Woman will suffer persecution, and be driven into the wilderness (Rev. xii. 6, 14). As at the Crucifixion there was an Earthquake, and the rocks were rent (Matt. xxvii. 51), so it will be then. As Christ's Death brought confusion and overthrow to Satan and his adherents, and Victory to all true believers, and was their entrance to Rest and a Glorious Resurrection; so the sufferings of the last age will be succeeded by, and crowned with, everlasting felicity. Then especially the Church—and every true member of the Church—will find and feel that we must through much tribulation enter the Kingdom of God (Acts xiv. 22), and if we suffer with Him we shall also reign with Him: ep. Rom. viii. 17.

12^k Καὶ εἶδον ὅτε ἤνοιξε τὴν σφραγίδα τὴν ἕκτην, καὶ σεισμός μέγας ἐγένετο, ^{k ch. 16. 18.} καὶ ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχυνος, καὶ ἡ σελήνη ὅλη ἐγένετο ὡς ^{Joel 2. 10, 31.} αἷμα, ^{& 3. 15.} 13 καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκὴ βάλλει τοὺς ^{Matt. 24. 29.} ὀλύνθους αὐτῆς ὑπὸ ἀνέμου μεγάλου σειομένη, ^{Acts 2. 20.} 14¹ καὶ ὁ οὐρανὸς ἀπεχωρίσθη ^{1 Ps. 102. 27.} ὡς βιβλίον ἐλίσσόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ^{Isa. 34. 4.} ἐκινήθησαν ^{Heb. 1. 12.} 15^m καὶ οἱ βασιλεῖς τῆς γῆς, καὶ οἱ μεγιστᾶνες, καὶ οἱ χιλιάρχοι, ^{ch. 16. 20.} ^{m Isa. 2. 19.}

The Sixth Seal.

12—17. καὶ εἶδον] *And I saw when He opened the sixth seal, and there was a great Earthquake, and the Sun became black as sackcloth of hair; and the whole Moon became as blood; and the Stars of heaven fell to the earth even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind; and the Heaven departed as a scroll when it is rolled together; and every Mountain and Island were moved out of their places. And the kings of the earth, and the great men, and the chief captains, and the rich men, and the mighty men, and every man bond and free, hid themselves in the dens and in the rocks of the mountains; and they say to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great Day of His wrath is come: and who is able to stand?*

This prophetic description may be combined with that in vii. 1—3, revealing "the preparations for the accomplishment of the number of the Elect."

Some Modern Interpreters have supposed that this Sixth Seal refers only to the establishment of Christianity in the Fourth Century.

But all the ancient Expositors were agreed, as was observed before, that the Sixth Seal brings the prophecy down to the last age of the Church and the World. Cp. Tertullian, adv. Hermog. c. 34; and S. Hippolytus, pp. 113. 115 (ed. Lagarde); and the Auctor Anonym. adv. Novatianum, p. 781 of S. Cyprian, Works, ed. Venet. 1758; and the Ancient Greek Expositors here, in Caten., p. 282; and Primasius and other Ancient Latin Interpreters of the Apocalypse.

As it is essential to the right understanding of the Apocalypse that this point should be settled, the following considerations are submitted to the reader, in confirmation of the Ancient Exposition.

(1) The Apocalypse is a sequel to the Book of Daniel. St. John takes the thread of Prophecy from the hand of Daniel. He deals with many of the same subjects, and adopts his imagery and language.

It is therefore highly probable that the Holy Spirit, Who inspired Daniel and St. John, and Who is a Spirit of Wisdom and Order, would present the prophetic Visions to their minds, according to the same plan.

In examining the prophecies of Daniel, we find that the Holy Spirit first presents a rapid sketch of the future from Daniel's age to the Day of Doom. This is done in the vision seen by Nebuchadnezzar, and revealed by God to Daniel, and interpreted by Daniel under the divine inspiration (Dan. ii. 31—45).

That first Vision in the Book of Daniel has its parallel in this first Vision of the Apocalypse.

Each of these Visions—that of the image in Daniel, and this of the Seals in St. John—displays a brief view of the future, even to the end of the World.

Again; in the Book of Daniel the Vision of the quadriform Image is succeeded by the Vision of the Four Beasts (vii. 1—27), in which the subject of the former prophecy is displayed in a different and ampler form; and that Vision is succeeded by other subsidiary Visions (viii. 2—25), in which some of the elements and features of the former Visions are exhibited in clearer outline and larger dimensions.

Precisely the same method is employed in the Apocalypse. See above, Introduction, pp. 147, 8.

(2) If we scrutinize the context and contents of the Sixth Seal, we shall see that it cannot refer to the age of Constantine, nor to any other age than the last age of the Church.

The phenomena of this Seal do not belong to the fourth century. It could not be said then, that "the Great Day of the wrath of the Lamb was come" (v. 17); or that it was a time of general panic and confusion; or that it was succeeded by the completion and gathering together of God's elect from all nations under heaven, and by an universal triumph of His people, and by an universal ascription of praise to Him and to the Lamb, and by the admission of the Saints to stand before His throne, and to serve in His Temple day and night (vii. 15). When the Day of Universal Resurrection and of the Last Judgment shall come, then—but not till then—will the Saints be admitted into heaven,

to stand before God's throne, and to serve in His Temple for ever. See above, vv. 10, 11.

The Events just specified form the immediate Sequel of the Sixth Seal.

Hence it is evident that the prophecies in the Sixth Seal were not fulfilled in Constantine's age, nor will they be accomplished till the eve of the consummation of all things.

(3) This appears also from the tenor of the prophecies in the preceding seals; which lead by a successive series of visions from the Time of Christ's First Advent to the last age of the Church.

Here then we have a clue to the interpretation of this Seal; and we shall find that the succeeding Visions are cleared up by this exposition, and reflect additional light upon it, and augment the evidence of its truth.

The imagery of this Seal is similar to that with which our Blessed Lord Himself describes the circumstances of His own Second Coming to Judgment (see Matt. xxiv. 29—31). "The Sun shall be darkened, and the Moon shall not give her light, and the Stars shall fall from heaven, and all the powers of the heavens shall be shaken; and then shall appear the Sign of the Son of Man in heaven, and then shall all the tribes of the Earth mourn, and they shall see the Son of Man coming in the clouds with power and great glory."

This prophecy of our Lord introduces the mention of the last Trumpet, and the gathering together of His elect from the four winds, from one end of heaven to another. Matt. xxiv. 31.

Here is another parallel to this Seal; in which a command is given to the four Angels at the four corners of the earth, not to hurt the earth till the Servants of God are sealed; and then the number of the elect is completed (vii. 4—9).

Our Lord also in another place thus describes His own Second coming, "There shall be signs in the Sun, and in the Moon, and in the Stars, and upon the Earth distress of Nations, with perplexity, the Sea and the waves roaring; men's hearts failing them for fear, and for looking after those things that shall be coming on the Earth; for the powers of heaven shall be shaken; and then shall they see the Son of Man coming in a cloud with power and great glory" (Luke xxi. 25—27). See also the prophecies of Isaiah (li. 6. 2 Pet. iii. 7. 10, 11) concerning the last days. Those prophecies, and that of our Lord just quoted, harmonize with the Vision of this Seal, and show its reference to the same events.

Lastly, the imagery of this Seal connects it with other Visions in the Apocalypse itself, descriptive of the condition of the World in the last age.

The mention here of the war and rout of the Kings of the Earth, i. e. the powers of this world opposed to Christ and to the Kings from the East (xvi. 12), and the mention also of the great Earthquake in this Seal, and the moving of Mountains and Islands, seem to show that the time of this Seal coincides with that of the Sixth and Seventh Vials, described in the sixteenth Chapter as follows: "12. And the sixth angel poured out his vial upon that great river, Euphrates; and the water thereof was dried up, that the way might be prepared of the kings from the East. 13. And I saw three unclean spirits like frogs from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet. 14. For they are spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great Day of God Almighty. 16. And they gathered them together into a place called in the Hebrew tongue Armageddon."

"17. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. 18. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. 19. And the great city was divided into three parts, and the cities of the nations fell; and Babylon the Great came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. 20. And every island fled away, and the mountains were not found."

In v. 12, after σελήνη, A, B, C have ὅλη, whole, which is omitted by Elz.

καὶ οἱ πλούσιοι, καὶ οἱ ἰσχυροὶ, καὶ πᾶς δούλος καὶ ἐλεύθερος, ἔκρυσαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας. τῶν ὁρέων, ¹⁶ καὶ λέγουσι τοῖς ὄρεσι καὶ ταῖς πέτραις, Πέσατε ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθήμενου ἐπὶ τοῦ θρόνου, καὶ ἀπὸ τῆς ὀργῆς τοῦ Ἀρνίου, ¹⁷ ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ, καὶ τίς δύναται σταθῆναι ;

VII. ¹ Καὶ μετὰ τοῦτο εἶδον τέσσαρας ἀγγέλους ἐστῶτας ἐπὶ τὰς τέσσαρας

n Isa. 2. 19.
Hos. 10. 8.
Luke 23. 30.
ch. 9. 6.
o Isa. 13. 6.
Joel 2. 11.
Zeph. 1. 14.
Ps. 76. 7.
a Dan. 7. 2.

In v. 15 *Elz.* has *pās* before *ἐλεύθερος*, but *pās* is not in A, B, C. The panic and distress of this convulsion are described as so great that even slaves, who in the ancient States would not be much concerned by the distress of their masters, are involved therein.

15. *pās* δούλος] *every bondman and every freeman.* Cp. Isa. xxiv. 2, and below, xiii. 16; xix. 18.

16. *λέγουσι τοῖς ὄρεσι*] *they say to the Mountains, Fall upon us.* Compare above, on Luke xxiii. 30. The Kings of the Earth and Great Men of this world, who have not used their power as Vicegerents and Deputies of Christ, for the maintenance of His Truth, and for the promotion of His Glory, will then be fain to hide themselves in caves and dens of the earth, as the kings of Canaan did, when flying from Joshua, the type of Jesus (Josh. x. 16—22); but in vain.

— *κρύψατε ἡμᾶς—ἀπὸ τῆς ὀργῆς τοῦ Ἀρνίου*] *hide us from the wrath of the Lamb.* Awful and striking words. Save us from the wrath of Him whom we despised as weak and gentle as a Lamb, and whom we now find to be strong and terrible as the Lion.

He who was preached to us as the “*Lamb of God*,” taking away the sins of the World,” and dying to save us, is now become the Author of our punishment and woe. Dreadful discovery! Compare xiv. 14.

Perhaps also this will be said by some in a tone of desperate derision and fiendish blasphemy. Cp. xvi. 9. 11. 21.

Contrast this exclamation of agony with the ascription of *salvation* to God and the *Lamb* on the part of the *servants of God* (vii. 9). They will pass in safety through the *great tribulation* (vii. 14), and will stand for ever before the Throne of God and the *Lamb* (vii. 9), and the *Lamb* will lead them to waters of *Life* (vii. 17).

Brief *Retrospect* of the preceding SEALS.

In the First Seal we saw our Blessed Lord and Saviour arrayed as a mighty Warrior, crowned, riding in triumph on a *white horse, conquering and to conquer.* Such He appeared at the period of the First Seal; that is, in the *primitive age* of Christianity.

The succeeding Seals have displayed Satan, the *Adversary* of Christ and His Church. Christ, we have seen, is ever one and the same. He is ever on the white horse; ever pure, ever true, ever victorious. But Satan *changes* his form and colour. He is first terrible, on a horse of blood, and brandishes a sword. He next appears on a black horse, and holds a balance. He then comes forth on a pale horse, with Death, and Hades, and Hunger, and Beasts in his train. *Christ is ever the same*; but Satan assumes *different shapes and colours*, and has different weapons and allies, to suit the temper of the times. When he is foiled in one device, he resorts to another. He knows where men are most vulnerable, and assails them accordingly: and so it will ever be to the end of the world; when, having exhausted all his arts, he will, like the fabled Proteus after all his changes, return to his original shape, and *fiercely persecute* the Church (xx. 8, 9).

But now look at the end.

The day will at length come, when *all* his efforts will be defeated. Look at the close of the Apocalypse. He Who is on the White Horse has subdued *all* His enemies. The two Beasts (xiii. 1. 11), the allies of Satan, are taken by Christ, “and cast alive into the lake of fire” (xix. 20). “Death and Hades are cast into the lake of fire; which is the second death” (xx. 14). And at last, Satan himself is “cast into the lake of fire, to be tormented for ever and ever” (xx. 10).

The purpose therefore of the Seals is to assure the Christian Church that Christ has gone forth *conquering and to conquer*; and that whatever His enemies may do, His Victory is certain, and will be eventually complete.

They also warn her, that she must *not* look for *peace*, or for perfect *purity on earth*. They reveal to her that she must expect to be tried by manifold forms of *persecution* from *without*, and of *error* from *within*. But she is also cheered with the assurance that all who remain true to Christ will be partakers of His *Victory*.

This design of the Seals is clearly brought out by the answer of the Angel at the end of the Vision of the sixth Seal, just before

the final consummation, when he describes the *whole company* of those who are saved, even from the first Advent of Christ. “These,” he says, “are they that are coming out of the *great tribulation*, and who washed their robes white in the *blood of the Lamb*” (vii. 14).

We are taught also by these Visions how History ought to be written, and how it ought to be read. And in speaking here of History we may include History not only of the *Church*, but of the *World*. Our Lord says, “the Field is the World” (Matt. xiii. 38). The Church is universal in time and place, and whatever concerns the World concerns the Church, and whatever concerns the Church, concerns all men.

We learn from these Visions to study History in this spirit. We learn to contemplate its events not only as facts teaching civil wisdom, but to regard them as St. John teaches us to do; that is, as exhibiting the operations of two opposite Powers, the power of Christ on one side, and the power of Satan on the other. Thus the *early Christian Historians* treated historical events; here is their great excellence. They looked on Persecution, and Heresy, and Superstition, and Infidelity, as weapons of Satan against Christ. In them they saw the Evil One riding, as it were, on the red horse, and the black horse, and the pale horse, against Him who sitteth on the white horse. If we do likewise, we shall study History with the spirit of St. John.

Lastly: to *whom* do we now belong? Whom are we following? Him Who rideth for ever on the white horse? or him who sitteth, now on the red horse, now on the black, now on the pale horse? Christ, or Satan? Doubtless in this world Satan has strong allies and terrible weapons; the sword, famine, the beasts, the grave. But *prospice finem*. Let us have our eye fixed on the end. Where shall we be then? With those who “follow Christ on white horses?” or with “the Beasts, the Grave, and Satan, who will be cast into the lake of fire, which is the Second Death?”

CH. VII. The SEALING of the SERVANTS of God; the accomplishment of His Elect.

1. *καὶ μετὰ τοῦτο*] So A, B, C. *Elz.* ταῦτα. *And after this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the Earth, nor on the Sea, nor on any Tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the Earth and the Sea, saying, Hurt not the Earth, neither the Sea nor the Trees, till we have sealed the servants of our God in their foreheads.* On these verses compare above, vi. 12. The Four Angels are represented as standing at the Four Corners of the Earth, ready to gather in God’s Elect from the *four winds* of heaven (see Matt. xxiv. 31), and to execute His Judgments on the ungodly. Compare Matt. xiii. 39. 41, and 2 Thess. i. 7, 8, where the Angels are represented as ministers of His power and retributive justice on His enemies.

Another Angel appears, *ascending from the East* or *sun-rising* (ἀνατολή). This Angel is either Christ Himself, or a special Messenger from Christ. Christ is described in Scripture, and particularly in this Book, as the *Ἀνατολή*, or *East* (see on Luke i. 78, and below, on xvi. 12), and this Angel is a superior Angel, for he here gives a *command* to the four Angels; and they are his *ministers* and agents.

Hurt not ye the Earth, he says, *neither the Sea, nor any Tree, till we have sealed the servants of our God on their foreheads.* The four Angels therefore are not only empowered to *hurt*, but they are also commissioned to *Seal*. The Sealing must first take place, *before* the infliction of vengeance.

The four Angels are commanded to restrain the *Winds*, or blasts of destruction, from blowing on the *Earth*, that is, on *Earthly Powers*, opposed to those of *Heaven* (see on i. 7; iii. 10), and from blowing on the *Sea*, the element of storms, which is the Apocalyptic emblem of Nations in a state of restless agitation, swelling, raging, and tossing their waves on high against God (cp. Ps. xxix. 9; xlv. 3; lxxv. 7); and from hurting the *Trees*, the Great and Powerful ones of this world, flourishing in the verdure and luxuriance of earthly prosperity. The Rich and Powerful of this world are often compared in Scripture to *Trees*,

γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς θαλάσσης, μήτε ἐπὶ τι δένδρον.

^{2 b} Καὶ εἶδον ἄλλον ἄγγελον ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου ἔχοντα σφρα- b ch. 14. 1.
γίδα Θεοῦ ζῶντος· καὶ ἔκραξε φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις, οἷς
ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν, ^{3 c} λέγων, Μὴ ἀδικήσητε c ch. 6. 6. & 9. 4.
Ezek. 9. 4.
τὴν γῆν, μήτε τὴν θάλασσαν, μήτε τὰ δένδρα, ἄχρις οὗ σφραγίσωμεν τοὺς
δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.

^{4 d} Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, ἑκατὸν τεσσαράκοντα d ch. 14. 1.

and are symbolized in its poetic imagery by *Cedars of Lebanon*, and *Oaks of Basan* for stateliness and strength, and by *green Bay-trees* for prosperity. Cp. Job xxix. 19. Ps. xcii. 12—14. Isa. ii. 13. Jer. xvii. 8. Ezek. xvii. 3, 4. Dan. iv. 10—16. Hos. xiv. 6, 7.

The Sealing takes place *first*; the Vengeance *follows*. The important fact is thus manifest, that the *main design* and *primary purpose* of God's workings in this world is the *preservation* and *beatification* of His servants; and that the *Punishment* of the *opposing* powers of this World which are His Enemies, and are here represented by the Earth, Sea, and Trees, is only *secondary* and *subordinate*; that it is not directly designed by Him, but consequent on their sins. Cp. Matt. xxiv. 41.

The *Angels* are restrained from inflicting punishment, until they have sealed the servants of God on their *foreheads*. This action of sealing with the seal or signet of God, is equivalent to a *declaration*, that they, who are so sealed, *appertain* to God, and are *distinguished* as such from others who do not belong to Him, and are *assured* by Him of His *protection* against all evil; and that they are *completed* in number and consummated in happiness: cp. the use of *σφραγίζω*, to seal, in Isa. viii. 16. Dan. ix. 24. John iii. 33; vi. 27. Rom. xv. 28. Eph. i. 13; iv. 30.

This Vision may be compared with the Vision in Ezekiel (ix. 4—6), where the Saints are sealed with the letter *Thau*, the *last* letter of the Hebrew Alphabet (see the original *Hebrew* there, and also *Vulg.*); showing their constant perseverance to the end, and the unflinching protection of God. Cp. *Bishop Andrewes*, ii. p. 76.

The *forehead* is specified as that on which the divine impress is received. Cp. Rev. xxii. 4. The forehead is the most conspicuous part of the human body; as the ancient Fathers observe, it is the seat of boldness and constancy both for evil and good (see Jer. iii. 3. Ezek. iii. 7—9); and it shows whether a man is a faithful soldier of Christ, or sold in slavery to the Evil One.

Hence the Cross is impressed on the *forehead* in the Sacrament of Baptism (which was often called *σφραγίς*, or *seal*, by ancient Christian writers. See *Euseb.* iii. 23, in a narrative concerning St. John. *Greg. Naz. Orat. xl. Suicer, Thesaur.* p. 1198, v. *σφραγίς*), in order that he who bears it “may not be ashamed to confess the faith of Christ crucified, but may manfully fight under His banner against Sin, the World, and the Devil, and continue His faithful soldier and servant unto his life's end.”

The Antichristian Power is also represented as imitating this by a similar process with regard to *its own* servants, whom it seals on the *forehead* (Rev. xiii. 16; xiv. 9; xx. 4).

4. καὶ ἤκουσα] And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of every tribe of the children of Israel. Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben twelve thousand. Of the tribe of Gad twelve thousand. Of the tribe of Aser twelve thousand. Of the tribe of Nephtalim twelve thousand. Of the tribe of Manasses twelve thousand. Of the tribe of Simeon twelve thousand. Of the tribe of Levi twelve thousand. Of the tribe of Issachar twelve thousand. Of the tribe of Zabulon twelve thousand. Of the tribe of Joseph twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

With regard to the last of these verses it may be observed that *Elz.* repeats here the word *ἐσφραγισμένων* twelve times after *χίλιδες*; but it is found only twice in A, B, C, and many Cur-sives. Also, *Elz.* has *β'* instead of *δέδεκα*, which is in A, C; and in v. 4 *Elz.* has *μυδ'* instead of the fuller orthography of the numerals.

What do these ONE HUNDRED AND FORTY-FOUR THOUSAND represent?

They do *not* signify the *literal* Israelites; but they represent the “blessed company of all faithful people,” gathered together from all parts of the World, and constituting the Church Universal, redeemed by Christ's Blood, and sealed by His Spirit, and continuing stedfastly in the doctrine preached by His Apostles, sent by Him and taught by the Holy Ghost.

This is evident as follows:

(1) They do *not* signify the *literal* Israel.

One of the main designs of the Apocalypse is, to show that believers in *Christ* are the *true Israel of God*; and that all the promises made by God to *Abraham*, the *Patriarchs*, and the *Prophets*, are fulfilled to those who are incorporated in the Mystical body of Christ, the true seed of Abraham, and abide in Him unto the end. See above, *Introduction*, p. 144.

St. John does not concede even the title of *Jew* to the *literal* Israel. “They say that they are *Jews*, and are *not*” (ii. 9; iii. 9). The *Jerusalem*, of which the Apocalypse speaks, is always the *Christian Church* (see iii. 12; xxi. 2. 10). The *Sion* is the *spiritual Sion* (see xiv. 1), the Royal City of Christ, Who has the key of *David* (see iii. 7), and Who is the Root and off-spring of *David* (v. 5; xxii. 16).

In this respect the language of the Apocalypse had been already anticipated by the Apostle of the Gentiles. “He is *not* a *Jew*,” says St. Paul, “who is one outwardly, neither is *that* circumcision which is *outward* in the *flesh*: but *he* is a *Jew* who is one *inwardly*, and *circumcision* is that of the *heart*” (Rom. ii. 28, 29); and he says “*We* are the Circumcision” (Phil. iii. 3; cp. Col. ii. 11). “If ye be Christ's ye are *Abraham's seed*” (Gal. iii. 29. Rom. ix. 8). “Ye are come to Mount *Sion*, and unto the city of the living God, the *heavenly Jerusalem*, and to the spirits of just men made perfect.” (Heb. xii. 22, 23; cp. Gal. iv. 26.)

Here was a source of inexpressible comfort to all the children of Abraham, especially in the latter days of St. John's age, when the literal Jerusalem was trodden under foot by the Gentiles. Its glories had been eclipsed by those of the Christian Church, or rather they had been swallowed up in its splendour. The spiritual Sion had risen on the ruins of the material Jerusalem. No longer were the eyes of the faithful to be fixed on the stones and buildings of the Temple, and on the transitory glories of its evanescent Ritual. They needed not the Levitical shadows, for they possessed the *Evangelical* substance. They were now “fellow-citizens with the saints,” in every age and clime, and they looked upwards to the solid fabric and glorious solemnities of “the city that hath foundations;” “the Jerusalem that is above, which is the mother of us all.” (Gal. iv. 26.) They beheld with the eye of Faith the great High Priest of their profession, ministering in the Heavenly Sanctuary within the Veil.

(2) Nor do these 144,000, who are sealed in this Vision, represent only the *Jews* who believe in Christ; they represent *all* the faithful, whether Jews or Gentiles.

The names of the Tribes specified here are not to be understood literally as signifying Tribes of Israelitish Christians. This is clear from the fact that one of the twelve tribes, that of *Dan*, does not appear at all in the List. It cannot be imagined that not a single person would be *saved* of that Tribe, to which many holy men had belonged.

Besides, if the names of the Tribes were to be taken literally, so ought also the number of those who are sealed in each tribe;

But it is incredible, that precisely the *same* number of persons should be saved from *each* of the Twelve Tribes here mentioned; and only so *small* a number as 144,000 should be saved in all.

(3) Therefore, we may rest assured that the interpretation is sound, which is supplied here by the ancient Expositors, and is adopted by some of the best modern commentators, especially *Vitringa* and *Hengstenberg* in his notes on xi. 13. *Neither* the names, nor the numbers, in this Vision are to be understood literally.

The present Vision becomes clear, when we regard these ONE HUNDRED AND FORTY-FOUR THOUSAND as representing the glorified company of the whole Church of the Saints of God. The number 144,000 represents their consummation. As is well said by *S. Augustine* (de Doctrinâ Christianâ), “The number Twelve multiplied into Twelve makes One Hundred and Forty-Four, the number in the Apocalypse, which designates the uni-

χιλιάδες ἐσφραγισμένοι ἐκ πάσης φυλῆς νιῶν Ἰσραὴλ· ⁵ ἐκ φυλῆς Ἰούδα, δώδεκα χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ῥουβὴν, δώδεκα χιλιάδες· ἐκ φυλῆς Γὰδ, δώδεκα χιλιάδες· ⁶ ἐκ φυλῆς Ἀσὴρ, δώδεκα χιλιάδες· ἐκ φυλῆς Νεφθαλεὶμ, δώδεκα χιλιάδες· ἐκ φυλῆς Μανασσῆ, δώδεκα χιλιάδες· ⁷ ἐκ φυλῆς Συμεὼν, δώδεκα χιλιάδες· ἐκ φυλῆς Λευὶ, δώδεκα χιλιάδες· ἐκ φυλῆς Ἰσαχάρ, δώδεκα χιλιάδες· ⁸ ἐκ φυλῆς Ζαβουλὼν, δώδεκα χιλιάδες· ἐκ φυλῆς Ἰωσήφ, δώδεκα χιλιάδες· ἐκ φυλῆς Βενιαμὴν, δώδεκα χιλιάδες ἐσφραγισμένοι.

versal Society of the Saints;" and so Aug. here, "centum quadraginta quatuor Millia omnis omnino Ecclesia est."

The number here mentioned, 144,000, is produced by Twelve squared, multiplied into Ten cubed. Twelve is the number of the Apostles; and being multiplied into itself and by a Thousand, it offers an apt representation of the Company of believers, "of a thousand generations," holding the Apostolic doctrine and discipline unto the end, in solid constancy and unity.

Geometrical dimensions were often used by the ancients, as exponents of moral qualities. Thus we have ἄνδρα χειρὶ τε καὶ ποσὶ καὶ νόφω τετράγωνον (a man perfectly squared), in Plato (Protag. 339, B). Compare Horace's metaphor, "Fortis et in se ipso totus teres atque rotundus." 2 Sat. vii. 86.

The Number Twelve in the Apocalypse represents what is Apostolic. Thus the faithful Church is crowned with Twelve Stars (xii. 1); the Church glorified in the heavenly Jerusalem has Twelve Gates, and Twelve Angels, and has the names of the Twelve Tribes of Israel inscribed upon the Gates (xxi. 12); and it has Twelve foundation-stones, and on them written the names of the Twelve Apostles of the Lamb (xxi. 14); and the heavenly City lies four square, with 12,000 furlongs on each side, and its walls are 12 x 12,000 cubits high (xxi. 17); and its Twelve Gates are Twelve Pearls (xxi. 21); and the Tree of Life yields Twelve Fruits (xxii. 2); all in harmony with our Lord's words to His Apostles, "Ye shall sit on Twelve Thrones judging the Twelve Tribes of Israel." (Matt. xix. 28.)

Compare the note above, Matt. x. 2, on the Moral and Theological value and signification of the Number Twelve, and also on its components Three and Four; and see below on xi. 3.

This number, like the other numbers in the Apocalypse, has therefore a didactic character. The number Twelve times Twelve thousand, describing the Servants of God sealed in their foreheads, exhibits a fundamental principle, which may be demonstrated from other parts of Holy Scripture. It displays the duty of internal union, and of visible communion, and of steadfast continuance "in the doctrine and fellowship of the Apostles, and in breaking of bread and prayers." (Acts ii. 42.) "The sameness of the number sealed in each of these Twelve tribes," say the ancient Greek Expositors, p. 287, "shows the universal dissemination of the same Apostolic seed; and the multiplication of twelve times twelve by a thousand shows the fruitfulness of the seed sown by the Apostles, who were the chosen disciples and divinely com-

missioned ministers of Him who was the Grain of Corn that fell into the earth and died, and brought forth much fruit" (John xii. 24). By the gracious influence of the Holy Ghost, poured out upon the seed, "a little one became a thousand, and a small one a strong Nation; the Lord hastened it in His time." (Isa. lx. 22.) "By this mystical number 144,000," says Primasius, "the innumerable multitude of the Elect is signified."

Further, lest any one should imagine, that this number of the Twelve Tribes of the sealed is to be interpreted literally, and that the servants of God make only so small a number as 144,000; or that these Tribes are literally Tribes of Israel; St. John takes care to add that they are innumerable, and come from every nation under heaven. He says, "After this I beheld, and, lo, a great multitude, which no man could number, of every nation, and tribes, and peoples, and tongues, stood before the Throne, and before the Lamb, clothed with white robes, and palms in their hands; and they cry with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

It is well observed here by Aug. and Primasius, and Bede, that St. John here combines together in one those whom he had before specified singly. He thus aptly intimates that each of the elect in each tribe, in each age, and each country, of the spiritual Israel, is well known to Him who calleth all His sheep by name (John x. 3. 11), and numbereth every hair of our heads (Matt. x. 30), and that they are also united in one body in Christ, before His throne in heaven; they are all joined in the same Root of David, and all are the Seed of Abraham, by faith in Christ.

It being therefore understood, that they, who are sealed, represent the complete number of God's servants from every nation under heaven; the question now arises,

What principle determines the arrangement and designation of these Tribes of the Christian Israel,—that is, of the Church Universal, containing both Jews and Gentiles? See Acts xv. 9. Rom. iii. 29. 1 Cor. xii. 13. Gal. iii. 28. Eph. ii. 13—16. Col. iii. 11.

For an answer to this question, we must compare the arrangement of these Twelve Tribes in this Vision, with that of the Twelve Patriarchs of the literal Israel, as regulated by order of birth in the Old Testament. See Gen. xxix. 32—35; xxx. 1—24.

This comparison will be facilitated by the following synoptical Table:

The Twelve Patriarchs in order of Birth. Gen. xlix. 32; xxx. 1—24; xxxv. 16—20.	The Twelve Tribes in order of the Blessings of Jacob. Gen. xlix. 1—29.	Order of Patriarchs as enumerated Exod. i.	Order of the Twelve Tribes according to their Standards in the Tabernacle. Numb. ii.	Order of Tribes according to their Inheritance in Canaan, East of Jordan. Josh. xv. to xix.	Order of the Twelve Tribes, making the ONE HUNDRED and FORTY-FOUR THOUSAND SEALED in the APOCALYPSE. Rev. vii. 4—9.
Reuben Simeon Levi Judah Dan Naphtali Gad Asher Issachar Zebulun Joseph Benjamin	Reuben Simeon Levi Judah Zebulun Issachar Dan Gad Asher Naphtali Joseph Benjamin.	Reuben Simeon Levi Judah Issachar Zebulun Benjamin Dan Naphtali Gad Asher "Joseph was in Egypt already."	North. Dan Asher Naphtali. West. Ephraim Manasseh Benjamin. East. Judah Issachar Zebulun. South. Reuben Simeon Gad.	Judah Ephraim Manasseh Benjamin Simeon Zebulun Issachar Asher Naphtali Dan Reuben Gad Half Tribe of Manasseh (Josh. xxii.).	Juda Reuben Gad Asher Naphtali Manasseh Simeon Levi Issachar Zabulon Joseph Benjamin.

On comparing the natural order by birth, with the order in the Apocalypse, we see the following discrepancies:

Judah is here placed before Simeon and Levi, and before Reuben the first-born. Here is another evidence of the Christian significance of these tribes.

Judah is placed first, because "our Lord sprang out of Judah" (Heb. vii. 14), and is the Lion of the tribe of Judah (Rev. vii. 5), and Judah and Jerusalem are the Apocalyptic names of the true Church of God. (Cp. above, ii. 9; iii. 9. 12, and below, xxi. 2. 10.)

Simeon and Levi, the second and third in order by natural birth, are degraded in the Apocalypse to the seventh and eighth places respectively. Here also is a proof that the names are not to be taken literally, but have a moral and spiritual sense. Simeon and Levi are reprobated by the Patriarch Jacob in his prophecy, for their subtlety and cruelty in punishing the wrong done to their sister (Gen. xlix. 5); and perhaps in their degradation they symbolize here a moral truth, that good ends are not to be attained by evil means, and that furious zeal, even in God's cause, is not pleasing to Him.

9 * Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολὺς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἐδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἐστῶτας ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ Ἀρνίου, περιβεβλημένους στολὰς λευκὰς, καὶ φοίνικες ἐν ταῖς χερσὶν αὐτῶν 10 † καὶ κράζουσι φωνῇ μεγάλῃ λέγοντες, Ἡ σωτηρία τῷ Θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ Ἀρνίῳ.

e ch. 3. 5, 18.
s 6. 11.
ver. 14.
f Ps. 9.
Isa. 43. 11.
Jer. 3. 23.
Hos. 13. 4.

The fifth son of Jacob, namely, *Dan*, is altogether excluded from this list.

That tribe was notorious for its unhappy zeal in receiving and propagating idolatry (see Judges xviii. 1—31). This interpretation is suggested by Jewish writers themselves (e.g. the Targum of *Jonathan* on Exod. xvi. 8, and on Numb. xi. 1; xxii. 41, and Deut. xxv. 18), who represent the name of *Dan* as a proverbial by-word for idolatry (see *Weststein*, p. 776).

"The reason for the excluding of *Dan*," says *Hengstenberg* on xi. 13, "is, that the only narrative of the Old Testament, in which *Dan* played a part, is that respecting the worship of idols in the Book of Judges (xviii. 1—31); so that the declaration in chap. xxii. 15 of the Apocalypse, 'without are idolaters,' is here represented by the omission of *Dan*."

Here therefore is a protest against idolatry, as wholly disqualifying for admission into the number of God's Saints in glory. Here also is a preparation for the judgments denounced against idolatry in later parts of the Apocalypse (see ix. 20; xxi. 8; xxii. 15).

Here again the Prophecy of the Patriarch Jacob on his death-bed, concerning his seed, the heads of the twelve Tribes, and concerning those Tribes themselves, sheds light on this Apocalyptic Vision of the Tribes of the spiritual Israel, and is illustrated by it. There is a mystical analogy between the Prophecy and the Vision which has not yet been fully unfolded. *Dan* is omitted here; and in the patriarchal prophecy *Dan* is described in ominous words. *Dan* is first portrayed as a Judge or Ruler, and then it is added, "*Dan* shall be a serpent in the way, an adder in the path that biteth the horse heels, so that his rider shall fall backward."

The imagery of that Prophecy connects it with the Apocalyptic visions of the Power of Evil represented by the *Serpent* (xii. 9. 14, 15; xx. 2); and the *Rider* in the Prophecy may have also a connexion with the *Rider* in the Vision of the Seals of the Apocalypse (see above, vi. 4, 5), and may represent the destiny and punishment of Evil recoiling on and supplanting itself. There seems to be an expression of this feeling in the patristic Exposition, that "Antichrist would rise from *Dan*," *Hippolytus*, p. 7, ed. Lagarde; cp. *Irenæus* (v. 30. 2), who notices the omission of *Dan* here, and connects it with Jeremiah's prophecy, viii. 16, 17, "The snorting of horses was heard from *Dan*—behold, I will send serpents;" and he regards *Dan* as a symbol of the Man of Sin.

Another name of a Tribe omitted is *Ephraim*.

The defection of the Ten Tribes from the House of *David* and from the worship at Jerusalem, commenced with *Ephraim* (2 Sam. ii. 9), and was mainly promoted by *Ephraim* (1 Kings xii. 25. Isa. vii. 9. 17).

Samarita, the capital of Israel, and the Samaritan Temple at Gerizim, distinct from *Judah*, and the Temple at *Jerusalem*, were in the tribe of *Ephraim*. *Ephraim* is often mentioned by the Prophets as the rival of *Judah*, and as a synonym for Israel as opposed to *Judah*, and even combining with the enemies of *Judah* and *Jerusalem*—the Church of God; see particularly the words in Isa. vii. 2. It was told Ahaz, Syria is confederate with *Ephraim*: see also vv. 5 and 17, where *Ephraim* is charged with the guilt of the schism of *Jeroboam* (see also Isa. ix. 9; cp. Jer. vii. 15).

The prophecies of *Hosea* abound with denunciations and warnings against *Ephraim* (Hos. v. 3. 9. 13; vi. 4. 10; vii. 1. 8; viii. 9. 11; ix. 3. 8. 11. 13; xi. 12; xii. 1. 14), which, assuredly, are applicable to the schisms and heresies, the unbelief and ungodliness, of a corrupt Christendom.

Therefore, in the omission of *Ephraim* from the number of the Saints, there is a divine caution and exhortation addressed to Christians, that they should flee from those sins for which *Ephraim* is condemned by the Voice of God in the Old Testament; especially from the sin of schism.

The family of *Ephraim* is not dealt with here precisely in the same way as *Dan* is. *Dan* and his seed are altogether omitted. But *Joseph* the Father of *Ephraim*, and *Manasseh* the brother of *Ephraim*, are both admitted into this catalogue: whereas in the division of Canaan among the Tribes, *Joseph* had been represented by his two sons, *Ephraim* and *Manasseh*.

This may be designed to exhibit the contrast between the earthly and heavenly inheritance; and to show that the principles

by which this Apocalyptic enumeration is regulated are not natural, but spiritual.

Ephraim's seed, in so far as they are children of *Joseph's* faith, may yet have an inheritance; though not as far as they commit those sins which gave *Ephraim* a character of rivalry and hostility to *Judah*, the true Church of God. And though *Ephraim* and *Manasseh* were brothers in blood, yet "one is taken, the other left" (Matt. xxiv. 40. Luke xvii. 34—36), so it will be in the heavenly Canaan. It is not natural birth, but spiritual birth, not carnal brotherhood, but brotherhood in *Christ*, which will gain an entrance there.

Naphtali, who by birth was fifth, is sixth in order in the Apocalypse. *Gad* and *Asher*, who were seventh and eighth by birth, are here placed second and third.

These three were children of handmaids: *Naphtali*, of *Bilhah*, *Rachel's* handmaid; *Gad* and *Asher*, of *Zilpah*, *Leah's* handmaid; and yet they are here elevated in rank, and are placed before *Simeon* and *Levi*, the children of *Leah*, and before *Manasseh*, descended, through *Joseph*, from *Rachel*.

The moral of this transposition is, that circumstances of worldly birth are of no account in the Christian Church; the sons of the stranger are brought to God's holy mountain (Isa. lvi. 6); the Church of God herself is a Spouse wedded from the heathen world (cp. on Matt. i. 3), and the Gentile is preferred to the Jew; "there are last that will be first, and first that will be last" (Luke xiii. 30).

The last four names are the same in the order of Birth, and also of the Apocalypse. One pair of them, *Issachar* and *Zebulun*, is from *Leah*; the other pair, *Joseph* and *Benjamin*, is from *Rachel*.

There is another resemblance in the two orders of names.

In the literal Israel, the children of the same mother were born, in successive births, by pairs. Thus, from *Leah* came *Reuben* and *Simeon*, *Levi* and *Judah*, by successive births. From *Rachel's* handmaid came, in like manner, *Dan* and *Naphtali*. From *Leah's* handmaid came *Gad* and *Asher*. From *Leah* came *Issachar* and *Zebulun*. From *Rachel* came also *Joseph* and *Benjamin* in successive births; see the synoptical table in p. 192.

The same principle is visible in the order of the Apocalypse.

Here *Judah* and *Reuben*, from *Leah*, are ranged side by side; so, from *Leah's* handmaid, *Gad* and *Asher*. From *Rachel's* handmaid, *Naphtali*. *Dan*, the son of *Rachel's* handmaid, is here omitted; and *Manasseh*, from *Rachel* through *Joseph*, is introduced; but not *Ephraim*, who does not appear. From *Leah*, *Simeon* and *Levi* are placed together, and another pair, *Issachar* and *Zebulun*. From *Rachel*, *Joseph* and *Benjamin*.

The foundation in the Old covenant was laid on a pair of Brothers, *Moses* and *Aaron*. And *Christ*, in calling His Twelve Apostles, chose three pairs of Brothers—*Simon* and *Andrew*; *James* and *John*; *James* and *Jude* (see note above, on Matt. iv. 18).

Thus Almighty God has recognized and commended natural relationship as the groundwork of Christian affection and co-operation. Doubtless it will be seen hereafter, that ties of natural kindred have been instrumental—according to the benevolent design of the Universal Father of the spiritual Israel—in promoting spiritual edification and everlasting happiness and unity in the blessed family and household of the Saints glorified in heaven.

9. μετὰ ταῦτα εἶδον] After this I beheld, and lo! a great multitude, which no man could number, of every Nation and Tribes and Peoples and Tongues stood before the throne and before the Lamb, clothed with white robes, and palms in their hands; and they cry with a loud voice, saying, Salvation to our God that sitteth upon the throne and unto the Lamb.

On the accusative περιβεβλημένους, the reading of A, B, C, cp. xiv. 14; xviii. 12; see *Winer*, p. 414, and p. 511. Two constructions are blended together. Observe the transition from the singular ἔθνους to the plural φυλῶν; the words φυλῶν and λαῶν declare that not the Jews only (who appropriate the terms φυλὴ and λαὸς to themselves) but all men are tribes and people of God.

The true Israel of God, the Church called from all Nations, and now glorified and triumphant, after the completion of her pilgrimage through the wilderness of the world, and after her entrance into the Canaan of her rest, and to the heavenly Jeru-

¹¹ Καὶ πάντες οἱ ἄγγελοι ἐστήκεισαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ ἔπεσαν ἐνώπιον τοῦ θρόνου ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ ¹² λέγοντες Ἀμήν ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ Θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

¹³ Καὶ ἀπεκρίθη εἰς ἐκ τῶν πρεσβυτέρων λέγων μοι, Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκὰς τίνες εἰσὶ, καὶ πόθεν ἦλθον; ¹⁴ καὶ εἶρηκα αὐτῷ, Κύριέ μου, σὺ οἶδας. Καὶ εἶπέ μοι, Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν καὶ ἐλεύκαναν αὐτὰς ἐν τῷ αἵματι τοῦ Ἀρνίου. ¹⁵ διὰ τοῦτό εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει ἐπ' αὐτούς. ¹⁶ οὐ πεινάσουσιν ἔτι, οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ πέσῃ ἐπ' αὐτούς ὁ ἥλιος, οὐδὲ πᾶν καῦμα, ¹⁷ ὅτι τὸ Ἀρνίον τὸ ἀνὰ μέσον τοῦ θρόνου ποιμανεῖ αὐτούς, καὶ ὁδηγήσει αὐτούς ἐπὶ ζωῆς πηγὰς ὑδάτων, καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν.

g Isa. 1. 18.
Heb. 9. 14.
1 John 1. 7.
ch. 1. 5. & c. 9.
& 17. 6.

h Isa. 4. 5, 6.
Ps. 121. 6.

i Ps. 121. 6.
Isa. 48. 10.
k Ps. 23. 1.
Isa. 25. 8.
John 10. 11.
ch. 21. 4.

saalem, and after all her conflicts with spiritual Enemies, and after the gathering of her spiritual Harvest, sings *Hosannas* to God and to the Lamb.

^{13.} καὶ ἀπεκρίθη] And one of the elders answered, saying unto me, *Who are these who are arrayed in the white robes? and whence came they?* And I said unto him, Sir, thou knowest. And he said to me, These are they who come out of the great tribulation, and washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall tabernacle upon them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto fountains of waters of life; and God shall wipe away every tear from their eyes.

They are clothed with *white robes*, and have *palms* in their hands, and sing *salvation* to our God and the Lamb. The *Palm* is an emblem of Victory. As such, it is found engraved on monumental slabs in the Catacombs of Rome, indicating that after the battles of life, they, who are buried there, have triumphed by the power of Christ. See *Aringhi*, Roma Subterranea, cap. xv., and cap. xx.

Doubtless, also, in this Vision, there is a reference to the rejoicing at the *Feast of Tabernacles*, ἡ σκηνοπηγία, which was the last of the three great annual Festivals of the Jews. It was in the *seventh* month, and lasted for *seven* days, and had a great *sabbath* on the eighth day, and was called "the Festival," the crown and glory of all Festivals, and closed the sacred rejoicings of the Hebrew year. See the notes above on John vii. 2. 37; and on Matt. xxi. 8, 9; and *Wetstein* here, p. 777.

That Festival commemorated the Journey of the Israelites through the wilderness, when they dwelt in *Tabernacles* or Tents, and God Himself *tabernacled* among them; and the Ingathering of the Fruits of the Harvest was celebrated with joy and thanksgiving at that feast.

They who took part in that festival bare *palm branches* in their hands, and cried with loud voices *Hosanna*, "Save us, we beseech Thee," and praised God for His mercies in the past year. 2 Macc. x. 6, 7. Indeed, the *Palm branches* were called *Hosannas*.

At that Feast also, they drew water in golden urns from the pool of Siloam, which had a typical reference to the future outpouring of the living waters of the Gospel. See on John ix. 7. They poured out that water from Siloam, on the great altar, in memorial of the water which had flowed from the smitten Rock in the wilderness, another type of Christ, 1 Cor. x. 4; and they chanted the great *Hallel* (Ps. cxiii.—cxviii.), in which they celebrated the deliverances from Egypt and their entrance into Canaan. "When Israel came out of Egypt; the sea saw that and fled: Jordan was driven back; Tremble thou Earth at the presence of the Lord, at the presence of the God of Jacob, who turned the rock into a standing water, and the flint-stone into a springing well" (Ps. cxiv. 1—8); and to it Isaiah alludes, "With joy shall ye draw water out of the wells of Salvation." (Isa. xii. 3.)

That sublime prophecy had pre-announced the pouring out of the living waters of Salvation, by the effusion of the Holy Ghost, consequent on the Incarnation of CHRIST, who is the

Lord JEHOVAH (Isa. xii. 2), ever "in the midst" of the true Israel (v. 6), being EMMANUEL, *God with us*, Matt. i. 23.

Therefore, the inhabitants of the *Christian Zion* may well cry aloud and shout, with *Hosannas*; as the literal Israel did at the feast of Tabernacles.

That Feast, which celebrated the ingathering of the Fruits of the Earth, typified the ingathering of the *spiritual Harvest*, consequent on the outpouring of the gracious rain of the Holy Spirit (Ps. lxxviii. 9), sent to God's inheritance, the Church, through the Incarnation of Christ and His Enthronization in our Nature at the Right Hand of God.

Indeed, the Feast of Tabernacles, commemorating the dwelling of the Israelites in tabernacles, and of the God of Israel Himself in a Tabernacle in the wilderness, appears to have been designed as a Type of the crowning mercy of God in the fulness of Time, when the Son of God Himself ἐσκήνωσεν ἐν ἡμῖν, i.e. *pitched His Tabernacle in our Nature* (see on John i. 14); and of all the gracious gifts of the Living Waters of the Holy Ghost, and the Glorious Vision of God, and triumphant beatification of heaven, which result from the Incarnation. See above on John vii. 37.

The disciples of Christ and the People of Jerusalem, who took branches of *Palms*, and sung *Hosannas* to Christ, when He rode on the young ass in His triumphant Entry into Jerusalem, and when He gave a glimpse of His future glory, and symbolized the salvation of the *Heathen World* (see notes on Matt. xxi. 5. 8. 9), were moved to adopt the language and practices of the Feast of Tabernacles in their homage to Him at that time.

Hence we recognize the propriety and beauty of the imagery in this Vision of the Apocalypse.

The Israel of God, now that its journey and warfare is over, and that the Harvest of the Saints is gathered in, takes *palm branches* and sings *Hosannas* to God; and they are before the throne of God, and serve Him day and night in His temple, and God shall tabernacle upon them (σκηνώσει ἐπ' αὐτούς, see v. 15 here); He who pitched His tabernacle with Israel in the wilderness of Arabia, He who overshadowed them with the *Pillar of Cloud*, and led them by the *Pillar of Fire*, He who pitched His tabernacle in us (John i. 14), shall now tabernacle upon them for ever: and as the *literal Israel* were fed from heaven with angels' food, and so the cravings of their *hunger* were satisfied, and as their *thirst* was slaked by the gushing stream in the sandy desert, and as they were sheltered from the scorching heat of the sun by the refreshing shade of the cloud, so the spiritual Israel shall feel God's love and goodness; they shall *hunger no more, nor thirst any more, nor shall the sun light upon them, nor any heat* (v. 16); and He who gave them manna from heaven and water from the rock in the wilderness; He whose mercies were celebrated and typified by drawing water from the well of Siloam; He who gave the *true manna* and the *living waters* in His Word and Sacraments, and in the gifts of the Holy Ghost, shall lead them to *fountains of waters of life, and shall wipe away every tear from their eyes*.

The rich store of allusions contained in the word σκηνώσει ought to be carefully treasured up in the mind of the reader, as showing that the Prophecies and Types of the Old Testament, especially in the Pilgrimage through the Wilderness, and the festive ceremonial of the Hebrew Ritual, will have their full accomplishment in the heavenly glory of Christ and His Saints (see Exod. xxv. 8; xxix. 43. Ps. lxxviii. 18. Ezek. xxxvii. 27. 1 Cor. x. 11).

VIII. ¹ Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν ἑβδόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμῳρίον.

THE SEVENTH OF LAST SEAL. The End of the world.

CH. VIII. 1. καὶ ὅτε ἤνοιξε] And when He opened the seventh seal, there was silence in heaven about the space of half an hour. There is silence for half an hour. St. John has now a brief view of the eternal peace of heaven. "Cernit initium quietis æternæ" (Victorinus, Aug. 1, Primasius, Bede).

The silence here is described as short, because St. John has only a glimpse here of what will be described more fully hereafter (in chaps. xxi. xxii.), viz. the peace and happiness of heaven; and because he must now be called away to describe other Visions of a different kind. He is allowed to have a foretaste of the future peace of Eternity; and is then summoned from that half-hour's silence to listen to the terrible blasts of the SEVEN TRUMPETS.

This silence (say the ancient Greek Expositors, p. 298) may also serve to remind us, that the second Advent of Christ is kept secret, and cometh not with observation (Luke xvii. 20), and the silence is short, only for half an hour, for that secret Coming will soon accomplish its work, by the speedy destruction of evil.

Thus end the SEVEN SEALS. The Roll, that had been sealed up, has now been opened, and all its contents unfolded to the View. Their moral is very consolatory and instructive. Cp. above, p. 190.

In the first seal, symbolizing the first age of Christianity, Christ went forth conquering and to conquer (vi. 2), triumphing over Sin and Satan by His Death and glorious Resurrection and Ascension. Yet, after that glorious Victory, He and His Church have been opposed by Satan, in various forms, on the red horse, on the black horse, and on the pale horse (vi. 4-8). This was revealed by the Visions of the Second, Third, and Fourth Seals. It has also been revealed in the Fifth and Sixth Seals, that the will still have to endure many afflictions even to the end; and that it will almost seem to the Saints departed that Christ was tarrying too long, and had forgotten His faithful servants (vi. 9-11). It has been also revealed in the Sixth Seal (vi. 12-17), that the Last Days of the Church will bring the severest trial; and that her path will be through great tribulation (vii. 14), to the fruition of eternal felicity.

But there is also consolation in this Prophetic Roll, for Christians of every age.

Christ will at length send forth His Angels to gather His Elect from the four winds, and not one of them will be hurt in the Judgments which will overtake the world. They will all be sealed by God as His own, and be preserved in the wreck; and when the number of God's servants is completed, and gathered in from all parts of the world, to which the Gospel will have been preached (vii. 9; cp. Matt. xxiv. 14. Mark xiii. 10), then all the Enemies of Christ will be overcome; then will ensue the silence of the Seventh Seal (viii. 1). No voice will be raised any more against God. All the Earth will keep silence before Him (Hab. ii. 20). After the Storm there will be Peace. The blessedness of His Servants will be consummated in the Society of the Holy Angels, and in the beatific Vision of God; they will praise God and the Lamb as their Saviour (vii. 10). All things will then be seen to have ministered to the manifestation of the divine love, and to have "worked together for good to them that love Him" (Rom. viii. 28), and be a theme for a never-ending ascription of "Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might, to God for ever and ever. Amen" (vii. 12).

St. John, having delivered this Prophecy, and having ministered this comfort to the Church of every age and country, now re-ascends to the first age of Christianity; or, as ancient Expositors express it, "recapitulat ab origine." He proceeds to reveal the prophetic History of the Christian Church from the beginning, in another form and aspect, in the SEVEN TRUMPETS.

What now is the design and character of the SEVEN TRUMPETS?

They are prophetic announcements of the Divine Judgments on the Enemies of Christ and His Church, from the time of His First Advent until the Day of Doom.

This will appear from the following considerations:

(1) The TRUMPETS follow next in order to the SEALS. The SEALS, as we have already seen, have revealed a view of the sufferings of the Church from the time of the First Coming of Christ to the End of time, and of the full and final triumph of Christ, and of the everlasting blessedness of His servants, after the trials and tribulations of this world.

This prophetic view of the happiness which is reserved for

the righteous, after trials, and sufferings for the Truth, is now succeeded by a prophetic view of punishment which will be inflicted on the wicked, after temporary triumphs and oppressions of the Truth.

On the one hand, God announces reward to the good; "Say ye to the righteous, it shall be well with him, for they shall eat the fruit of their doings." On the other hand, He adds a denunciation of punishment to the wicked, "Woe unto the wicked, it shall be ill with him, for the reward of his hands shall be given him" (Isa. iii. 11). This prophetic declaration displays in two consecutive sentences the substance of the moral of the SEALS, on the one hand; and of the TRUMPETS on the other.

The former sentence is the moral of the SEVEN SEALS.

The latter sentence is the moral of the SEVEN TRUMPETS.

(2) The Seven Trumpets are prefaced by Prayers of the Saints to God (viii. 2-4). The Trumpets are represented as sending forth divine answers to those prayers. The Saints of God are in a state of trial and tribulation; and their arms are Prayers and Tears. They commend their cause to God, and pray to Him for deliverance from their enemies. All Saints, whether on earth or under the altar (vi. 9), pray for the Coming of Christ's Kingdom, when all His Enemies will be put under His feet (1 Cor. xv. 24. 27), and when the happiness of all His faithful servants will be consummated both in body and soul in heaven.

The Twelfth Chapter of the Acts of the Apostles has displayed to us a striking specimen of this work of the Church, praying for deliverance from her enemies; and it has shown the result of her Prayers in the overthrow of her Enemies.

The Apostle St. James, the brother of St. John, had been slain by the sword of King Herod Agrippa; the Apostle St. Peter had been put in prison by the same King (Acts xii. 1-3). The Church makes unceasing intercessions for him (Acts xii. 5. 12). He is miraculously delivered by an Angel on the eve of the day when Herod would have brought him forth for execution; and Herod, the persecutor, is smitten by an Angel, when sitting on his Throne, in the height of his pride and glory (xii. 21-23).

That narrative presents an Epitome of the History of God's Judgments on the Persecutors of His Church; and may serve to illustrate the design of the Trumpets, preceded by the prayers of the Saints (viii. 2-4).

(3) In Holy Scripture the sound of the Trumpet is a preparative for war, especially for a war waged by God Himself and His people against their enemies. "If ye go to war in your land against the Enemy that oppresseth you, then ye shall blow an alarm with the Trumpets, and ye shall be remembered before the Lord your God, and be saved from your enemies" (see Numb. x. 9. Cp. Amos iii. 6).

The Seven Trumpets of the Apocalypse announce the goings forth of the Lord of Hosts to war, in order to save His people by punishing their oppressors.

(4) Again, in Holy Scripture, the Trumpet is the instrument to be used by the Israelites for convoking the People (Numb. x. 10).

It is also to be used to proclaim the year of Jubilee (Levit. xxv. 8-10).

Therefore, Trumpets are used with great propriety in the Apocalypse to "call the nations to see the punishment of the Antichristian power, which, though Christian in name, persecutes the faithful" (Bishop Wilson). And the sounding of the Seven Trumpets of the Apocalypse ends in an universal Jubilee for the deliverance of the People of God (xi. 15).

(5) The Trumpet is also specified in the Gospel as the signal of the Universal Judgment of the Great Day. "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel and the Trump of God" (2 Thess. iv. 16). "The Trumpet shall sound, and the dead shall be raised" (1 Cor. xv. 52).

Therefore there is another remarkable fitness in the use of Trumpets in the Apocalypse, for the purposes which they here subserve.

The consequences of the Sounding of each of the Seven Apocalyptic Trumpets are of a judicial kind; the first Trumpet is followed by inflictions of chastisement on the Earth (viii. 7); the second Trumpet, by vengeance on the Sea (v. 8, 9); the third Trumpet by plagues on the Fountains of Waters (v. 10, 11); and the fourth Trumpet by visitations on heavenly bodies (v. 12); and it is especially declared that the last three Trumpets are three Trumpets of Woe to the inhabitants of the Earth (viii. 13); that is, to the enemies of God and of the kingdom of heaven (see

a Tobit 12. 15.
Luke 1. 19.
2 Chron. 29. 25—28.

b ch. 5. 8. & 6. 9.
& 9. 13. & 14. 18.

c Ps. 141. 2.
Luke 1. 10.

² ^a Καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους οἱ ἐνώπιον τοῦ Θεοῦ ἐστήκασιν, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες.

³ ^b Καὶ ἄλλος ἄγγελος ἦλθε, καὶ ἐστάθη ἐπὶ τὸ θυσιαστήριον ἔχων λιβανωτὸν χρυσοῦν· καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ, ἵνα δώσῃ ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου· ⁴ ^c καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου ἐνώπιον τοῦ Θεοῦ· ⁵ καὶ εἶληφεν ὁ ἄγγελος τὸν λιβανωτὸν, καὶ ἐγέμισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου, καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο

on i. 7; iii. 10). Finally, the *seventh* or *last Trumpet* of the Apocalypse is the *summons* of all Nations to the *Judgment-Seat* of Christ (see xi. 15—18).

Thus the six Trumpets represent the Judgments of God, as *preparatory* denunciations, warning men with a loud voice to "consider their ways," and to repent, and to prepare for the sounding of the *Seventh Trumpet*, which will convene them to the general Judgment of the *Last Day*.

Thus the design of God's Judgments, even in punishment, is mercy: "O Lord, when Thy Judgments are in the Earth, the inhabitants of the World will learn righteousness." (Isa. xxvi. 9.)

The last Trumpet reveals the complete overthrow of Christ's Enemies, and the execution of His wrath on the wicked, and the blessed reward of the righteous, and the establishment of His Kingdom for ever (xi. 15—18).

Thus it instructs the World, especially Rulers and States. It displays the infatuation of those who oppose Christ and His Gospel, and declares the misery which will be their doom. The successive sounds of the Six Trumpets which announce *particular* judgments, are rehearsals of the sound of the *Seventh Trumpet*, which announces *Universal* Judgment; when it will be confessed by all, that "verily there is a reward for the righteous, doubtless there is a God that judgeth the earth." (Ps. lviii. 10.)

(6) Lastly, the Apocalypse is grounded on the principle, that the *Christian Church* is the true *Jerusalem*; and that its faithful members are the *Israel of God* (Gal. vi. 16). It teaches the Christian Church to read her *own history* in that of the *Israelites*, and in their Exodus from Egypt, and in their passage through the Red Sea, and in their Pilgrimage through the Wilderness of Arabia. The entrance of the Israelites into the Rest of Canaan under the leadership of Joshua, and the capture of the Cities of Canaan, and the subjugation of the Kings of the Canaanites by the armies of Joshua, and the People of God, are recognized in the Apocalypse as types and figures, and as prophecies and pledges of the conquests of the Christian Church under the guidance of her heavenly Joshua, Jesus Christ, and of her admission to the everlasting joys of her heavenly inheritance. See above, *Introduction*, pp. 144, 145, and on ii. 9, and on vii. 4—9.

Especially, as has been observed by ancient Expositors, there is a reference in the *Seven Trumpets* of the Apocalypse to the history of the capture of that great City,—which is one of the scriptural emblems of the Power of this World arrayed against Christ,—the city of *Jericho*.

By God's command, Joshua compassed Jericho *six* times on *six* successive days. First went the armed men, then *seven* Priests with *seven* Trumpets of rams' horns; then came the Ark; then the People followed. On each of the *six* days, the Priests blew the trumpets *once*, and the People were silent. But on the *seventh day* the *seven* Priests, and the People with them, compassed the city *seven* times; and at the *seventh* time, when the *seven* Priests blew the *seven* Trumpets, all the People shouted with a great shout; and the wall of the City fell down *flat*, and the People went up and captured Jericho. (Josh. vi. 1—20.) And after its fall, they marched victoriously under the command of Joshua, the type of Jesus, to the possession of Canaan the promised land, the type of Heaven.

The Apocalyptic Vision reveals Seven Angels and Seven Trumpets. The first six Trumpets pre-announce successive Judgments of God. At length, when the *seventh* Trumpet sounds, the walls of this world's Jericho will fall flat, and the victorious army of the heavenly Joshua will follow the Captain of their salvation into their everlasting inheritance.

The PRAYERS of all Saints before the SOUNDING of the TRUMPETS.

2. καὶ εἶδον] And I saw the seven Angels which stood before God; and to them were given Seven Trumpets.

3. καὶ ἄλλος] And another Angel came and stood at the altar, having a golden censer.

Here is a reference to the act of the Priest ministering at the

Golden Altar of Incense before the Veil in the Temple (see above on Luke i. 9, and Heb. ix. 4), and offering incense there, which is a type of prayer (see above, v. 8). And there was given unto him much incense, that he should give it to the prayers of all Saints upon the golden altar before the throne. Observe, there is no mention here, or in any other place of the Apocalypse, of an Altar before the Veil; the Veil has disappeared under the Gospel (Matt. xxvii. 51. Heb. ix. 8). The Apocalypse is an unveiling of heaven, now opened by Christ. The Holy of Holies is revealed, and the Altar is not before a Veil, but before the Throne. See above on iv. 1.

The Angel is not here represented as giving efficacy to the prayers of all Saints, but as taking part in them. There is a communication of Prayer between All Saints (namely, the Saints departed and the Saints on earth), and the Holy Angels in heaven. The Angels unite in offices of prayer with the Church on earth, and with the spirits of the Saints departed, for the deliverance of God's servants from their enemies. See Heb. xii. 22, 23, where the Saints on earth are represented as associated in one communion with the Angels and with the Spirits of just men made perfect. Cp. Bp. Pearson, Art. ix. p. 662, and Bp. Bull, Sermon on the Offices of the Angels towards the Faithful.

Some Interpreters suppose that the other Angel is Christ, our High Priest, the only Mediator between God and men (1 Tim. ii. 5), ministering in the heavenly Temple, where "He ever liveth to make intercession for us." Heb. vii. 25; ix. 24. Christ, in His human character and priestly office, may be called another Angel. He is so called, x. 1. Cp. xiv. 17; xviii. 1; xx. 1.

Hence Primasius says, "The Angel here is Our Lord, by whom all our prayers have access to God (Eph. ii. 18; iii. 12), and therefore the Apostle says, 'Through Him we offer the sacrifice of praise to God continually' (Heb. xiii. 15; cp. 1 Pet. ii. 5); and St. John says, 'He is our Advocate with the Father'" (1 John ii. 1). This interpretation is sanctioned by other ancient interpreters, such as Aug. (?) and Bede, and by Vitringa, Böhm, and others of later date, and it represents the important truth, that the deliverance of God's people from the hands of their Enemies, smitten by His Judgments, is due to the ministry of Christ in heaven, presenting the incense of the Prayers of the Church, in the golden censer of His own merits.

The dative here, ταῖς προσευχαῖς, is a *dativus commodi*; the incense was given to the prayers, and made them pleasing to God. Cp. Winer, § 31, p. 193. And so the dative is rightly understood by Vitringa, Ewald, De Wette, Ebrard, and Düsterdieck.

4. 5. καὶ ἔλαβεν] And the smoke of the incense (added) to the prayers of the Saints (cp. v. 3) went up before God out of the hand of the Angel. And the Angel has taken (εἶληφεν, has taken and holds; on this perfect tense, see above note, v. 7) the censer, and he filled it from the fire of the Altar (of Incense, the type of Prayer), and cast it to the Earth: and there were Voices, and Lightnings, and an Earthquake; and the Seven Angels who had the Seven Trumpets, prepared themselves to sound their Trumpets.

Voices, Thunders, Lightnings, and Earthquakes, are signs and instruments of God's Judgments against His enemies. (A Lapide, Bengel, Ewald, De Wette, Hengstenberg.) Thé Divine Judgments to be announced by the Seven Trumpets of the Seven Angels, are represented as consequent on the prayers of all the Saints—prayers presented in heaven by the Angel, perhaps Christ, who said, "I came to send fire on earth" (Luke xii. 49. Primasius). These judgments are preludes of the great fire of the Day of Judgment which will consume the world (2 Pet. iii. 7).

The Saints who are on earth, and the Saints departed, whose souls are in Paradise (see vi. 9), pray to God for the deliverance of His Church, and for the manifestation of His Power and Justice; and their Prayers are presented before the Throne of God; and in answer to their Prayers, He ordains or permits such penal Visitations on the world as are best adapted to those ends.

Here is a striking evidence of the power of united Prayer. It is a lever which moves the World.

φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ καὶ σεισμοί. ⁶ Καὶ οἱ ἐπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἐπτὰ σάλπιγγας ἡτοίμασαν ἑαυτοὺς ἵνα σαλπίσωσι.

⁷ ^d Καὶ ὁ πρῶτος ἐσάλπισε· καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα ἐν αἵματι, ^d Esek. 38. 22. ¹⁷² καὶ ἐβλήθη εἰς τὴν γῆν· καὶ τὸ τρίτον τῆς γῆς κατεκάη, καὶ τὸ τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατεκάη. ¹⁷² Isa. 2. 13. ^{ch. 9. 4. & 16. 2.}

⁸ Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισε· καὶ ὡς ὄρος μέγα πυρὶ καίόμενον ^e Jer. 51. 25. ^{Amos 7. 4.} ^{ch. 16. 3.}

THE FIRST TRUMPET.

⁷. ὁ πρῶτος] *The first Angel sounded, and there was hail and fire mingled with blood, and they were cast upon the Earth: and the third part of the Earth was burnt up, and the third part of the Trees was burnt up, and all Grass that was green was burnt up.*

The second seal had represented the Evil One riding on the horse of fire, and wielding the sword of Persecution, and shedding the blood of the Martyrs (vi. 4).

In that Seal, the Church suffered; in this Trumpet, her enemies are punished.

The Judgment here announced is upon the Earth,—that is, on the Earthly power, opposed to Christ and to His Church, which is the Kingdom of Heaven. This Judgment is upon the Earth (as opposed to Heaven), and upon Trees which grow from the Earth, and look stately and tall, and derive their strength from the Earth; and upon the Green Grass which clothes the Earth.

This Judgment is represented as inflicted by hail (showing a storm from the north) and fire mingled with blood; and the third part of the Earth is consumed by fire; and the third part of the Trees, that is, of Princes and Potentates, proud, powerful, and prosperous (see Isa. ii. 13; and x. 17, 18, LXX; and above, note on vii. 1. 3), is consumed by fire; and all the Grass that was green, that is, the glory and beauty of the earthly power, is consumed by fire. Cp. Isa. xl. 6—8.

Here again is a reference to the history of the ancient People of God.

This and the succeeding Judgments denounced on the worldly Power, which persecutes Christ and His Church, correspond to the Judgments inflicted by God upon the worldly power of Pharaoh, the oppressor of God's people, who was chastened by a plague of hail, and fire with the hail, which smote every herb of the field, and brake every tree of the field; only in the land of Goshen, where the children of Israel were, was no hail. (Exod. ix. 23—26.)

This imagery seems to be adopted here, in order to show the similarity of the condition of the Church under Moses and under Christ; and to indicate that the purpose of this visitation was similar to that of the Egyptian plague; in a word, that the Trumpet announces a Judgment from God on the worldly power—typified by Pharaoh—for persecuting His People.

The extent of the visitation here is indicated by the use of the words the third part (i. e. a large part) of the earth, and the third of the trees. Cp. v. 9, and ix. 15. 18; xii. 4.

When the Apocalypse was written, the Church of Christ was persecuted by the power of this world—the power of heathen Rome. The Apostle, St. John himself, the disciple whom Jesus loved (John xxi. 7), was a prisoner for the Word of God (Rev. i. 9); and he describes himself “as the brother and companion” of others “in tribulation.”

The Church of Christ was then in Egypt; the Cæsars were her Pharaohs. The First Trumpet predicts the woes which would fall, like a storm of hail and fire, on the earthly power of the Roman Empire, rebelling against heaven; and would afflict the princely Oaks and tall Cedars of that proud dynasty, and would wither up its pomp and glory like green Grass scorched by the Sun.

This Trumpet is like a retributive sequel to the second seal. It represents the woes which would fall on the Roman Empire in the fourth century, when it was a prey to the fire and sword of military violence, and was smitten by a hail-storm from the north, whence the Gothic tribes descended as in a tempest upon it. See the striking language of *S. Jerome* (de morte Nepotiani, ad finem), who gives a summary view of the miseries of the Roman Empire, and of the divine judgments executed on its Emperors, Constantius, Julian, Valentinian, Valens, Gratian, Valentinian II., and on Roman Princes and Potentates, and even private persons, and exclaims, “The mind shrinks with horror from contemplating the ruins of our age.” “Horret animus ruinas nostri temporis persequi; Romanus orbis ruit, nostris peccatis (he speaks as a Roman) barbari fortes sunt.” And in his second book against Jovinian (ad fin.), he addresses Rome and says, “If thou art penitent like Nineveh, thou mayest escape the malediction with which the Saviour of the world threatens thee in the Apocalypse.” The

irruption of the Goths into Italy is compared to a storm of hail, and is called a judgment from heaven by *Claudian*, de bello Gætico, v. 172, “Seu gravis ira Deum seriem meditata ruinis Ex illo quocunque vagos impegit Erinnyes Grandinis aut morbi ritu.” Compare *Bp. Wilson's* note here.

THE SECOND TRUMPET.

⁸. καὶ ὁ δεύτερος ἄγγελος ἐσάλπισε] *And the second Angel sounded, and as it were a great Mountain burning with fire was cast into the Sea: and the third part of the Sea became blood:*

⁹] *And the third part of the creatures which were in the Sea, the things which had lives, died, and the third part of the Ships were destroyed.*

The Second Trumpet follows naturally from the first. Here also is mention of fire and of blood. “He that leadeth into captivity shall go into captivity, he that killeth with the sword must be killed with the sword” (xiii. 9).

A great Mountain burning with fire is cast into the sea, which is the Apocalyptic emblem of tumultuous commotion and turbulent rage (see v. 13; vii. 1. 3; xxi. 1, and compare above, note on iv. 6).

The removal of Mountains, and the casting of them into the sea is a scriptural metaphor, descriptive of violent commotions, as in Ps. xli. 2, “We will not fear, though the Earth be moved, and the Mountains be cast into the midst of the Sea.”

This present prophecy indicates the convulsion of a great and conspicuous Earthly power, which had been firmly fixed, like a Mountain, on a solid basis, and rooted in the earth. This Earthly power is also compared to a burning Mountain; it is like a volcanic Mountain burning with fire, and pouring forth its desolating streams of lava, withering and scorching the neighbouring territory.

Here is a noble image of a proud earthly military Dynasty, sending forth the torrents of its legionary forces to waste provinces, and to burn villages and cities as with a flood of fire.

The Prophecy predicts the precipitation of this volcanic Mountain into another element of a very different kind, one of fluid restlessness and tumultuous agitation.

In the Old Testament, the great City and Empire of Babylon is called “a destroying Mountain, which destroyeth the Earth,” and God threatens to roll it down from the rocks and make it a burnt mountain (Jer. li. 25).

In like manner, the Empire and City of Rome are here compared “to a great Mountain,” on account of its grandeur and power. And it might well be called a “burning Mountain,” for it used its power to destroy the servants of God by fire in its own streets (see above, on Phil. iii. 15), and in many cities of the Empire.

In this respect, this mention of fire, characterizing Rome as a Mountain, serves to connect this Judgment of the Second Trumpet with the Second Seal, where the Enemy of the Church is described as riding on the horse like fire (πυρρός).

That Great imperial Mountain was uprooted by the assaults of the Goths, Vandals, and Huns; and the mighty Empire was dismembered and decomposed; and its solid Mass was dissolved and melted away into a swelling Sea, which was long agitated by the winds and waves of revolutionary storms and political hurricanes.

Thus the Christian reader of the Apocalypse was led to recognize in the incursions of Barbarians into the Roman Empire, a divine judgment upon it for its sins, especially in persecuting the Church. The Second Trumpet revealed the judgments inflicted upon Rome for the wrongs it did in the Second Seal.

Indeed, those barbarians proclaimed themselves to be executioners of God's judgments on Rome; *Salvian* (a Latin Christian writer of that age), in his treatise on the Divine Government (lib. vii.), says, “they confessed that what they did, was not their own doing, and that they were hurried on by the Divine Command.” “Ipsi fatebantur non suum esse quod facerent; agi enim se divino jussu et perurgeri.” Hence, says he, we may infer the magnitude of our sins, since these barbarians are impelled, against their will, to punish us.

It may also be observed, that in the incursions of these hordes of barbarians into the Southern provinces of Europe, the wisdom

ἐβλήθη εἰς τὴν θάλασσαν καὶ ἐγένετο τὸ τρίτον τῆς θάλασσης αἷμα, ⁹ καὶ ἀπέθανε τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ, τὰ ἔχοντα ψυχὰς, καὶ τὸ τρίτον τῶν πλοίων διεφθάρη.

and power of God were glorified, and His truth was manifested, and His Kingdom was advanced, and "the fierceness of man turned to His praise" (Ps. lxxvi. 10).

For, by means of those immigrations, these barbarous tribes received the knowledge of Christianity. Many of them embraced the Gospel with fervour, and founded Christian Kingdoms in Europe. See *Dean Jackson's* remarks on God's Providence in raising up the *Huns* to punish *Rome*.

"The rule of God's liberality in disposing Kingdoms, is the correspondency or proportion which temporal greatness holds with the execution of His will; whether for punishing those which have made up the measure of their iniquity, or for the propagating or preservation of His Church already planted, or for preparing or ploughing up the hearts of wild and unnurtured Nations for better receiving the seed of His Gospel.

"When the measure of that prosperity which God, for these and like purposes, had allotted *Rome* *Heathen*, and 'her iniquity became full,' she and her Provinces became a swifter prey to barbarous Nations, than any neighbour countries had been to her. The incredible success of the *Goths* and *Vandals*, of the *Franks* and *Almains*, &c., specially of the *Huns*, whose furious progress was like to the vulture's flight, and seemed to presage the slaughter which they made, will justify the probability either of *Xenophon's* stories concerning *Cyrus*; or of *Curtius*, *Arrianus*, or other writers of *Alexander's* conquests. Howbeit, this great power was not given them altogether to destroy others, but withal to edify themselves in the faith, and to be made partakers of God's vineyard, which He had now in a manner taken from these ungrateful husbandmen whom they conquered. The *Franks* became Christians through fear of the *Almains*. Dread of the *Huns* did drive the *Burgundians* to seek sanctuary in the same profession. And no question, but such of the ancient Christian inhabitants as outlived these storms, did believe God and His servants better afterwards than they had done before. Never were there any times more apt or more powerful to kindle devotion in such as were not altogether frozen in unbelief, or benumbed with the custom of sinning, than these times were. *Rome*, which had been the watch-tower of politic wisdom, became more stupid than *Babylon* had been, when the day of her visitation did come upon her. Her citizens (were a mere politician to be their judge) deserved to be buried in their city's ruins, for not awaking upon such and so many dreadful warnings as she had." *Dean Jackson* on the Creed, book vi. pt. ii. chap. xxvii. vol. v. p. 436.

9. τὰ ἔχοντα ψυχὰς] the things which had lives, died. This phrase is to be explained from other similar ones in this book. The saints of Christ are described as *not loving their lives* (τὰς ψυχὰς) unto death (xii. 11), and as conquering by the blood of the Lamb. And in the plague of the second Vial, every ψυχή (soul) is said to have died (xvi. 3), and *Babylon* at her fall is represented as despoiled of every desire of her ψυχή (xviii. 14), that is, all the delights of animal existence and gratification; all "the lust of her eyes and the pride of life."

In accordance with this sense of the word ψυχή, the word ψυχικός is opposed to πνευματικός in the New Testament. The former is the carnally-minded, the latter is the spiritual (see above, 1 Cor. ii. 14; xv. 44. James iii. 15. Jude 19).

Next, it is to be remembered, that, in the Apocalypse, the verb ἔχω signifies to hold fast, as a treasure, to grasp tenaciously as the main good (see vi. 9; xii. 17).

Hence it follows that the sense of these words (τὰ ἔχοντα ψυχὰς, ἀπέθανε) is, that they, who amid the Judgments that came upon *Rome*, would not be weaned from the pleasures of this life, but still doted upon them; they, who thus clung to their mere animal life (ψυχή), died, died in body and soul by that death which is indeed to be called death.

On the other hand, the faithful Christian was assured, that whatever might happen to his ψυχή, or animal life, in this world, he would be preserved for another world, in body, soul, and spirit (see on 1 Thess. v. 23), by the power of Him Who overcame Death, and Who is "the Resurrection and the Life." Thus Christ's own words would be true, that they who found their life (ψυχήν), would lose it; and that they, who lost their lives for His sake, would find them (Matt. x. 39), or, as He expresses it elsewhere (Luke xvii. 33), "he that seeks to save his life (ψυχήν) shall lose it, and he who loses it, shall make it live" (ζωογονήσει); and again (John xii. 25), "he that loveth his life (ψυχήν) shall lose it, and he that hateth his life in this world, shall keep it to everlasting life" (ζωήν; where the distinction between ζωή and ψυχή is to be carefully observed).

Probably St. John had these words of our Lord in his mind, when he wrote the Apocalypse; and he supposed that his readers would remember them, and apply them to the interpretation of his own language here and throughout this book. Hence it is rightly said by some ancient Expositors here, e. g. *Aug. that the ungodly are here described by St. John as those "qui habebant animas, in carne vivi, sed spiritualiter mortui."*

Observe also, that St. John appropriately uses here the neuter gender to describe these worldly-minded persons who cling to their animal life and its pleasures; they are τὰ ἔχοντα ψυχὰς. He does not call them *men*, but *things*, the things which have lives, animal lives, and nothing more; they die, while they seek to live, and because they seek life, and that only; and he thus contrasts them with the male child of the Church mentioned below (xii. 5), that is, those noble, masculine spirits who are the genuine offspring of Christ, and willingly lay down their lives for Him Who died to redeem them, and thus live in death, and by death; being born thereby into that endless life (ζωήν αἰώνιον), which alone deserves to be called life.

The carnal lives and voluptuous habits of the Roman Princes and Potentates of this time, the Trees of the Second Trumpet, are described by *Ammonius Marcellinus* (xiv. 6, and xxviii. 4), in passages cited in the xxxist chapter of *Gibbon's* Decline and Fall of the Roman Empire.

It is remarkable, that, at the capture and plunder of *Rome* by *Alaric* and the *Goths* in the third siege (A.D. 410), when "at the hour of midnight the Salarian gate was silently opened, and the inhabitants of *Rome* were awakened by the tremendous sound of the Gothic Trumpet" (*Gibbon*, chap. xxxi.), the fury of the invaders was restrained in a marvellous manner from injuring the Christian Church. *Alaric* said that he "waged war with the Romans, and not with the Apostles" (*Isidor.* Chronic. p. 714. Cp. *Oros.* vii. 39, and *Procop.* de bell. Vand. i. 2, cited by *Gibbon*). *S. Augustine* in his work "De Civitate Dei," written on the occasion of this event, in order to vindicate the Christian Religion against the allegations of Heathens who imputed their woes to the wrath of their Heathen Gods against those who had renounced Heathenism for Christianity,—observes, "that the Barbarians spared the Romans for the sake of Christ. Witness," says he, "the tombs of the Martyrs, and the Churches of the Apostles, which received as in an asylum both Christians and Pagans in that devastation of the City. The fury of the barbarians raged up to their doors, and there paused" (*De Civ. Dei*, i. 1). And he affords an interesting illustration of this text when he says, that "many Heathens thus escaped, who now revile the Gospel, which was the cause of their deliverance; and impute the woes of *Rome* to Christ; and the benefits they then received they ascribe to their own destiny; whereas they ought to ascribe the evils they then endured to the goodness of God, Who is wont to correct men's sins by sufferings, and to try men's virtues by affliction, and to translate Piety into a better world, or to retain it on earth for godly uses; and they ought to ascribe to Christ's Gospel the wonderful fact, that, contrary to the custom of wars, the Barbarians spared those who took refuge in places dedicated to the worship of Christ; and they, who made use of His Name in order to escape temporal death, ought to be impelled to resort to Him, in order to escape the pains of death eternal." See also *ibid.* i. c. 3, 4.

S. Augustine deplors the infatuation of the Romans who would not be corrected by God's Judgments inflicted on them by the armies of the Barbarians. "You," he exclaims, "have been trodden under foot by the enemy, and yet have not put a rein on your luxury; you have forfeited the benefits of your calamities, you have been made most wretched, and have remained most wicked,—miserrimi facti estis, et pessimi permanistis, et tamen quod vivitis Dei est, qui vobis parcendo admonuit ut corrigamini penitendo."

— τὸ τρίτον τῶν πλοίων διεφθάρη] the third part of the ships was destroyed. The Trumpet announces that ships, the instruments of Commerce and Wealth and Luxury, will be ruined. *Isaiah*, in a prophetic passage similar to the present, after the mention of God's vengeance against every one that is proud and lofty, typified as here by *Trees*, *cedars*, and *oaks*, speaks of Judgments upon ships of *Tarshish* (ii. 16), where the LXX has ἐπὶ πᾶν πλοῖον θαλάσσης.

It is a remarkable fact in the history of *Alaric's* campaign in Italy (in A.D. 409), that "instead of assaulting the Capital at once," he directed his efforts against the arsenal of its ships, the Port of *Ostia*, the emporium of its commerce, and magazine of its

¹⁰ Καὶ ὁ τρίτος ἄγγελος ἐσάλπισε· καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καίόμενος ὡς λαμπάς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν, καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων ¹¹ καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται ὁ ἄψινθος· καὶ ἐγένετο τὸ τρίτον τῶν ὑδάτων εἰς ἄψινθον· καὶ πολλοὶ τῶν ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν.

^f Isa. 14. 12.
^{ch.} 16. 4.

^g Ruth 1. 20.
^{Exod.} 15. 23.
^{Jer.} 9. 15.

¹² Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισε· καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου, καὶ τὸ τρίτον τῆς σελήνης, καὶ τὸ τρίτον τῶν ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν, καὶ ἡ ἡμέρα μὴ φάνη τὸ τρίτον αὐτῆς, καὶ ἡ νύξ ὁμοίως.

¹³ Καὶ εἶδον, καὶ ἤκουσα ἑνὸς ἀετοῦ πετομένου ἐν μεσουρανήματι λέγοντος

provisions, and "as soon as he was in possession of that place he summoned the City of Rome to surrender at discretion; and his demands were enforced by the declaration, that a refusal or even a delay would be instantly followed by a destruction of the magazines on which the life of the Roman people depended. The clamour of the people and the terror of famine subdued the pride of the senate," and Alaric was received within the walls of Rome. Gibbon, ch. xxxi.

THE THIRD TRUMPET.

10, 11. καὶ ὁ τρίτος ἄγγελος ἐσάλπισε] *And the third Angel sounded, and there fell from heaven a great Star, burning as a lamp, and it fell upon the third part of the rivers, and upon the fountains of the waters; And the name of the Star is called the Wormwood: and the third part of the waters was turned into wormwood; and many men died of the waters, because they were made bitter.*

Here A, B have ὁ ἄψινθος, the Wormwood.—Elz. omits the article.

A Star, in the language of the Apocalypse, is a Luminary of the Church. The Seven Stars are the Angels of the Seven Churches (i. 20), that is, chief Ministers of the Seven Churches. A fallen Star is therefore emblematic of a false Teacher. Cp. ix. 1. He is said to be like a torch (λαμπάς), because he has no heavenly light; but flares with earthly name, mingled with lurid smoke. He was set by God in the firmament of the Church, to be a guide to others; but he falls and becomes like a "wandering Star, to which is reserved the blackness of darkness for ever" (Jude 13).

His name is called ὁ ἄψινθος, the Wormwood.

Wormwood is very bitter (Billerbeck, Flora Class. pp. 213, 214), and in certain cases produces convulsions, delirium, epilepsy, and death (see Winer, R. W. B. ii. p. 686); and is here, as in other places of Scripture, descriptive of false doctrine. Take heed, says Moses, when he warns the Israelites against corrupt doctrines and practices, lest there should be among you a root that beareth gall and wormwood. (Deut. xxix. 18.) And so God says by Jeremiah: Because the prophets cause My people to err, behold, I will feed them with Wormwood. (Jer. xxiii. 15; see also Amos v. 7; vi. 12.) He will choose their delusions, and punish them with their own devices. And St. Paul in the same spirit says, Look diligently lest any fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled. (Heb. xii. 15.) And St. John's scholar, S. Ignatius, in several places, speaks of heresy as a noxious plant, κακὴ βοτάνη (Eph. 10, Trall. 6, Phil. 3).

This fallen Star, whose name is Wormwood, represents Heresy; and particularly those Heresies concerning the Natures and Person of Christ; and the Divinity of the Holy Spirit; and Divine Grace and Free Will; which prevailed in the fifth and sixth centuries after Christ.

Almost all those Persons who gave their name to those Heresies were gifted with great mental endowments. They were Stars; Stars set in the heaven of the Church to enlighten others. Arius was distinguished by his ready eloquence and logical acumen. Nestorius was a Bishop famous for holiness and learning. Eutychianism owed its origin to the head of a monastic body. Pelagius was remarkable for moral strictness of life.

Here also is another reference to the History of Israel. Moses, the faithful servant of God, and the leader of His people in the wilderness, cast wood, which God showed him, into the bitter waters of Marah, and made them sweet. (Exod. xv. 23.) But here the false Teacher reverses that action. The Star burning like a lamp, whose name is Wormwood, falls into the waters and makes them bitter. Instead of guiding men by the steady light of true doctrine, over the troubled sea of this world, it falls into the rivers and wells of Salvation, and embitters the sweet waters of Holy Scripture, by the infusion of heretical interpretations, and destroys the souls of men.

This exposition is authorized by ancient Interpreters. This

Star represents a constellation falling from the firmament of the Church. This Star symbolizes heretical teachers embittering the waters of Holy Scripture. (Aug. Bede, Aquinas.) And so Lightfoot here, "The third Trumpet brings the Star, 'Wormwood,' upon the rivers and fountains of waters; which seemeth to denote the grievous heresies that should be in the Church, which should corrupt and embitter the pure springs of Scripture, the fountains of truth." And so Vitringa, Bengel, and many others cited by him.

Thus we are taught to regard Heresies in their true light; that is, as punishments for the sins of men.

Grievous punishments they also were, even in a temporal sense, as was seen in the fury of the Asiatic Monophysites, of the African Circumcellions, and of the Arian Vandals, under Genseric, A.D. 477, and Huneric, A.D. 484, and Thrasimund. See the contemporary History of Victor Vitensis in Ruinart's Historia Persecut. Vandal. 1694. and Vitringa, Anacr. p. 100.

But these and other Heresies were also trials and exercises of Faith, Hope, and Love; and so served to the manifestation of God's grace and glory, and to the purification of His Church. There must be Heresies, says the Apostle, that they which are approved may be made manifest among you. (1 Cor. xi. 19.)

Indeed, if there had been no Heresies, the Church would not possess the explicit declaration of the Christian Faith which she now has in her Creeds.

The opposition of Heretics constrained her to examine carefully the Holy Scriptures; and to proclaim clearly to the world what is the true Faith which is contained in those Sacred Writings, and which she had received from Christ and the Apostles; and to deliver a solemn protest and warning against the erroneous and strange doctrines with which Heretics endeavoured to corrupt that Faith.

Thus Heresies themselves, while they were Punishments to the godless, served to prove and confirm the belief of Christians, and to place the True Faith in a clearer light, and to establish it on a more solid foundation.

This was a blessed consummation of trial; and such a result as that might well be the object of the prayers of Saints.

Here also we may observe the difference of treatment of similar subjects in the Trumpets and Seals respectively; and this serves to bring out the difference of their character. In the Seals, Heresy is represented as a trial of the Church, and as a severe suffering to be endured by her (vi. 5, 6). In the Trumpets, Heresy is treated as a Judgment inflicted on men for sin, and brought upon them by themselves.

This Trumpet leads the way to.

THE FOURTH TRUMPET.

12. καὶ ὁ τέταρτος ἄγγελος ἐσάλπισε] *And the fourth Angel sounded, and the third part of the Sun was smitten, and the third part of the Moon, and the third part of the Stars; so that the third part of them should be darkened, and the day should not shine for a third part of it, and the night likewise.*

Here we pass from visitations on the elements of earth to judgments in a higher region, that of heaven. The Sun is smitten, and the third part of the Moon, and the third part of the Stars.

Here we see a prophecy of a great prevalence of errors, defections, apostasies, and confusions in Christendom; such as abounded in the Seventh Century.

This view prepares us for

THE FIFTH TRUMPET.

13. καὶ εἶδον] *And I beheld and heard one Eagle flying in mid-heaven, and saying with a loud voice, Woe, Woe, Woe, to the inhabitants of the Earth by reason of the remaining voices of the trumpet of the three Angels, which are yet to sound!*

The reading ἀετοῦ (an eagle) is in A, B, and in several Cursive MSS., and in many Versions, and is received by Griesb.,

φωνῇ μεγάλῃ, Οὐαὶ, οὐαὶ, οὐαὶ τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν
φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σάλπιζειν.

IX. ¹ Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισε· καὶ εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ

a Luke 8. 31.
& 10. 18.
ch. 17. 8.

Scholz, Lach., Tisch.—Elz. has ἀγγέλου. No copyist would have substituted ἀετοῦ for ἀγγέλου here; and therefore, on this and other grounds, ἀετοῦ is to be preferred.

The *flying Eagle* announces a triple *Woe* to the inhabitants of the *Earth*—that is, to those who are of the *earth, earthy*: and are not loyal subjects of Christ, and faithful citizens of the Kingdom of heaven. See above on iii. 10.

Observe also, St. John says that he beheld and saw *one Eagle*, ἐνὸς ἀετοῦ. The Eagle in mid-heaven here is called ἐὶς ἀετὸς, *One Eagle*. This *Oneness* marks some special messenger. This *One Royal Bird*, this *King of Birds*, here probably signifies Christ Himself, who is called in the Apocalypse "*the Great Eagle*" (xii. 14, where see note).

There is a similar use of the numeral ἐὶς, *one*, in xviii. 21, ἐὶς ἄγγελος ἰσχυρὸς, *One special Angel who is strong*, and xix. 7, εἶδον ἓνα ἄγγελον ἐστῶτα, *I saw One Angel standing*. In both these cases the *One Angel* seems to designate Christ. On this emphatic use of ἐὶς, see Winer, § 18, p. 106.

Christ's *Royalty*, in His Human Nature, especially as *triumphing over Death*, and as *ascending* in glory into Heaven, is marked by the emblem of the *Eagle* (see on Matt. xxiv. 28. Luke xvii. 37; above on iv. 7), as it is in another respect, by that other emblem in the Apocalypse, where He is called *the Lion*, the King of Beasts (v. 6). In chap. x. 3, He is said to roar as a *Lion*. Why may He not therefore be here said to *fly* as an *Eagle*? especially as Jehovah Himself deigns to speak of Himself under this similitude, in His care for His People, in their deliverance from Egypt, and in their passage through the wilderness, to which there is a continual reference in this Vision of the Trumpets. "As an *Eagle* stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the LORD did lead him." (Deut. xxxii. 11, 12.)

The Eagle flies ἐν μεσσημβρίῳ, in *mid-heaven*, i. e. in the *zenith* (see Eustath. ad Iliad. ix. 68. Wetst.), so as to be manifest to all, like the sun at noon.

What now is the *moral* of this Vision?

It is this: The Trumpets, as we have seen, were introduced by a Vision of the heavenly Temple, and by the ministry of an *Angel*—probably Christ Himself, as Man, in His Priestly character—presenting before the Throne in heaven the prayers of All Saints (viii. 2—5).

The deliverances of God's Church, and all the discipline with which He purifies her in this World, by means of the Divine Judgments announced by the Trumpets, and executed by Him on the *dwellers upon the earth*, that is, on the proud and godless of this world, have been already represented as results of the *Prayers of the Saints*, presented by the Angel in the golden censer in heaven.

Thus the Church has been assured of God's protection; and she is encouraged to trust in Him, and pray for the Coming of Christ. What next follows?

Three several and extraordinary *Woes* are now announced with a special preamble, and by a special Vision. *One Eagle* is seen stretching out his wings and flying in mid-heaven, and is heard crying, "Woe, Woe, Woe, to the inhabitants of the Earth, by reason of the remaining voices of the *three Angels*, which are about to sound."

Thus the Church is assured, that, however terrible these judgments may be, they are foreknown and controlled by Him who bore His people out of Egypt of old, and carried them through the wilderness on *Eagles' wings*: and that, whatever may betide the inhabitants of the *Earth*, in the storm of His wrath against them for their ungodliness, she herself, who is *not* of the *Earth*, but has her hopes and her heart in *heaven*, "will be defended under His wings, and be safe under His feathers," as it is said in the Psalm (xci. 4); and that He will protect her from her Enemy the Dragon, as is written in the same Psalm concerning Christ, Who is "the great Eagle" (Rev. xii. 14). "Thou shalt go upon the Lion and the Adder, the young Lion and the Dragon Thou shalt tread under Thy feet." (Ps. xci. 13.)

This exposition is illustrated and confirmed by the language of the Apocalypse in the Twelfth chapter, to which a reference has just been made. See xii. 2, 3, 13, 14.

There we read, "*Woe to the Earth*" (xii. 12), as here, "*Woe to the inhabitants of the Earth*," and that when the *Dragon* saw that he was cast out, he persecuted the Woman, i. e. the Church; and that "to the woman were given the *two wings of the great Eagle*, that she might fly into the wilderness into her place"—just

as the Ancient Church fled from Pharaoh, the persecuting King of Egypt, a type of the worldly oppressors of the Church—and there she is *nourished* from the face of the Serpent (xii. 14); and she may now say, "I will get me away far off, and remain in the wilderness, I will make haste to escape, because of the stormy wind and tempest." And the Spirit comforts her with words of peace, "O cast thy burden on the Lord, and He shall *nourish* thee, and shall not suffer the righteous to fall for ever; As for my enemies, O God, Thou shalt bring them into the pit of destruction." (Ps. lv. 7, 8, 23, 24.)

THE FIFTH TRUMPET;

CH. IX. 1—11. καὶ ὁ πέμπτος ἄγγελος ἐσάλπισε] And the fifth Angel sounded, and I saw a Star that had fallen from heaven unto the earth: and to him was given the key of the bottomless pit.

And he opened the bottomless pit (or abyss): and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

And there came out of the smoke Locusts upon the earth: and unto them was given power, as the Scorpions of the earth have power.

And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; except only the men who have not the seal of God on their foreheads.

And to them it was given that they should not kill them, but that they should be tormented five months: and their torment is as the torment of a scorpion, when it hath struck a man. And in those days shall the men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the forms of the Locusts are like unto horses prepared unto battle; and on their heads are as it were crowns of gold, and their faces as the faces of men. And they had hair as the hair of women, and their teeth were as teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they have tails and stings like unto scorpions, and in their tails is their power to hurt the men five months: they have over them a King, the angel of the bottomless pit; his name in the Hebrew tongue is Abaddon, and in the Greek tongue he hath a name Apollyon.

The Vision here, in v. 1, represents the Star not as *falling*, but as *having already fallen* (πεπτακότα), and to this Star is given the *key of the bottomless pit* (τοῦ φρέατος τῆς ἀβύσσου), literally, of the *pit of the abyss*; or, in other words, of the *aperture*, by which there is egress from, or ingress into, the *abyss*. The *φρέας* is the "*orificium abyssi*." (Bengel.)

The sense of the word ἀβύσσος has been already examined in the note on Luke viii. 31. It does not mean the *Lake of Fire*, from which it is distinguished in the Apocalypse. See on xx. 1—3, compared with xx. 10. It does not mean that *final abode* of the Evil One, and of his associate spirits, but it signifies his *present residence* and stronghold.

A *Star*, in the language of the Apocalypse, is a Christian Teacher (i. 16. 20; viii. 10). The *Star which had fallen from heaven to the earth*, represents the *heretical apostasy* of some who were designed to be Lights in the Church. This Star has the *key of the abyss*, and *opens the pit*. *Heretical Teachers* are thus represented as being the *cause of the opening of the abyss*, and of the *issue of the smoke* from it, which is described as darkening the air and the sun; that is, obscuring the heavenly light of Christ and of His Gospel.

Smoke issues from the Pit; and an army of Locusts comes forth out of the *smoke* upon the earth. They do not come *directly* from the Pit itself, as the Beast does, in chap. xi. 7, but the army of Locusts issues forth out of the smoke.

They are described as like unto *Scorpions* of the earth.

Our Lord had spoken of *Scorpions* in a *spiritual* sense, as instruments of Satan. "I give you power to tread on *serpents* and *scorpions*." (Luke x. 19.) And in the mention of them here, there is also a reference to the enemies by which the Ancient Church of God was assailed in the wilderness, and to the mercy of Almighty God, "Who led her through the great and terrible wilderness, wherein were fiery *serpents* and *scorpions*." (Deut. viii. 16.)

These Locusts of the Apocalypse are represented as enemies to the *soul*: "they have no power to injure the *Grass*, or any

πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου· ² καὶ ἤνοιξε τὸ φρέαρ τῆς ἀβύσσου καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου μεγάλης· καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ὁ ἀὴρ ἐκ τοῦ καπνοῦ τοῦ φρέατος. ³ Καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς· ⁴ καὶ ἐβρέθη αὐταῖς ἵνα μὴ ἀδικήσωσι τὸν χόρτον τῆς γῆς, οὐδὲ πᾶν χλωρὸν, οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους οἵτινες οὐκ ἔχουσι τὴν σφραγίδα τοῦ Θεοῦ ἐπὶ τῶν μετώπων αὐτῶν. ⁵ Καὶ ἐδόθη αὐταῖς ἵνα μὴ ἀποκτείνωσιν αὐτοὺς, ἀλλ' ἵνα βασανισθῶσι μῆνας πέντε·

b Ezek. 9. 4.
ch. 6. 6. & 7. 3.

green thing, nor any Tree, except (εἰ μὴ) the men who have not the seal of God on their foreheads." *Elz.* has *μόρους*, only, here after *ἀνθρώπων*, but it is not in A, C, and is probably only a gloss. It is added in v. 10, that they have power to hurt the men five months. Observe the article *τοὺς* before *ἀνθρώπων*; "they have power to hurt the men," i. e. the men mentioned here, who have not the seal of God on their foreheads.

Observe here also the use of *εἰ μὴ*, save only; these Locusts cannot hurt the vegetation of the earth—and therefore they are not natural locusts—but they only hurt men, and only a particular class of men, viz. those men who have not on their foreheads the seal of God, which declares them to be His, and assures them of His defence. (See above, vii. 3.)

These Locusts are described as conquering; they have golden crowns of Victory (vi. 2, *στεφάνους*); their faces are human; their hair is long like that of women; and they are in form like Horses of War, to which even natural Locusts bear some resemblance (see Joel ii. 4. *Winer*, R. W. B. i. 487), and Locusts are therefore called in Italy "*cavallette*."

But, whereas natural Locusts are described in Scripture as "not having any king" (*ἀβασίλευρον γένος*, Prov. xxx. 27), these spiritual Locusts are represented here as having a king over them, who is the Angel of the abyss, and whose name is expressed here in Hebrew (*אֲבַדּוֹן*, *Abaddon*), and also in Greek (*Ἀπολλύων*), both names signifying Destroyer; and thus he stands in contrast as the Adversary of the Creator and Preserver, whose name is specified in Scripture in those two languages, viz. in Hebrew *אֵל* (*Abba*), and in Greek *Πατήρ*, Father. See on Rom. viii. 15. Gal. iv. 6.

The name is given in both languages in both cases, because the one is the universal Enemy—Satan, the other is the Father of all, "rich in mercy to all" (Rom. x. 12), both Jew and Greek (Rom. iii. 29).

It is specified here as a characteristic of these Locusts, that they are withheld from killing men; but permission is given to them to exert their power under a control and restraint, so that men should be tried, and tormented by them five months. Observe the change of voice here, from active to passive. God restrains them from killing men; and He suffers that men should be tried by them for a certain period. The language of the original marks the Divine agency in a more striking manner (*ἐδόθη αὐτοῖς ἵνα μὴ κ.τ.λ.*); it was given to them that they should not kill them, but that men should be tormented by them.

When we consider these circumstances, and review the characteristics of the Trumpets, and contemplate the events predicted by the preceding Trumpets, we see good reason for believing, with many learned and judicious Interpreters, that the present Trumpet, the Fifth, announced the woes inflicted by Mohammedanism.

In further corroboration of this opinion, it may be observed, that the judicial Woe of this Trumpet is represented as due to the agency of the Star which has fallen from heaven; that is, to the operation of the false doctrine and corrupt worship of those who ought to have been Luminaries in the firmament of the Church. The Locusts issue from the smoke that arises from the pit of the abyss, unsealed by the fallen Star.

Mohammedanism owed its origin to Heresies, Schisms, and corruptions in Christendom.

When the Arians had propagated their pernicious dogma, that the Son of God is a creature, and when it had been affirmed by others in Christendom, that He was a mere man, it followed as a natural consequence, that other persons would be represented as equal or superior to Him. If Jesus Christ was no more than a Prophet, then Mohammed, who came after Him, might be greater than Jesus Christ. In other respects also, defection and degeneracy in the faith and ritual of Christendom, were preparatory and auxiliary to the spread of Islamism. The doctrine of

the Divine Unity, studiously asserted in the Koran, gave an advantage to the new religion as contrasted with the popular form of Christianity, which was tinged by superstition and idolatry. "Mahomet," says Neander (Church History, vol. v. p. 111), "proclaimed that he had been sent by God to be a restorer of pure Theism, and to cleanse it of those strange elements, with which it was mixed in Judaism and Christianity. The war which he waged was directed against the vain corruptions of those earlier Revelations; and he might be fairly justified in accusing the professors of Christianity, such as he saw it, of falsifying the original worship, as when he assailed the adoration of the Virgin Mary and of the Saints [and of images]. And the Schisms and bitter animosities among the different sects of Christians, presented another point of comparison, in which the religious unity displayed by the votaries of the Koran appeared in a favourable light." Neander has also observed (Ch. Hist. v. 114), that the divisions which existed among the Oriental Christians, and hindered them from making any well-organized resistance to the aggressions of the enemy, gave great facilities to the victorious advance of the Mohammedan Saracens.

The emissaries of this plague, in the Fifth Trumpet, are called *Locusts*, and they are compared to *Horses* and *Scorpions*. All these physical objects are associated with Arabia, the native country of Mohammedanism. The Locusts which were brought by Moses as a plague upon Pharaoh and upon Egypt, came from Arabia. (Exod. x. 13. Cp. *Winer*, R. W. B. i. p. 490.) The Mohammedan military power was distinguished by its cavalry. "Arabia," says Gibbon, "in the opinion of the naturalist, is the genuine and original country of the horse; the merit of the Barb, the Spanish and the English horse, is derived from a mixture of Arabian blood." (Gibbon, Decline and Fall, &c., ch. 1., near the beginning.) The noblest description of the war-horse was probably written in Arabia (Job xxxix. 19). *Scorpions* also are mentioned in Scripture as characteristic of the Arabian wilderness. (Deut. viii. 15.) All the features of this Vision attract the mind to Arabia.

These Locusts are described as conquerors, having crowns of Victory on their heads, and the sound of their wings is like that of many horses running to battle. Islamism propagated itself by conquest; and the rapidity with which its conquests were achieved, and the vast extent of its dominion, and the splendour of its victories, are almost without a parallel in the history of the world. In eighty years it overran, or rather flew with wings, over Palestine, Syria, Armenia, a great part of Asia Minor, Persia, part of India, Egypt, Numidia, Portugal, and Spain.

Another characteristic of these Locusts is, that they have faces like Men, and hair as of Women, that is, long hair. (Cp. 1 Cor. xi. 14.) Mohammed himself is thus described; "his hair, hanging over his shoulders, retained its dark colour to the day of his death." (Arnold's Ishmael, p. 86.)

The Arabians and Saracens are described by ancient writers as wearing their hair "long and flowing, and sometimes plaited like women." See *Plin.* N. H. vi. 26. *Ammian. Marcellin.* xxxi. 18, where *Valesius* says, "Such was the costume of the Saracens, wearing their hair long and braided, hanging down on their backs, 'cunitis vittatisque capitibus.'"

A recent writer on Islamism thus speaks, "Moslem historians maintain that the Locust Armies carried on their wings the Arabic inscription 'We are the Host of Allah; every one of us carries ninety-nine eggs; and if we had a hundred, we would destroy the world and all that is therein.'" Dr. J. M. Arnold's Ishmael, p. 252. Thus they identified themselves with the Locusts of the Apocalypse; the brood of Abaddon, the Destroyer; thus also they owned that they were restrained by a controlling Power.

It is also specified in the Vision that these Locusts are restrained from killing the men, but that men would be tormented by them five months.

The Persecution waged by Mohammedanism was distinguished in this respect from that of ancient Heathen Rome, which martyred Christians as such, and is represented in the

c Isa. 2. 19.
Jer. 8. 3.
Hos. 10. 8.
Luke 23. 30.
ch. 6. 16.
d Exod. 10. 4.
Wisd. 16. 9.
Joel 2. 4.

e Joel 1. 6.

f ver. 1.

καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν παίσῃ ἄνθρωπον.
6^c Καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον, καὶ οὐ μὴ
εὕρῃσουσιν αὐτόν· καὶ ἐπιθυμήσουσιν ἀποθανεῖν, καὶ φεύξεται ὁ θάνατος ἀπ'
αὐτῶν. 7^d Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἡτοίμασμένους εἰς
πόλεμον· καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι χρυσῷ, καὶ τὰ
πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων, 8^e καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν,
καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν· 9 καὶ εἶχον θώρακας ὡς θώρακας σιδηροῦς,
καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἀρμάτων ἵππων πολλῶν τρεχόντων εἰς
πόλεμον· 10 καὶ ἔχουσιν οὐρὰς ὁμοίας σκορπίου καὶ κέντρα, καὶ ἐν ταῖς οὐραῖς
αὐτῶν ἡ ἐξουσία αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε· 11^f ἔχουσιν ἐφ'

Apocalypse as riding on a horse of fire, with a sword in its hand (vi. 3, 4). And the Persecution carried on by Mohammedanism was also distinguished from the Persecutions waged on the Saints of God by the two Beasts of the Apocalypse, who make war with the Saints, and kill those who do not worship the image of the Beast (xiii. 7—15; cp. xvii. 6).

Mohammedanism did indeed tempt men by many allurements to adopt its own creed; and this was a severe torment. It was, in the strict sense of the word, a *basaniasmós*; it was a *touchstone* (*βάσανος*) of their faith. Cp. 1 Pet. i. 7, where the Apostle compares persecution to the trial of precious metals.

Christians were subjected to many disabilities and humiliating distinctions and oppressions, if they refused to profess Islamism; but they were not compelled to renounce their faith. This fact is established by the authorities in *Gibbon's Decline and Fall*, chap. li., near the end; and by the quotations from the Koran by *Giesel*, Church Hist. § 127, who says, "Jews and Christians were tolerated by the Arabs on condition of paying a poll-tax; and though sometimes severely oppressed (*βεβασανισμένοι*), they were not compelled to change their religion; still, however, the advantages held out to those who adopted Islamism attracted many converts. Mahomet, in the Koran, made it a duty of believers to carry on religious war for the purpose of exterminating idolatry, and making Jews and Christians tributary."

In the conquest of Egypt by Amru, circa A.D. 639, the Bishop and Community of the Coptic Church near Memphis, "submitted to the invaders, and paying a poll-tax secured to themselves their property and liberty of conscience." *Arnold's Ishmael*, p. 222, ed. 1859.

Neander observes (Church Hist., Third Period, First Section, near the end), "The Saracens, who, in the course of the seventh and eighth centuries, exercised rule in Asia, in Syria, and the neighbouring provinces, and in Northern Africa, did not persecute the old Christian inhabitants on account of their faith, if they paid the appointed tribute: but there were not wanting occasions for the exercise of wilful oppression, insult, and cruelty; those who only adhered in uncertainty to a dead faith" (i.e. "they who had not the seal of God on their foreheads") "might allow themselves to become converts to a religion which was extending itself by manifold influences, and flattered the passions of the natural man, and was supported by all the weight of authority."

It is said in this prophecy (v. 6), that in those days shall the men seek death. Observe here "the men," the men who have not the Seal of God (v. 4; cp. v. 10). This is a scriptural description of extreme misery, and represents the torment to which those men would be reduced under Mohammedan rule. Cp. Jer. viii. 3, where the prophet speaks of the sufferings of the rebellious Jews scattered abroad; "Death shall be chosen rather than life, by all the residue of them that remain of this evil family, which remain in all places whither I have driven them, saith the Lord of hosts." Not that the dispersed Jews did really all prefer death, for few had the courage to be martyrs; but the misery of their life is thus described by a comparison which represents it as worse than death. Cp. Job iii. 21, where Job's wretchedness is represented in similar terms, "Wherefore is light given to him that is in misery, and life unto the bitter of soul, which long for death, but it comes not, and dig for it more than hid treasures?" The language of the Patriarch of Arabia appropriately describes the sufferings of Arabian Christians under the rule of the Arabian false-Prophet and his Saracenic followers.

The question concerning the meaning of the *five months*, during which these Locusts are described as hurting men (v. 10), will be considered hereafter in a general note on the *times and numbers* in the Apocalypse, at the end of chap. xi.

In the mean time, it may be observed that *natural* Locusts have that time (viz. *five months*) appointed to them; their power

of hurting extends from April to September, when they are rendered torpid by the cold. *Bochart*, Hierozoic. pars post. iv. c. 8, p. 495. Cp. *Eichhorn*, *Ewald*, *De Wette*.

And the moral of this sentence is, that, as natural locusts have their season of *five months prescribed and limited by God*, so these spiritual locusts will not be able to exercise their power of injuring men beyond the period which is determined by Him; and thus it will be seen and acknowledged, that the wonderful conquests of the Saracenic and Turkish armies were not achieved by their own inherent strength and energy, but by the Divine Permission, and for the execution of Divine Judgments.

It may perhaps be asked by some, in reference to this exposition;

How can it be said that Mohammedanism did not hurt any thing save only those men who had not the Seal of God on their foreheads? Did not Mohammedanism hurt some faithful Christians, who had the Seal of God on their foreheads?

The answer to this question is supplied by other parts of Holy Scripture.

They who hurt are compared here to *scorpions*; their power is called *ἐξουσία*, authority, permission, from God (cp. Rom. xiii. 1—3), and the word used here for to hurt is *ἀδικεῖν* (v. 3, 4). Also, the word here used for "it was commanded" is *ἐπείθη*; and this word, used about twenty-five times in the New Testament, is always predicated of God. It was God therefore Who restrained these scorpions from hurting (*ἀδικεῖν*) any "who have His Seal on their foreheads."

Let us now refer to the words of our Blessed Lord to His disciples, as recorded by St. Luke, x. 18, "I was beholding Satan falling as lightning from heaven." Compare the *star fallen* from heaven here (v. 1). Our Lord then says, "Behold, I give you the power" (*τὴν ἐξουσίαν*, authority, the same word as here), "to tread upon" (*ἐπὰν*, over, and upon) "serpents and scorpions, and upon all the power" (*δύναμιν*, physical force, distinguished from *ἐξουσία*) "of the Enemy; and nothing shall in any wise hurt you" (*ὁμᾶς οὐ μὴ ἀδικήσῃ*, the same word as here).

Therefore, whatever injuries might be inflicted by those scorpion-like Locusts upon the dwellers on the earth who have not the Seal of God on their foreheads, the Locusts would be subject to His rule, and be restrained by His control, and they would not be able to hurt (*ἀδικεῖν*) any of His faithful servants, the true members of Christ, "Who has bruised the head of the Serpent" (Gen. iii. 15), and Who would bruise Satan under their feet (Rom. xvi. 20), and Who has assured His disciples of every age that they would have the power—the authority—(*τὴν ἐξουσίαν*) "to tread upon serpents and scorpions, and upon all the power of the Enemy." Whatever might happen in this world to their perishable bodies, their sufferings would redound to their greater glory (Rom. viii. 18. 2 Cor. iv. 17. 1 Pet. i. 6, 7; iv. 13), and they "would be more than conquerors through our Lord Jesus Christ" (Rom. viii. 35—37. 1 Cor. xv. 57), "For the eyes of the Lord are over the righteous, and His ears are open unto their prayers, but the face of the Lord is against them that do evil. And who is he that will harm you if ye be followers of Him that is good (*τοῦ ἀγαθοῦ μιμηταί*)? But and if ye suffer for righteousness' sake, happy are ye, and be ye not afraid of their terror, neither be ye troubled, but sanctify the Lord God in your hearts" (1 Pet. iii. 12—15).

The following historical, doctrinal, moral, and practical inferences may be deduced from this vision of the Fifth Trumpet.

(1) Mohammedanism is *not* to be regarded as a true religion; but as an emanation from the bottomless pit, the abode of the Evil One.

(2) Mohammedanism was permitted by God to come forth from the abyss to scourge mankind for corrupting the true Faith

αὐτῶν βασιλέα τὸν ἄγγελον τῆς ἀβύσσου, ὄνομα αὐτῷ Ἑβραϊστὶ Ἀββαδὼν, καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων.

¹² Ἡ οὐαὶ ἡ μία ἀπῆλθεν· ἰδοὺ, ἔρχονται ἔτι δύο οὐαὶ μετὰ ταῦτα.

g ch. 8. 13.

¹³ Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισε· καὶ ἤκουσα φωνὴν μίαν ἐκ τῶν τεσσάρων κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ Θεοῦ ¹⁴ λέγοντα τῷ ἑκτῷ ἀγγέλῳ, Ὁ ἔχων τὴν σάλπιγγα, λύσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ. ¹⁵ Καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτὸν, ἵνα ἀποκτείνωσι τὸ τρίτον τῶν ἀνθρώπων. ¹⁶ Καὶ ὁ ἀριθμὸς τῶν στρατευμάτων τοῦ ἱππικοῦ δύο μυριάδες μυριάδων ἤκουσα τὸν ἀριθμὸν αὐτῶν. ¹⁷ Καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει, καὶ τοὺς καθημένους ἐπ' αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ ὑακινθίνους καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λεόντων· καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θείον. ¹⁸ Ἀπὸ τῶν τριῶν πληγῶν τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ τοῦ καπνοῦ καὶ τοῦ θείου τοῦ ἐκπορευομένου ἐκ τῶν στομάτων

h ch. 7. 1.

i Ps. 68. 17.
Dan. 7. 10.
k Isa. 5. 28, 29.
l Chron. 12. 8.

and *Worship*, and for their manifold schisms and divisions, and for their want of zeal and earnestness in maintaining and propagating the Truth.

(3) Heresy and Schism, Superstition and Idolatry, are great evils, not only in themselves, but in their consequences. The fallen Star unsealed the Pit, and the Pit sent forth the smoke, and the smoke sent forth the Locusts. Arianism introduced Islamism. The schisms of Christendom made it a prey to the sword of the False Prophet. Superstition and Idolatry gave an easy triumph to the armies of him who proclaimed as his watchword, "There is One God." God Himself pointed out the sins of Christians by the punishment which He inflicted upon them. He adapted their punishment to their sins; and thus called them to *repentance*. They had despised the love of the True Prophet, revealing Himself as *God*, and they were chastised by the cruelty of the False Prophet. They were distracted by feuds; and they were made to bow their neck to the yoke of a Power which would have forced them all into unity. By the worship of the *creature* they had almost fallen into *Polytheism*, and they were chastised by him who proclaimed himself the restorer of *Monotheism*.

(4) The spirit of comparative forbearance, which in some respects characterized Mohammedanism, was not due to any moderation in its author; for the Locusts are described as under the rule of him who is called the *Destroyer* (v. 11); but solely to the restraining power and mercy of *Almighty God*.

(5) Mohammedanism itself, with its rapid and extensive conquests, not having in it the sinful and debasing elements of Idolatry, may be regarded as having served as a barrier against the incursions of Pagan Idolatry from without, and as a safeguard against the corruptions of Superstition *within* the Church; especially in the East; and thus, in a certain sense, may be recognized as subservient to God, in preserving Christendom from even a worse evil. It had the effect of stimulating the courage, and of reviving the faith of many; and perhaps the condition of Christianity in Asia, Africa, and Greece, might have been far more miserable than it was, if the Christians had not been awakened from their slumber, and excited by their trials to put forth new energy, and to flee with fervent devotion to God as their only refuge in adversity.

(6) Whatever woes may be inflicted on the world under the tyranny of Mohammedanism, or of any other false religion, yet the true servants of God, who have *His Seal on their foreheads*, are safe from harm.

They have "authority from Him to tread upon serpents and scorpions and on all the power of the enemy, and nothing will in any wise hurt them."

Therefore the True Faith is to be beld fast as the Christian's armour, and as a safeguard in all the perils of his pilgrimage through this transitory world to his heavenly rest.

(7) The sway of Mohammedanism is not only limited by God in *degree*, but in *time*: its power is to *hurt the men* (i. e. the careless and faithless, and not the true Christian, v. 4) for an appointed season, called in the prophecy *five months*. Then its power will fall, perhaps as rapidly as it rose. Here is another proof of its *earthly* origin. Islamism has its "*five months*," but the Gospel of Christ is *everlasting* (Rev. xiv. 6). The Locusts have a King over them, the *Destroyer*, and he goeth to destruction.

But Christ is King of Kings, and Lord of Lords, and His Kingdom will have no end (xvii. 14; xix. 16).

¹² *h ova!* The first woe is past; behold, there come two woes more after these things.

THE SIXTH TRUMPET.

¹³ καὶ ὁ ἕκτος] And the sixth angel sounded, and I heard a voice from the four horns of the golden altar before God,

¹⁴] saying to the sixth angel, who had the trumpet, Loose the four angels which have been bound at that great river, Euphrates.

¹⁵] And the four angels were loosed, which had been prepared for the hour, and day, and month, and year, for to slay the third part of men.

¹⁶] And the number of the army of the horsemen were two myriads of myriads: I heard the number of them.

¹⁷] And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses are as the heads of lions; and out of their mouths issueth fire and smoke and brimstone.

¹⁸] By these three plagues was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issueth out of their mouths.

¹⁹] For their power is in their mouth, and in their tails; for their tails are like unto serpents, and have heads, and with them they do hurt.

In v. 12 A has ἔρχεται, and B has οὐαὶ καὶ μετὰ ταῦτα. In v. 14 B has λέγοντος, but A has λέγοντα, and A, B have ὁ ἔχων. Elz. has ὁς ἔχει. In v. 18 A, B, C have πληγῶν, which is omitted by Elz. In v. 19 B, C have ἡ γὰρ ἐξουσία τῶν ἵππων (A has ῥόπων). Elz. has αἱ γὰρ ἐξουσίαι αὐτῶν. In v. 20 Elz. omits the article τὰ (which is in A, B, C) before εἶδωλα.

In order to understand this Vision, it must be borne in mind that the design of the *Trumpets* is not to represent the doings or sufferings of the good; nor the sins of the wicked, but the *punishments* inflicted upon them for their sins.

Next it must be observed that the Vision of this Trumpet, the Sixth, stands in remarkable contrast, in some respects, with that of the preceding or Fifth Trumpet. The *Woe* represented by the *fifth* Trumpet proceeded from the *pit of the abyss*, opened by a Star that had fallen from heaven. That *Woe* was produced by a power which had fallen from God.

But here, in the Sixth Trumpet, the agency which becomes a *Woe*, is represented as proceeding from God.

The signal which sets it in operation is not, as there, from below, and from the Evil One, but it is from above, even from the presence of God Himself. I heard a voice from the four horns of the golden altar before God, saying to the Angel, who had the Trumpet, Loose the four Angels that have been bound.

The Loosing of the Four Angels is, therefore, a divine act.

Next, the Four Angels, which are here loosed, are *Angels of God*.

The word *Angels* is of very frequent occurrence in the Apocalypse; but in no instance, when thus placed absolutely, as here, does it signify an evil Angel.

The number *four*, as used in this Book, indicates *Universality*, which appertains to Him in Whose Hand are the four corners of the Earth (see chap. xi. at the end). And these four Angels in

αὐτῶν· ¹⁹ ἡ γὰρ ἐξουσία αὐτῶν ἐν τῷ στόματι αὐτῶν ἐστι, καὶ ἐν ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὁμοιοὶ ὄφεσιν ἐχουσιν κεφαλὰς, καὶ ἐν αὐταῖς ἀδικοῦσι.

the *Sixth Trumpet* which are His agents in punishment may be compared to those *Four Angels* in the *Sixth Seal* (vii. 1, 2), who stand at the *four corners* of the Earth, to whom it is given to *hurt* (ἀδικῆσαι, vii. 2, 3, the same word as is used here in vv. 10, and 19) *the Earth and the Sea*.

Besides, the number here assigned to the Army, here displayed, is *two Myriads of Myriads*: and this is an immense number, far exceeding any human force.

The number *Myriads of Myriads* had already been used in this Book to describe the number of *Angels about the throne of God* (see v. 11). And Daniel uses the same number in speaking of *God's Angels* (Dan. vii. 10), and St. Jude speaks of the *Lord* coming with *myriads of His Holy Angels* (Jude 14. Cp. Heb. xii. 22). And the number of *God's Angels* in Pa. lxviii. 17, when literally translated, is precisely the same as here.

Again, the *colour* of their breastplates serves also to mark these armies as belonging to *God*.

No one will despise inferences from *colours* as well as from *numbers*, who has carefully considered their use in the Levitical Ritual; which is, as it were, an Ante-Chapel to the inner shrine of the Apocalypse.

This colour *jacinth* appears as a *sacred* colour in the Levitical Dispensation, where the word *jacinth* is used by the LXX, in the description of the curtains and ornaments of the *Tabernacle* (Exod. xxv. 5; xxvi. 14; xxxv. 7. 23; xxxvi. 19; xxxix. 34), and the holy garments of the *High Priest* (Exod. xxviii. 5—8), and the breastplate and the Ephod (xxviii. 15. 28. 29. 33), and the Veil of the *Holy of Holies* (xxxvi. 35; xxxviii. 18: cp. 2 Chron. iii. 14), and the covering of the *Ark* (Numb. iv. 6), and of the *Table of Shewbread* (iv. 8), and of the *Golden Candlestick*, and of the *vessels of the Holy Place*, and of the *Golden Altar of Incense* (iv. 9—13). Compare the remarks of Bahr, Symbolik, i. 303, and 325, where he shows that *jacinth* (dark blue) was set apart under the Levitical Law as a *sacred* colour. The deep blue of the Sky, and of the Sea, in which God's majesty and glory are conspicuous, are like natural exponents of this symbolical consecration.

The word *βαλνθίνος* (of *jacinth*, or *deep blue*), as well as *λευκός*, *white*, in the Apocalypse, indicates a *sacred* colour. It adorns the livery of God's servants, and the uniform of His soldiers. One of the precious stones of the Twelve Apostolic Foundations of the heavenly Jerusalem in the Apocalypse is *jacinth* (xxi. 20).

The heads of the horses in this Apocalyptic Vision are described as like heads of *Lions* (v. 17). Already the first of the *heavenly Living Creatures* had been described as like a *Lion* (iv. 7), and in two places of the Apocalypse *Christ* Himself, in His royal and prophetic office, is described as a *Lion* (above, Rev. v. 5; below, x. 3).

Besides, the purpose for which these *Angels* are loosed, and this *Army* is sent forth, is a *holy one*.

It is, in order that *men should repent*: and it is said, as it were, with indignant surprise, that the men who were not killed by this visitation *did not repent* of the works of their own hands (v. 20).

This then seems to be clear, that these *Angels* are *Angels of God*; that this army is an *army of God*: and that it is set in motion by a command of *God*, and with a design worthy of *God*.

But it may be said, Are there not other circumstances in this Vision which are at variance with this divine character?

(1) The *Angels* are said to *kill* (ἀποκτείνειν) the third part of men, v. 15.

True, but precisely the same thing is said of the agency of the Two *Witnesses*, mentioned in the eleventh chapter, who are clearly sent by *God*, and are called *His Witnesses* (xi. 3), and are received up to Him in triumph and glory (xi. 12); and the same word is used in the description of the punishment inflicted on those who reject them. If any one wills to hurt them he must be *killed* (ἀποκτανθῆναι, v. 6), and the consequences of their triumph are, that 7000 men were *killed* (ἀποκτανθῶσαν).

The attention of the reader is specially invited to *that* Vision of the Two *Witnesses* (xi. 3—14), which seems, when carefully examined, to leave no room for doubt as to the true interpretation of *this* Vision of the *Four Angels*. Indeed, *both* these *Visions* are designated by the *same name*: both represent "the *Second Woe*." See ix. 12, and xi. 14.

Further, the same action of *killing* is predicated in the Apocalypse of *Christ* Himself. He describes Himself as *killing* the children of the False Teacher with death (ii. 23). And we

read, that "the rest of the men (who are arrayed against Him) were killed by the sword of Him Who sitteth on the Horse; by the sword that proceedeth out of His mouth" (xix. 21).

Indeed, all these sayings are repetitions of what He Himself declares in the Gospel, "Those *mine enemies*, which would not that I should reign over them, bring hither, and slay them before Me" (Luke xix. 27).

(2) Again, it may be objected, that an army of *God* could not be described under such a figure as this; "out of their mouths issueth fire and smoke and brimstone; by these *three* plagues was the third part of men killed, by the fire and by the smoke and the brimstone, which issueth out of their mouths" (vv. 17, 18).

But here again it may be observed, that precisely the same thing is predicated of the *Two Witnesses of God*, in the next chapter. "If any man willet to hurt them, fire issueth out of their mouth, and devoureth their enemies; and if any man willet to hurt them, he must in this manner be killed: these have power over the waters to turn them to blood, and to smite the earth, as often as they will, with all plagues" (xi. 5, 6).

It may be also remembered, that, in the Hebrew Prophets, smoke and fire are represented as coming forth from God's countenance (as in Ps. xviii. 8) to consume His foes. And it is predicated of God's enemies in this book, that they shall be tormented with fire and brimstone in the presence of the Holy Angels, and in the presence of the Lamb (xiv. 10; cp. xix. 11). Thus Fire and Brimstone are represented as instruments of the wrath of the *Lamb* (see above, vi. 16), the Meek and Holy One Himself, Who shed His blood to take away the sins of the world, and Who is infinite in mercy to those who love and obey Him; but to those who despise and resist Him our God is a "consuming Fire" (Heb. xii. 29).

The Trumpets represent God's wrath and indignation against His enemies; and the execution of His retributive Judgments upon them for their abuse of His mercies, and contempt of His Majesty, and violation of His Law.

No wonder, therefore, that the elements of Hell itself should be represented as weapons of His Justice, and as His "instruments of death" (Ps. vii. 13) against the rebellious. Cp. Isa. xxx. 33.

(3) It may also be objected that an army sent by God could not be compared to horses "whose power is in their mouth, and in their tails; for their tails are like serpents, and they have heads, with which they hurt" (v. 19).

To this it may be replied, that *God's* dispensations in this world, and His messages to it, are likened, by Hebrew Prophets, to an army of horsemen, especially in His judicial retributions on Egypt, the Enemy of His People. "Thou didst ride, O Lord, upon Thine horses and Thy Chariots of Salvation. Thy bow was made naked, even Thy Word; Thou didst walk through the sea with Thine horses; through the heap of great waters" (Hab. iii. 8, 9, 15).

In the Apocalypse Christ is represented as a *Warrior* riding on a *Horse*, and His armies follow Him on horses, and His enemies are killed by the sword of Him Who rideth on the Horse (xix. 11. 19. 21), and the blood of the winepress of His wrath cometh up to the bridles of the Horses (xiv. 20).

Next, as to the imagery of the *Serpents*, we may refer again to the circumstances of the *Exodus*, which are perpetually recurring in the Apocalypse, especially in the Visions of the Trumpets. The very badge of office of the Hebrew Legislator, the instrument by which Moses wrought his miracles, by which God punished His enemies and delivered His people, was changed into a *serpent*. (Exod. iv. 2. 4. LXX.)

This was its first appearance. And it is added, "*Moses fled from before it*." (Exod. iv. 3.) But God commanded him to take hold of it by its tail, in which is the serpent's sting; and which is noted in this Apocalyptic Vision as noxious to God's enemies (v. 19); "and Moses put forth his hand, and caught it, and it became a rod in his hand" (v. 4). Thus it was shown that God's faithful servants (Heb. iii. 2—5) can take hold and handle that which is destructive to His adversaries, and that they can work wonders with it. This was a very significant emblem of Holy Scripture, the first books of which were written by him who bore the rod of power, which became a serpent. In the Septuagint Version of the same chapter (iv. 17), we read that God said to Moses, Thou shalt take into thine hand this rod, which has been changed into a serpent (τὴν σαρφεῖσαν εἰς ὄφιν), and with it thou shalt do signs . . . And Moses returned into the land of Egypt, and took the rod of God in his hand (iv. 20; see viii. 5. 16; x. 13; xiv. 16).

When Moses and his brother Aaron came before Pharaoh, in order to show that the power was not in Moses himself, but from

20¹ Καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἱ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, οὐ μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσουσι

¹ Lev. 17. 7.
Deut. 32. 17.
Ps. 106. 37.
& 115. 5, &c.
& 135. 5.

God, Aaron was commanded to take the rod, and to cast it before Pharaoh and his magicians; and the rod of God became a *serpent*; and after a trial, in which God allowed the magicians to exercise some supernatural power, for they cast down their rods and they became *serpents*, Aaron's rod *swallowed up their rods* (vii. 10-12).

Again, in the wilderness, a *serpent* of brass, by God's command, was made the instrument of *health* to the *faithful* Israelites, who were cured by it from the bite of the serpents of fire, by which He punished the wicked for unbelief. (Numb. xxi. 6. 9. 1 Cor. x. 9.) And this serpent of brass was a figure of Christ,—the Saviour of all who believe, the Healer of the wounds inflicted by the bite of the *old serpent of Fire*. (See notes on John iii. 14, 15. Gal. iii. 13.)

Therefore, we arrive at the conclusion, that the Army in this Apocalyptic Vision is an Army of God.

The question now arises, What agents of God are specially represented in this Vision?

In answer to this inquiry, let us observe, that—

The cause of the *punishment* is intimated in the words, "Loose the four Angels that *have been bound at the river Euphrates*."

Some Expositors understand by these Angels and their host, some great *earthly* powers,—Turkish, Saracenic, Oriental,—and suppose that they will come forth from the *literal river Euphrates*.

But this opinion is untenable. The Euphrates is the river of Babylon; and Babylon in the Apocalypse is *always* used in a *figurative* sense: it designates the *Great City*, concerning which more will be said hereafter. We cannot therefore concur with those Interpreters, who, while they understand Babylon in a *typical* sense, interpret the *river* of Babylon in a *literal* sense. If Babylon is figurative (as doubtless is the case), *Euphrates*, the *river of Babylon*, must be *figurative* also.

What City is typified by Babylon will be considered hereafter.

The *Four Angels of God* are represented here as having been *bound* by an evil power in the mystical Babylon. They are *bound* as Christ was *bound*: and He was sent bound (*δεδεμένος*, the same word as here; see on John xviii. 24) to Caiaphas and Pilate. (Mark xv. 1.) Here again is another resemblance to what is represented in the next chapter as done to God's *Two Witnesses*. They are represented as in a worse state than bound—even *killed*, as Christ also was *killed*: killed in "*that great City*," namely, the mystical Babylon. (See note on xi. 8.)

The Divine Angels are now loosed; their number is *four*, signifying the *universality* of their commission.

They are said to be prepared for the *hour* and *day*. Observe the definite article here (v. 15).

This is one of the passages, in which great mistakes have been made and propagated, from want of attention to the original. Even a chronological period has been deduced from this passage, understood to mean an hour, a day, a month, and a year; and on the *hypothesis* that a prophetic day is equivalent to a year, that period has been imagined to be 391 years.

But the hour can be no other than the *hour* of God's judgment, as it is explained hereafter in chap. xiv. 16; cp. xi. 13. *The day* can be no other than the *great Day* of His wrath (xvi. 14; cp. vi. 17). "*The Day*," says St. Paul (1 Cor. iii. 13), "*shall make it manifest*," i. e. the *great Day*. The month and the year are the Month and Year of God's Vengeance on the wicked. See Isa. xxxiv. 8; lxi. 2. Jer. li. 6. Cp. Hos. v. 7. Zech. xi. 8.

This is elucidated by what our Blessed Lord Himself says, "He that rejecteth Me, and receiveth not My words, hath One that judgeth him—the *Word* that I have spoken, *that* shall judge him in the *Last Day*" (John xii. 48).

The Four Angels represent the Divine Word; and there is a propriety in the number *Four* in that respect also, inasmuch as the Divine Word is summed up in the *Fourfold Gospel*. The fourfold *Evangelium* is preached by the *Four Angels*.

At the awful Day of Doom the power of *God's Word* will be felt and recognized by all. *That Word* is prepared for "*The Day*," to be the rule and standard by which every sentence pronounced at that great Day of Assize will be determined, and according to which all to whom it has been preached will be judged at that Day.

On the whole, we may conclude that this Vision represents the diffusion of the Fourfold Gospel to the four quarters of the Earth. It predicted that the Word of God would be *bound*. This

prophecy has been fulfilled. God's Word *has been bound*. It *was* bound for a long time; it was not read to the people; it was chained in the fetters of a dead language; and so it remained, as it were, in prison for many centuries. And even to this day, in many countries, the Word of God is bound by some who profess themselves to be Chief Rulers in the Church of God.

The Ancient Expositors of the Apocalypse had not the benefit of the light which has been thrown on this prophecy by *events*, such as they could never have anticipated. They had not seen the *binding of the four Angels*, and their subsequent *release* in later days. They had not seen the *Holy Scriptures chained and imprisoned*, and afterwards let loose by God. And yet even some of the Ancient Interpreters of the Apocalypse concluded, from the tenor of this prophecy, that the *Angels* here mentioned must be *Messengers of God*. Thus *Arethas* and *Æumenius*.

This Vision has revealed also the result which we have seen, and now see. It foretold that the Holy Scriptures, though *bound as captives* for a time, would be *loosed* by the command of God, and that they would traverse the world like an innumerable Army. And although they are God's Army, and therefore are divine, and ministers of salvation to many, yet the Vision has declared that the Holy Scriptures would be like instruments of punishment and death to the enemies of God.

Therefore this Vision inculcates an important religious and moral truth. It reminds us that the present *diffusion of the Holy Scriptures* may be a terrible *Woe*. The Scriptures are not to be regarded simply as a blessing to those who receive and obey them; and a blank and cipher to those who reject or slight them. No. Scripture is like the rod in the hand of Moses. It is a rod by which the hand of Faith works miracles for God's people; and it is a serpent to destroy His enemies. It is either Life or Death. It either saves or kills. As Christ was set for the fall of some, and the rising of others (Luke ii. 34), and is a precious stone to many (Isa. xxviii. 16), and the head-stone of the corner (Matt. xxi. 42); but whosoever shall fall on this stone shall be broken; and on whomsoever it shall fall, it will grind him to powder (Matt. xxi. 44. Luke xx. 18. Cp. 1 Pet. ii. 7, 8); so it is with His *Word*; "it is a savour of Life unto Life" to those who receive it, but "of Death unto Death" to those who disobey or despise it (2 Cor. ii. 15, 16).

The Flood, which was a type of *Baptism* (see on 1 Pet. iii. 21), *saved* Noah and his family; but it *destroyed* the unbelieving. The other Sacrament brings life to those who receive it aright; but they who do not discern the Lord's body, eat and drink condemnation to themselves (1 Cor. xi. 29).

So it is with all God's gifts to men. They have all a double edge. Especially is this the case with Holy Scripture. It is a *Woe* to the wicked. And this is what the present Trumpet declares.

Our Lord Himself authorizes and confirms this interpretation of the Vision now before us.

He describes His own Presence as a *Woe* to some. "Woe unto thee, Chorazin, Woe unto thee, Bethsaida; for if the mighty works which were done in thee had been done in Tyre and Sidon, they would *have repented* long ago in sackcloth and ashes" (Matt. xi. 20, 21). Compare what is said here, v. 20, "*they repented not of their works*."

"If I had not come and *spoken* unto them they had not had sin, but now they have no cloke for their sin" (John xv. 22).

In v. 18, the four Angels are said to smite the world with *plagues* (πληγὰς). And precisely the same thing is said to be done by *God's Two Witnesses*; "They smite the Earth with *every plague* as oft as they will," below, xi. 6; and *Christ* says of Himself, "O Death, I will be thy *plagues*," Hos. xiii. 14.

Men and Nations may despise Scripture, and defy its warnings, and break its commandments; and, in the language of this Vision, they may be *destroyed by the fire and smoke and sulphur which issue from the mouth of God's host*; they may be made desolate by War, Plague, and Famine, which are His Ministers, executing His righteous judgments on mankind for their disobedience to His Word; and yet they may not be conscious of the *cause* of their sufferings—for this very reason, because they do not revere His Word in which that cause is revealed.

The Holy Scriptures which were *bound as captives* for many generations have now been set free. Thus the four Angels have been *loosed*, which were *bound at the river Euphrates*.

The Word of God has been translated into all languages. Thus *the Angels have been loosed*. By the aid of Printing, copies of the Scriptures have been multiplied innumerable. Thus, also, *the Angels have been loosed*. The Scriptures, in

τὰ δαιμόνια, καὶ τὰ εἰδῶλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ, καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν δύναται, οὔτε ἀκούειν, οὔτε περιπατεῖν²¹ καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν, οὔτε ἐκ τῶν φαρμακειῶν αὐτῶν, οὔτε ἐκ τῆς πορνείας αὐτῶν, οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.

a Matt. 17. 2.
ch. 1. 15, 16.

X. 1^a Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ,

swiftness and strength, like an innumerable Army of Horsemen, are now sweeping over the world. *Their sound is gone forth into all lands, and their words unto the ends of the world* (Ps. xix. 4). These are the Chariots of God's Power. This is His Host. Christ, the Word of God, is with them, and leads them on to Victory.

And let us be sure that this Propagation of the Gospel is, to those who disregard and disobey it, a terrible Woe.

Therefore, well might the Sixth Angel take up the trumpet, and sound, Woe to the World. Woe to the World because of offences. Woe to the World, for its neglect of the Gospel. Let us hear the heavenly blast now sounding in our ears. Some nations have set at nought, in their Laws, the clearest precepts of the Gospel. Many of the wise of this world deny its Inspiration. Others are overwhelmed with the cares of this world; others live in the pleasures of sin, and the lusts of the flesh, as if the Scriptures did not exist. Even Churches have bound the Angels, and killed the Witnesses. And yet the Gospel is the Voice of God. The Word of God is the Army of God. Alas! for all who despise it. Woe to all who reject it. Plagues, Pestilences, Famines, Wars are the penalties on mankind for their contempt of it in this world; and in the world to come,—the Second Death.

20. καὶ οἱ λοιποὶ] *And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship their devils, and their idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their poisonings, nor of their fornication, nor of their thefts.*

In v. 20 A, B, C have τὰ (which is omitted by Elz.) before εἰδῶλα; and the articles here are important, as showing that men did not desist from worshipping the evil spirits, and the idols which they had been wont to worship, their idols: intimating therefore the sins of mankind before this Trumpet, and the still greater sins after it; and the punishments that might be expected as their consequences.

It is here declared, that idolatry is worship of devils, δαιμόνια; and this is the doctrine of St. Paul (see 1 Cor. x. 20) and of the Holy Spirit in the Old Testament (see Deut. xxxii. 17). Concerning the teaching of devils, see 1 Tim. iv. 1.

These passages reveal the hidden working of Satan and his associates in the world.

The rest of the language concerning idols is similar to that of Ps. cvi. 37, and cxiii. 6, 7, in the LXX.

The order of sins here recited is that in which they are recited in Holy Scripture in the Decalogue; first sins against God, Idolatry; then Murder, against the Sixth Commandment; then Fornication, against the Seventh; then those against the Eighth. This confirms the exposition just offered,—of the Vision of the Sixth Trumpet.

The word φαρμακεία—literally the use of φάρμακα, drugs—and its cognate terms, are used in the Old Testament by the LXX to describe the magical arts of the Egyptian sorcerers (Exod. vii. 22; viii. 18), and the witchcraft of Jezebel (2 Kings ix. 22), and of Babylon (Isa. xlvii. 9. 12. Dan. ii. 2. Cp. Deut. xviii. 10. Mal. iii. 5).

The scientific discoveries of modern times, and the great facilities afforded to the use of φάρμακα in slow poisons, or in other silent, insidious, and almost inscrutable processes, give a peculiar significance to these words in the Apocalypse, where they occur oftener than in the rest of the New Testament, and may serve to show the prescience of its Divine Author, and its applicability to the later ages of the world.

The word φαρμακεία—the use of φάρμακα, or drugs—is here appropriately placed between φόνος, murders, and πορνεία, fornication; φαρμακεία are placed between πόρνοι, fornicators, and εἰδωλόλατραι, idolaters, in xxi. 8; and φαρμακοὶ are joined with πόρνοι, fornicators, and φονεῖς, murderers, in xxii. 15. φαρμακεία is placed between εἰδωλολατρεία, idolatry, and ἐχθραί, strifes, by St. Paul, in Gal. v. 19.

One of the uses of poisons which seems to be specially noted in Holy Scripture, and which appears to have suggested the combination of this word with the word πορνεία, is the use made of

φάρμακα in producing abortion; see on 1 Tim. v. 14, and *Swicer*, Thes. v. φάρμακον, where it is observed that Fornication leads to the use of drugs (φάρμακα) in causing Abortion and Infanticide. The word φαρμακεία also signifies tampering with the health of others, or one's own, by means of drugs, φάρμακα, potions, philtres, often connected with magical arts and incantations, and with a view to sins of unholiness, both of bodily and spiritual fornication.

The Vision of the Sixth Trumpet,—when understood according to the interpretation just given,—prepares the way for what follows; and therefore the Vision now ensuing affords a confirmation of that exposition of the Sixth Trumpet.

THE LITTLE BOOK, OR ROLL.

CH. X. 1. καὶ εἶδον] *And I saw another mighty Angel coming down from heaven, clothed with a cloud: and the Rainbow upon his head, and his face as it were the Sun, and his feet as pillars of fire:*

2.] *And having in his hand a little Roll that had been opened: and he set his right foot upon the sea, and his left on the earth,*

3.] *And he cried with a loud voice, as a Lion roareth: and when he cried, the seven thunders spake their voices.*

4.] *And when the seven thunders had spoken, I was about to write: and I heard a voice from heaven saying unto me, Seal those things which the seven thunders spake, and write them not.*

5.] *And the Angel which I saw stand upon the sea and upon the earth lifted up his right hand to heaven,*

6.] *And swore by Him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there shall be no delay,*

7.] *except in the days of the voice of the seventh angel, when he shall be about to sound, and the mystery of God was finished, as he preached as glad tidings to his servants the prophets.*

8.] *And the voice which I heard from heaven spake unto me again, and said, Go take the little Roll which has been opened in the hand of the Angel which standeth upon the sea and upon the earth.*

9.] *And I went unto the Angel and said unto him, Give me the little Roll. And he saith unto me, Take it, and eat it up; and it will make thy belly bitter, but in thy mouth it will be sweet as honey.*

10.] *And I took the little Roll out of the Angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was made bitter.*

11.] *And he saith unto me, Thou must prophesy again upon many peoples, and nations, and tongues, and kings.*

In v. 1 observe ὁ ἴψος, the Rainbow, as the reading is in A, B, C. Elz. omits the article. The Rainbow is an attribute of the Divine Majesty as already represented in a former vision (iv. 3), and it is here like a halo round the head of the Angel, and marks him to be no other than CHRIST. "The Cloud" also in which He is clothed bespeaks this (see Acts i. 9. Rev. i. 7; xi. 12; xiv. 14—16), and the words, "His face as the Sun," are also declaratory of the presence of Christ (see Matt. xvii. 2, and compare above, i. 16, and below, xii. 1). In the feet as of fire we see another attribute of Christ (see above, i. 15; ii. 18), and further, the voice as of "a Lion" (in v. 3) is also significant of Christ, "the Lion of the tribe of Judah" (v. 5). This "other Angel," therefore, is Christ (cp. viii. 3), and so the words are understood by Bede, Alcasar, Hengstenberg, and many other Expositors.

Christ is represented in this Vision, first, as "Mighty," because, as the sequel shows, He would have many adversaries, and would overcome them all.

Next, "the Cloud," in which He "is clothed," speaks of His Ascension and of His second Coming to Judgment (Rev. i. 7. Acts i. 9. 11).

"The Rainbow" expresses His Mercy to the good, tempering His Justice and Judgments to the rebellious (see above, iv. 3).

"His face as the Sun," proclaims His Divine Glory.

"His Feet as Pillars," firmly set, and "of Fire," indicate

περιβεβλημένον νεφέλην, καὶ ἡ ἱρις ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στῦλοι πυρὸς, ^{2 b} καὶ ἔχων ἐν τῇ χειρὶ ^b αὐτοῦ βιβλαρίδιον ἀνεωγμένον· καὶ ἔθηκε τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς· ³ καὶ ἔκραξε φωνῇ μεγάλῃ ὥσπερ λέων μυκάται, καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς. ^{4 c} καὶ ^c

that His kingdom is immovable (Dan. ii. 44), and that although the World should rebel against it, it will never be destroyed, and that He will consume, as with *fire*, all who resist Him (Dan. vii. 9, 10—14; cp. above, i. 15).

His Feet are firmly planted "on the *Sea*" (vv. 2, 5), the fluid element denoting Nations in a state of turbulence and agitation (see vii. 3; viii. 8), for He will tread beneath His feet the swelling surge of human pride and passion, as He walked on the waves of the sea of Galilee in the storm (Matt. xiv. 25). And His feet are set on the *Earth*, the emblem of worldly Power opposed to the Kingdom of Heaven (see i. 7; iii. 10), for all things are subject to Him (see Ps. vii. 6. Matt. xxviii. 18), and however Nations and Kings may rise up against Christ (Ps. ii. 2, 3; see below, xix. 19), He will put all His enemies *under His Feet* (Ps. cx. 1. Matt. xxii. 44. 1 Cor. xv. 25).

He is described as "crying with a loud voice, like the *roaring of a Lion*," the King of *Beasts*, when agitated with rage; for, "to cry with a loud voice as a *Lion* roareth" (says *Andrew*), is a sign of wrath; and Christ, as King of the World, and Lord of the Church, is indignant with those who usurp His sovereignty; and will execute *vengeance upon them*. Cp. Joel iii. 16.

The word here used to describe the sound uttered by the Lion is *μυκάται*. The ancient Greek Interpreters observe that this word is applied to *Oxen* rather than to *Lions* (see *Wetstein* here), who are said *βρόχεσθαι* or *ὀρέεσθαι* (see above, 1 Pet. v. 8). But *Theocritus* (xxvi. 21) has *μύκημα λεωνος*. However, this utterance of the Lion seems to be the prelude of louder and more terrible signs of indignation.

This imagery aptly introduces the prophecy in the ensuing chapters (xiii.—xx.), where the two *Beasts*, *θηπτα*, are represented as rising up against Him Who is the *Lion*, and as overcome by Him.

The SEVEN THUNDERS consequent upon the utterance of His Voice, are signs of His power and indignation.

These utterances are called "The Seven Thunders," as if they were *well known*, for such, as the ancient Greek Expositors observe (p. 328), is the force of the Article here. Cp. note above, on vi. 8.

Seven is the Apocalyptic symbol of *completion* (see i. 10; v. 6; xi. at end). The *Seven* thunders are *all* the Thunders.

Thunder is the voice of *God*, and accompanied the publication of His Law on Sinai (Exod. xix. 16; xx. 18), and the execution of His judgments in Egypt (Exod. ix. 23. 29), and on the world (Ps. lxxvii. 18; civ. 7).

In the xxixth Psalm (as *Hengstenberg* has observed) there is a *sevenfold* mention of the *voice of the Lord* (vv. 3, 4 twice, 5, 7, 8, 9). And in the Apocalypse there is a *sevenfold* repetition of *Thunder*, which marks, by successive peals, the manifestation of God's power and majesty, and their final consummation in the last Thunder of universal Judgment.

The 1st mention of *Thunder* is in the Vision of the Heavenly Throne (Rev. iv. 5). 2nd. In the opening of the First Seal, where the Rider on the white horse is revealed (vi. 1). 3rd. In the introduction to the Seven Trumpets (viii. 5). 4th. Before the Song of the 144,000 standing on Mount Zion with the Lamb (xiv. 2). 5th. After the sounding of the Seventh Trumpet (xi. 19). 6th. On the outpouring of the Seventh Vial of God's wrath on the Kingdom of the Beast (xvi. 18). 7th. After the destruction of Babylon (xix. 6).

The SEVEN THUNDERS are here mentioned as uttering their voices collectively with one universal peal of Judgment, and giving a rehearsal of the Judgment *to come*, in consequence of the utterance of the Voice of *Christ*, the Lion of the Royal Tribe of Judah; showing that the Thunders of God's Judgments are wielded by Christ, Who is Judge of all (John v. 22); and will serve at the awful Day for the full and final vindication of His Kingly Majesty, against those who encroach on His prerogatives, or are not loyal to His Throne. This is a fit prelude to the ensuing Visions, which reveal special judgments on adversaries *within* His Kingdom.

The SEVEN THUNDERS represent the consummation of God's Judgments.

St. John is commanded to *seal* what the Seven Thunders uttered, and *not to write those things*; that is, as the ancient Greek Expositors interpret the words (in *Catená*, p. 331), he is

commanded "to keep them secret, because the full revelation of them is reserved for the last times."

The sense of *σφραγίζω*, to *seal*, as applied to *words*, is to be illustrated from its use in this book, and in the visions of Daniel. In xxii. 10, St. John is ordered "*not* to seal the words of the prophecy of this book;" for, it is added, "the *season*" (of their fulfilment) "*is at hand*." In the book of Daniel, vii. 26, we read (according to the version of *Theodotion*), καὶ σὺ, Δανιήλ, σφράγισον τὴν ὄρασιν, ὅτι εἰς ἡμέρας πολλὰς. There Daniel was commanded to *seal* the Vision, because its accomplishment was *distant*; it would be *unsealed by Time*. And in Dan. xii. 4, where the Vision is concerning the Final Consummation, as here, the prophet was commanded "to *hide the words*, and to *seal the book*, σφραγίσαι τὸ βιβλίον, till the *season of the end*," ἕως καιροῦ συντελείας.

Then follows the *oath* of the *Angel*, which marks the parallelism of Daniel's Vision with the present, and leads the reader to consider the one as a clue to the interpretation of the other.

The sense therefore here is, "Seal thou up the things which the Seven Thunders uttered, and write them not; because they belong to the *end of all things*, which is yet *far off*; and they will *make themselves heard and known* by all men, when Christ comes to Judgment." Our Lord's own description of His Coming to Judgment illustrates this commission. For "as the *Lightning* cometh out of the East and shineth out of the West, so shall also the *Coming of the Son of Man be*." (Matt. xxiv. 27. Luke xvii. 24.) The *season* of that Coming is sealed up, and cannot be read (see Isa. xxix. 11). It is *not written*, but it will *write itself* with the Lightning's flash upon the clouds of heaven.

St. John, who is commissioned to *reveal*, is also commissioned to *seal*. He is enabled to disclose many future events, but he is not permitted to declare the *time of the end*. He has no message to deliver concerning the *season* of Christ's Coming to Judgment. He declares that Christ *will* come (i. 7), and that all will be judged by Him when He comes (xx. 12). But the *time* of that Coming is *sealed up*, in order that we may be always ready for it (Luke xii. 40). He thus discourages vain speculations upon it, and encourages us to watch and pray, that we may be prepared for it.

In v. 2, the *LITTLE BOOK*, or rather *ROLL* (see above, v. 1), is said to *have been opened*, or *unrolled* (ἀνεωγμένον); and so it is again described in v. 8, *opened in the hand of the Angel*, intimating that the Volume had been once shut, but has now been unrolled by the Angel, and that it *lies open* in His hand. Such is the meaning of the perfect tense. See on 1 John iii. 9.

St. John is commanded to eat the *ROLL*. The Roll here is characterized by a diminutive, βιβλαρίδιον (so A. C* has βιβλαδριον, and so B in v. 9; C* has βιβλαρίδιον). It is a *Little Roll*, less than the βιβλίον, or Roll, described above in chaps. v. and vi., which, as we have seen, contained "a prophecy of the sufferings of the *Universal Church*, even to the *end of the world*."

This *lesser Roll* may be regarded therefore as containing a *prophetic episode*: and it is delivered by Christ, by whom it has been unrolled, to St. John.

It is, *comparatively*, a *Little Roll*, because, as we shall see, the contents of it do not concern the *whole Church of all time*—as the βιβλίον did—but only a *portion* of the Church for a particular time. The *LITTLE ROLL* of St. John concerns the *LITTLE HORN* of Daniel (Dan. vii. 8. 20). And lest we should imagine that the Little Roll is very limited in its application, its delivery to St. John is accompanied with a commission to prophesy "concerning *many Peoples, Nations, Tongues, and Kings*," v. 11.

St. John is commanded by a voice from heaven to ask the Angel for this *Little Roll*; and the Angel gives it to St. John, and commands him to eat it, to consume it (κατα-φαγεῖν), that is, to *make it his own*, to *incorporate* it in himself. On this sense of *eating*, see Jer. xv. 16, and cp. Acts x. 13. By this union of the divine element with himself, St. John is enabled to prophesy. He receives divine food, and is *inspired* thereby.

He eats the Roll, and it is in *his mouth sweet as honey*, but as soon as he has eaten it, his *belly is bitter*: doubtless because of its contents, "full of lamentation and woe." And, together with this eating of the Roll, he receives a new prophetic commission, "Thou must prophesy again upon (*ἐπὶ*) many Peoples, and Nations, and Tongues, and Kings," v. 11. On this use of

ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταὶ ἡμελλον γράφειν καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν, Σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταὶ, καὶ μὴ αὐτὰ γράψῃς.

d Dan. 12. 7.

e ch. 16. 17.

f ch. 11. 15.

^{5 d} Καὶ ὁ ἄγγελος, ὃν εἶδον ἐστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, ᾗρε τὴν χεῖρα αὐτοῦ τὴν δεξιὰν εἰς τὸν οὐρανὸν, ^{6 e} καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτισε τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ὅτι χρόνος οὐκέτι ἔσται ^{7 f} ἄλλα ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἐβδόμου ἀγγέλου ὅταν μέλλῃ σαλπίζειν, καὶ ἐτελέσθῃ τὸ μυστήριον τοῦ Θεοῦ, ὡς εὐηγγέλισε τοὺς ἑαυτοῦ δούλους τοὺς προφήτας.

g ver. 4.

^{8 g} Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ πάλιν λαλοῦσαν μετ' ἐμοῦ, καὶ λέγουσαν, Ὑπαγε, λάβε τὸ βιβλαρίδιον τὸ ἠνεωγμένον ἐν τῇ χειρὶ τοῦ ἀγγέλου

ἐπὶ, upon, concerning, cp. John xii. 16. Heb. xi. 4; it is like the Latin *super* in "multa *super* Priamo rogians, *super* Hectorē multa." (Virgil, *Æn.* i. 750.) Winer, Gr. Gr. § 48, p. 351.

St. John receives a commission to prophesy concerning many Nations and Kings; and (as many commentators have observed, Grotius, Alcasar, Ewald, De Wette, Hengstenberg, Ebrard, see *Düsterdieck*, p. 353) he executes that commission in the following chapters, particularly xvii. 2. 10. 12. 15; xviii. 3; xix. 19; xxi. 24.

We have a parallel to, and an illustration of, this action also in Hebrew Prophecy.

The Prophet Ezekiel was commanded to take a Roll, which was spread out open before him, and to eat it; and it was in his mouth as honey for sweetness, but therein was written "lamentation, and mourning, and woe" (Ezek. ii. 9, 10; iii. 1—3); and the Prophet Ezekiel having eaten the Roll, which was as honey in his mouth, and with which he was to fill his bowels, and to cause his belly (κοιλίαν) to eat (see v. 3), was lifted up in the spirit, and went in bitterness (v. 14); or, as the original expresses it, he went away bitter, ὡς, in the hot anger of his spirit, "amarus in indignatione," Vulg.; and "the house of Israel," to whom he was sent to deliver the message, is described by him as οἶκος παραπικραίνων, "an embittering house," a people causing bitterness to God and His Prophets, by their sins (ii. 5—8; iii. 9. 26, 27; xii. 2, 3. 9. 25; xvii. 12; xx. 13; xxiv. 3; xlv. 6).

That Vision of Ezekiel affords the clue for the interpretation of this Vision of the Apocalypse.

The Vision of the Throne of God and of the Living Creatures, which Ezekiel saw, and describes in the beginning of his prophecy (Ezek. i. 3—28), has been already compared with the similar initiatory Vision of St. John, at the opening of the prophetic portion of the Apocalypse (iv. 2—11).

The resemblance now becomes more striking; especially when the Vision of Ezekiel, as represented in the Septuagint Version, which was read by the Churches of St. John, is set beside that of St. John.

Let the Greek Text here of the Evangelist be compared with the words of Ezekiel in that Version,—καὶ εἶδον, καὶ ἰδοὺ χεῖρ ἐκτεταμένη πρὸς με, καὶ ἐν αὐτῇ κεφαλὴ βιβλίου, καὶ ἀνείλησεν αὐτὴν ἐνώπιόν μου, καὶ ἐγγράψατο ἐς αὐτὴν θρήνος καὶ μέλος καὶ οὐαί (compare "the woe" here in the Apocalypse, xi. 14), καὶ εἶπε πρὸς με, Τίτ' ἀνθρώπου (Son of man, a phrase never applied to a Prophet in the New Testament, as being now consecrated to Χριστῷ), κατάρπαγε τὴν κεφαλίδαν ταύτην, καὶ πορεύθητι καὶ λάλησον τοῖς υἱοῖς Ἰσραὴλ καὶ διήνοιξεν τὸ στόμα μου, καὶ ἐψάμισέ με τὴν κεφαλίδαν ταύτην, καὶ εἶπεν πρὸς με, Τὸ στόμα σου φάγεται, καὶ ἡ κοιλία σου πλησθήσεται τῆς κεφαλίδος ταύτης: καὶ ἔφαγον αὐτὴν, καὶ ἐγένετο ἐν τῷ στόματί μου ὡς μέλι γλυκὺ (Ezek. ii. 9, 10; iii. 1—3).

Ezekiel then received a commission to speak to the house of Israel: he is told that he is not sent to strangers, but to the house of Israel, to God's own Church and People (iii. 4—6), and they are an "embittering house" (v. 9).

The Roll is first sweet and then bitter to him. And the Little Roll is first sweet and then bitter to St. John.

In the next chapters (iv., v., vi., vii., viii., ix.) Ezekiel declares a prophecy of woes to Jerusalem and Israel for their sins, especially their idolatries (ch. viii.).

In this remarkable parallelism we may recognize a confirmation of the opinion, grounded on internal evidence, that the message contained in this Little Roll of the Apocalypse, specially concerns the House of Israel of the Gospel Dispensation; that it concerns degenerate branches of the Christian Church, embittering

God and His Prophets, and is declaratory of divine Judgments on a part of Christendom for its sins.

Let us now examine the other particulars of this Vision.

In vv. 5 and 6 the Angel lifts up his hand, as usual in oaths, and swears by Him that liveth for ever and ever. The hand is the symbol of action; and the lifting it up is a pledge that the thing sworn will surely be done (*Andreas*). "The Lord will make bare His holy arm" (Isa. lii. 10), and assert His power in the sight of the world. We may compare the action of the Angel in the vision of Daniel (xii. 7), who "lifted up his right hand and left hand to heaven, and swore by (ἐν) Him that liveth for ever and ever."

On this use of ἐν, = by, after verbs of swearing, cp. Matt. v. 34. Winer, § 48, p. 348.

The Angel here is Christ (see vv. 1—3). Christ is here represented in His human nature, as King of the Church and the world; what follows concerns the prerogatives of His Mediatorial Kingdom, which will one day "be delivered up by Him" to God. See on 1 Cor. xv. 24.

Observe that the opened Roll is in Christ's hand (vv. 2. 8), which He lifts up to heaven. The opened Roll is very visible.

In v. 6, χρόνος does not mean time here in the sense sometimes assigned to it; nor does χρόνος οὐκ ἔσται signify "there shall be time no longer," but it signifies "there shall be no longer delay;" and ἄλλα means except, or save only (see Matt. xx. 23. Mark x. 40).

The sense is, "there shall be no longer any delay, or respite for repentance to the wicked, or postponement of reward to the righteous, save only in the days of the last Angel, when he is about to sound His Trumpet to call the World to Judgment."

Almighty God in His mercy will give a brief respite on the eve of the final consummation and general Judgment, in order that the ungodly may repent. Cp. St. Peter's explanation of the delay, 2 Pet. iii. 4—9; and Rom. ii. 4: and the use of the word χρονίζει in Matt. xxiv. 48; xxv. 5. Luke xii. 45; and Heb. x. 37, ἔξει, καὶ οὐ χρονίσει; and above, ii. 21, ἔδοξα αὐτῇ χρόνον ἵνα μετανοήσῃ; and in the sense of delay of reward to the righteous, see the use of the word χρόνος in vi. 16. These passages afford the best comment on the sense of χρόνος here; and in this sense the words are understood by A. Lapide, Grotius, Vitringa, Eichhorn, Ewald, De Wette, Hengstenberg. See *Düsterdieck*, p. 348.

In v. 7, καὶ ἐτελέσθη τὸ μυστήριον, "and the Mystery was fulfilled," ἐτελέσθη is the prophetic past tense, signifying, that, although the event is still future, yet it is certain; and in the divine foreknowledge and decree, it is already done. See the note above, on John xv. 6, ἐβλήθη; and compare the use of the prophetic aorist in xvi. 1. This use of καὶ with the aorist is derived from that of the Hebrew Vau with the Perfect. See Exod. xvi. 6; xvii. 4, where the LXX have καὶ with the future (Ewald, Ebrard): and cp. Winer, Gr. Gr. § 40, p. 248.

God sees the Mystery as already accomplished. It is therefore said here that He preached the glad tidings, or Gospel, of it to His own servants the Prophets. The Patriarchs "were evangelized, as well as we," Heb. iv. 6.

On the accusative after εὐηγγέλισε, v. 7, cp. Acts xiii. 52, and Winer, § 32, p. 199.

The ancient Prophets are called "God's servants" in the Apocalypse (cp. xviii. 20; xxi. 9); and thus the agreement of the Apocalypse with ancient Hebrew Prophecy is declared.

Christ lifts up His hand, and swears. This act of swearing shows, on account of the overflow of iniquity, even in the

τοῦ ἐστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς. ^{9 h} Καὶ ἀπῆλθον πρὸς τὸν ^{h Ezek. 3. 1—3. & 2. 10.} ἄγγελον λέγων αὐτῷ δοῦναί μοι τὸ βιβλαρίδιον καὶ λέγει μοι, Λάβε καὶ κατάφαγε αὐτὸ, καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι.

^{10 i} Καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου, καὶ κατέφαγον ^{i Ezek. 3. 3. & 2. 10.} αὐτό καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκὺ καὶ ὅτε ἔφαγον αὐτὸ, ἐπικράνθη ἡ κοιλία μου ¹¹ καὶ λέγει μοι, Δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσι καὶ γλώσσαις καὶ βασιλεῦσι πολλοῖς.

XI. ^{1 a} Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ λέγων Ἐγείρε καὶ μέτρησον ^{a Ezek. 40. 3, &c. & 41. & 42. & 43. ch. 21. 15.}

Christian Church, the World would begin to doubt the truth of *Christ's Kingdom* and Universal Sovereignty. This Oath of Christ is designed to put an end to such doubts. Cp. St. Paul's remarks on the use of *Oaths*, as an "end of strife" or of contradiction (*ἀντιλογία*); especially as applicable to the Oath of God Himself, assuring the world of *Christ's everlasting Priesthood* (Heb. vi. 16—18; vii. 20—28).

This oath of Christ declares, that though the triumph of His Kingdom may seem improbable, on account of the multitude and power of the enemies even *within His own Kingdom*, yet the establishment of that Kingdom is certain; as was revealed to David (Ps. ii. 1—12), and to Daniel (ii. 44; vii. 9, 10, 14).

From these Oaths of God and of Christ, it is rightly inferred by Theologians that oaths are *lawful* for certain purposes, and on certain occasions, under the Gospel. See *Bp. Andrewes, Sermons*, vol. v. pp. 72—79, on Jer. iv. 2; and cp. notes above, on Matt. v. 34.

In v. 9, on the use of the *infinitive*, δοῦναι, depending on λέγων, cp. Acts xxi. 21. Col. iv. 6. *Winer*, § 43, p. 283.

The question arises; Why does St. John receive this commission at this particular point in the prophetic Visions, namely, under the *Sixth Trumpet*, or *Second Woe*?

The *Trumpets* announce *God's judgments* on His enemies (see viii. 2). Therefore the *commission* to prophesy, and to proclaim the punishments reserved for those who invade the royal prerogatives of Christ, finds properly its place in the Series of the *Trumpets*.

The reception also of the *LITTLE ROLL* fitly dates from the *Sixth Trumpet*, because—as we have seen—the *Sixth Trumpet* specially declares the punitive power of God's *holy Word* (see above, x. 13—21); and because this *LITTLE ROLL* opened in the Hand of Christ, the *INCARNATE WORD*, proclaims, as we shall see, the woes which will overtake those *Christians* who disobey the Law written in the *opened Book* of His *WRITTEN WORD*. That Book of Books in the Hand of Christ has now been opened in the eyes of all. It has been revealed to all by the *loosing of the Four Angels* that had been bound (see ix. 13—21); it has been displayed to all the World by the diffusion of the fourfold Gospel to the four corners of the earth.

It has also been *opened*, in another sense, because what was dimly foreshadowed by types and prophecies in the Old Dispensation, is now fully unfolded in the reading and preaching of the Gospel.

For another reason also, this declaration of Judgment on degenerate Christians, despising or hindering God's Holy Word, finds its appropriate position here in the *Sixth Trumpet*. The *Sixth Trumpet*, like the *Sixth Seal* (see vi. 12—16), bears an analogy to the *Sixth Day* of Christ's *Passion Week*. On the *Sixth Day* of that week the *Priests*, and Scribes, and Pharisees, who bare rule in the *literal Jerusalem*, killed Him Who is "the *True and Faithful Witness*." (Rev. i. 5; iii. 14.) This they did, because they, who were the appointed Guardians and Interpreters of Scripture (Mal. ii. 7. Cp. Matt. xxiii. 2), *knew not the Scriptures*, that is, did not consider them, did not set themselves to discover their true meaning, nor the *voices of the Prophets read every Sabbath day*; therefore, *they fulfilled them, in condemning Him*. (Acts xiii. 27. Cp. 2 Cor. iii. 14.)

This *LITTLE ROLL* reveals a like sin in some of those who bear rule in the *spiritual Jerusalem*. It reveals the *sufferings* which the *Word of God* would have to endure from some degenerate Rulers in the Christian Church. See on xi. 7, 8. It reveals likewise the *Judgments* which would be inflicted upon them for their sins. See xi. 13.

In confirmation of these statements, it may be observed that the *Sixth Trumpet* is called "the *Second Woe*" (ix. 12, 13). That Trumpet announced the punitive power of Holy Scripture. And the revelation in the *Little Roll* concerning God's *Two Witnesses* ends thus: "the *Second Woe* is past," xi. 14.

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This revelation therefore belongs to the *Second Woe*, and it accords with the Vision of the *Sixth Trumpet*, which is the *Trumpet of the Second Woe*. The *Sixth Trumpet*, which proclaims "the loosing of God's four Angels that had been bound," has revealed the punitive power of God's Word *generally*. The *Little Roll* describes His judgments on those in *His Church* who disobey that Word, and make it of none effect.

The ancient Greek Expositors observe (in *Catená*, p. 336), that the commission "to prophesy again concerning *Peoples*, and *Nations*, and *Tongues*, and many *Kings*," shows that the *accomplishment* of this Prophecy was not near at hand in *St. John's age*. The repetition of the words, "*Peoples*, and *Nations*, and *Tongues*, and *Kings*," in the prophecy concerning the *mystical Babylon*, xvii. 12, 15, indicates that this commission refers to events predicted in *that* prophecy; see the *RETROSPECT*, at the end of chap. xviii.

CH. XI.] Prophetic View of the History of HOLY SCRIPTURE; relatively to ROME:

1, 2. καὶ ἐδόθη μοι] And there was given me a reed like unto a Rod, saying, Rise, and measure the temple of God, and the altar, and them that worship therein; and the court which is without the temple cast out, and measure it not; for it is given unto the Gentiles: and they will tread the holy city forty and two months.

After ῥάβδῳ some MSS. prefix the words καὶ ὁ ἄγγελος εἰστήκει, and the Angel stood. But this is not in A or in numerous Cursives, or in the *Vulg.*, *Coptic*, or *Æthiopic*, and some other Versions; or in some Greek and Latin Fathers, and is rejected by *Lach.*, *Tisch.*, and *Düsterdieck*. It seems to be a gloss introduced to account for the abruptness of the diction here; but makes no alteration in the sense.

On this *absolute* use of the nominative λέγων, cp. iv. 1; xiv. 7; xix. 6: it is derived from the Hebrew נִשְׁמַע, and is of frequent occurrence in the LXX; e. g. Isa. vii. 2; xxx. 21. See *Winer*, § 59, p. 474.

St. John having been directed to ask for the *opened Roll*, and having received it from the hand of the Angel, and having eaten it, and having been commissioned to *prophesy again* (x. 11), has now a *Reed* put into his hand, and he is *commanded to measure the temple* (or rather the *sanctuary*, ναὸν, not ἱερόν: see on John ii. 19. 2 Thess. ii. 4), and the *Altar* (θυσιαστήριον), and them that worship therein: and to cast out the court outside the temple, for it was given to the Gentiles; and they will tread the *Holy City Forty and Two Months*.

This Vision also has a parallel in the prophecies of Ezekiel, where the Prophet sees an Angel *measuring a Temple and a City* on a mountain in the land of *Israel*, purified from Idolatry and hallowed anew (xlili. 7—12). The Angel measures them with a *measuring reed* (καλᾶμ, Ezek. xl. —xlili.), and when they have been measured, the Glory of the Lord came upon them from the *East* (the type of Christ, Luke i. 78; above, vii. 2; below, xvi. 12), and His Voice was like the noise of many waters, and the Earth shined with His glory, which filled the House (xlili. 1—5).

A similar Vision appeared to Zechariah; the imagery of whose prophecies is presented in this Vision to St. John. "I lifted up mine eyes and looked, and behold a Man with a measuring line in his hand; then said I, Whither goest thou? And he said unto me, To measure *Jerusalem*. And another Angel went out to meet the Angel that talked with me, and he said, Run, speak to this young man, saying, *Jerusalem shall be inhabited*, for I, saith the Lord, will be unto her a wall of fire round about, and will be the Glory in the midst of her." (Zech. ii. 1—5.)

This Vision, like the Vision of Ezekiel, undoubtedly referred to the *Christian Church*, and displayed the Divine Presence within her, and prepared the way for the present Vision of St. John.

The action of *measuring* is one of *appropriation* and of *preservation* (Numb. xxv. 5. Jer. xxxi. 39. Hab. iii. 6. Zech. ii. 2), and also of *partition* and *separation* (2 Sam. viii. 2).

E 2

τὸν ναὸν τοῦ Θεοῦ, καὶ τὸ θυσιαστήριον, καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ
^{2 b} καὶ τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ ἐκβαλε ἔξω, καὶ μὴ αὐτὴν μετρήσης, ὅτι
 ἐδόθη τοῖς ἔθνεσιν καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσι μῆνας τεσσαράκοντα
 καὶ δύο.

b Ezek. 40. 17,
 19, 20.
 ch. 13. 5.
 Ps. 79. 1.
 Luke 21. 24.

The *Temple of God* here (ναὸς), is always the *Church* in the Apocalypse, and in the Apostolic Epistles generally; see above on 2 Thess. ii. 4. It is never used in them, or in the Revelation, to designate the *literal* Temple of *Jerusalem*. See above, iii. 12; vii. 15; xi. 19; xiv. 18. 17.

The *Altar* refers to the *Golden Altar of Incense* which stood in the ναὸς, *sanctuary*, or *Holy Place*.

Hence the action of measuring here is not only applied locally, but *personally*; St. John is ordered to measure the *worshippers*; the *living stones*, which make the *true Temple of God*. "Ye are the Temple of God" (ναὸς Θεοῦ), says St. Paul (1 Cor. iii. 16; vi. 19. 2 Cor. vi. 16), "and the whole body of the faithful grows together" (as a living thing) "in Christ into a Temple holy to the Lord." (Eph. ii. 21.) And St. Peter speaks of them as "living stones, grounded on Christ the Corner-Stone, and built up into a spiritual house;" and not only as *living*, but as *sentient*, *acting*, *worshipping*; set in the Church "to offer spiritual sacrifices acceptable to God by Him." (1 Pet. ii. 5, 6.)

The true worshippers of Christ have His protection guaranteed to them. They are girt in with the *measuring line* of His Omnipresent Love. Cp. Matt. xxviii. 20.

Further, the Head of the Church, by commanding St. John to measure the *Temple*, or rather the *Sanctuary* (ναὸν), and the *Altar*, assures the faithful of all ages, that, whatever may be the power and rage of those who are here called ἔθνη, *Gentiles*, that is, men separate from, and hostile to, the *true Israel*, the Christian Sion (see ii. 26, compared with ii. 9, iii. 9), yet her *Sanctuary* and *Altar* will always be preserved and protected by Christ, as His own peculiar portion; He will be "a wall of fire round about it, and will be the Glory in the midst of it." (Zech. ii. 5.)

This assurance has been fulfilled by the preservation of the Holy Scriptures, and of the Sacraments, of Christ, and of an Apostolic Ministry, offering the Incense of Prayer, and ministering the Word and Sacraments. They have been defended by Christ against all the arms and artifices of Satan, from without and from within, who has ever been endeavouring to "hurt the oil and the wine." See above, vi. 6.

There is one remarkable difference between this Vision of St. John and the two parallel visions of Ezekiel and Zechariah.

In those Visions of the two Hebrew Prophets, the measuring Reed was in the hand of an *Angel* (Ezek. xl. 3. Zech. ii. 1—3). And an Angel was the *Agent* in measuring the City and Temple.

But here, in the Apocalypse, the Reed is given into the hand of *St. John*, and he is commanded to measure the Temple; and this command is from Christ Himself (see v. 3, and cp. x. 1).

To this observable difference it may be added, that the measuring Reed (κλάμος), put into St. John's hand by Christ, is described as like to a Rod. And the word ῥάβδος, Rod, is coupled three times in the Apocalypse with the adjective σιδηρῆ, iron (ii. 27; xii. 5; xix. 15). And in the same places it is coupled also with the verb ποιμαίνειν, to tend, as a *Shepherd* does. The idea is thus suggested of a *pastoral staff*.

These circumstances may be explained as follows:

HOLY SCRIPTURE is the Rule of Faith to the Christian Church. Holy Scripture is the *Reed* by which the *sanctuary* and the *Altar*, and those that worship therein, are to be measured (see above, on Gal. vi. 16. 2 Tim. iii. 15, and 1 Pet. iv. 11). The Greek word κλάμος, *Reed*, used here, and by the LXX, about fifteen times in the Vision of Ezekiel, where the Angel measures the Church, is the equivalent to the Hebrew קנה (*kaneh*). From that Hebrew word, *kaneh*, the word κανὼν, *canon* (*rule*), *canna*, *reed*, *cane*, comes, and has passed into our own theological language; the *Canon* of Scripture,—that is, the *canonical Books* of the Two Testaments,—is our Rule of Faith (Art. vi.). In the words of Bp. Cosin (Canon of Scripture, p. 1), "The Books of Scripture are therefore called *Canonical*, because they have in all times been acknowledged by God's Church to be the *Infallible Rule* of our Faith."

Cp. Credner (Geschichte des Kanons, Halle, 1847, p. 6). Das griechische Wort κανὼν, verwandt mit κάρνα, *Rohr* (*Reed*), entspreche dem alt-hebräischen קנה welches von der Grundbedeutung *Rohr*, *Halm* (κλάμος), die weiteren Bedeutungen *gerader Stab*, *Mess-stab*, *gerader Schafft*, u. s. w. ableitet. . . . Vergl. Apokalypse, xi. 1. κλάμος ὁμοῖος ῥάβδῳ und dazu Victorinus Petarionensis (Gallan. Bibl. Patr. iv. p. 59). "Hæc est arundo et mensura Fidei." Origen de Princip. I, præf. "Certa linea perfectaque Regula (κανὼν)."—S. Amphilochius ends his

verses enumerating the books of *Scripture* thus, οὗτος ἀψευδῆς-τατος κανὼν ἂν εἴη τῶν θεοπνευστῶν γραφῶν.

The REED—the Hebrew *Kaneh*, a *reed*, whence the word *Canon* is derived—represents the *Canon*—or *Rule*—of Holy Scripture, completed and sealed by Christ. This *Reed* is said to be like unto a Rod; the Rod of iron frequently mentioned in the Apocalypse. Holy Scripture, though it measures as a Reed, yet is not frail and quivering as a Reed. It is not shaken by the winds of vain doctrine (Matt. xi. 7. Eph. iv. 14). It is not, as some Romish writers have ventured to call it, "a Lesbian rule," or "rule of lead," which may be easily bent and twisted many different ways. The evidence of this may be seen in the sequel of the Editor's Letters on the Church of Rome, Letter iv. p. 75. No, it is a Rod of iron, which cannot be bent or broken, but will break all its foes in pieces, like a potter's vessel. And yet by this Reed Christ is said ποιμαίνειν, to do the work of a Shepherd (Rev. ii. 27; xii. 5), for by the pastoral staff and Reed of His Word, all faithful shepherds under Him, Who is the Good Shepherd (John x. 11. 14), the Chief Shepherd (1 Pet. v. 4), guide the sheep of His pasture, and prove their love to the Shepherd by tending and feeding His Sheep (John xxi. 16).

This Exposition, which recognizes the Holy Scripture here as the *Reed like unto a Rod*, by which the Church is to be measured by St. John, is authorized by many ancient and modern Interpreters. "In Virgâ rectitudo Scripturæ intelligitur," says Haymo. So Aquinas in Apoc. xxi. "per Arundinem auream intelligitur Sacra Scriptura." So Berengaudus (Rev. ii. 24), "Virga ferrea Evangelium figurat, quo omnis error destructus est," and so Vitringa, Anacrisis, p. 453, "Calamus mensurarius, quo dimensio peragenda est, haud dubiè est Verbum Dei, Lex et Testimonium, Lex regni Christi, unicus Canon et norma veri."

This interpretation of this Vision is also happily illustrated by the historical fact, that St. John was the person who was specially appointed by God to complete the *Canon of Holy Scripture*, and to assure the Church of its integrity and inspiration. His Gospel was the last written of all the Gospels; and his Epistles and Apocalypse were the last written of the other books of the New Testament. See above, *Introduction* to the Four Gospels, p. xlv, and to St. John's Gospel, pp. 256. 266, and *Introductions* to St. John's Epistles and to the *Apocalypse*.

Hence in this Vision of the Apocalypse, the last written of all the Books of Holy Scripture, St. John receives the Reed from Christ, and measures the Church.

Thus we recognize another doctrinal and practical use of this Vision. It assures the Church, that the New Testament, as completed and sealed by St. John, comes from the hand of the Great Angel of the Covenant, Whose countenance is as the Sun, Whose head is arched-over by the Rainbow, the emblem of Mercy and Justice, and Who is clothed in the cloud of heavenly Majesty; Who guided the Ancient Church in the Wilderness by the *Pillar of Cloud* and *Fire*, Who treads all Earthly things under His feet, and walks on the Waves, and rides on the Storms of this World; to Whom All Power in Heaven and Earth is given (Matt. xxviii. 18)—JESUS CHRIST.

This Vision places before the eyes of all, as in a lively picture, the important doctrinal truth, deducible from other parts of Holy Writ, that HOLY SCRIPTURE is the RULE OF FAITH; and that whatever lies beyond the lines which Holy Scripture has traced, "is not to be required of any man that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation" (Art. vi. of the Church of England); and to serve as a warning to those who would add any articles to "the Faith once for all delivered to the Saints" (Jude 3).

It serves as a safeguard against the errors of the Romish Church, which adds the Apocrypha, as of equal value, to the *Canonical Books* of the Old Testament; and which also places her own Traditions upon a par with the Word of God. The proofs of these statements have been given by the present Editor elsewhere, "Letters on the Church of Rome," Letters iii. iv. and v.

This exposition is further confirmed by what follows concerning the Two WITNESSES, vv. 3, 4.

The Court outside the Sanctuary is said to have been given

³ **Καὶ δώσω τοῖς δυσὶ μάρτυσί μου, καὶ προφητεύσουσιν ἡμέρας χιλίας** c ch. 20. 4. & 12 6, 14.
διακοσίας ἐξήκοντα περιβεβλημένοι σάκκους· ⁴ **οὗτοι εἰσιν αἱ δύο ἐλαῖαι καὶ** d Zech. 4. 2, 3, 11, 14.
αἱ δύο λυχνίαι αἱ ἐνώπιον τοῦ Κυρίου τῆς γῆς ἐστῶτες.

to the *Gentiles*, and they will tread down the *Holy City* *forty and two months*.

The word "*Gentiles*" in the Apocalypse, as above observed, signifies the enemies of Christ; being opposed to *Jews*, who, in this book, are *true believers, faithful Christians* (see ii. 9; iii. 9), true Confessors of the faith, those who are "*Jews inwardly*" (Rom. ii. 29), children of "faithful Abraham." Israelites indeed, in whom there is no guile (John i. 47. Cp. *Vitringa*, pp. 79. 137. 303. 451. 454).

There is here a reference to our Lord's prophecy concerning the literal Jerusalem. Jerusalem (He said) *shall be trodden by the Gentiles (παρουσία ὡς ἔθνη), till the seasons of the Gentiles shall be fulfilled* (see on Luke xxi. 24), and doubtless our Lord's prophecy had also a secondary meaning, in reference to the *spiritual Jerusalem, the Christian Sion*, which is presented to St. John in this Vision (see on Luke xxi. 25).

This Vision therefore represents a *corrupt state of Christendom*. The *outer Court of the Temple* is given to the *Gentiles*, and they will tread the *Holy City*. Many enemies of God will domineer there. And the line of demarcation between *them* and the *true worshippers*, is to be drawn by the *measuring Reed, like unto a Rod*. The *Reed of Holy Scripture* measures the Church; and it draws the line between *true Israelites*, and those who, in the divine Eye, are like "*heathen men and publicans*" (Matt. xviii. 17). As *Bede* well says, in commenting on this passage, "They who in *name* only are joined to the Church, and do not belong to the *Altar*, and to the *Holy of Holies*, are cast out by the *Gospel-Rule*, and are numbered with the *Heathen*. 'For all the Glory of the King's Daughter is from within'" (Ps. xlv. 14).

THE TWO WITNESSES. THE TWO OLIVE TREES; AND TWO CANDLESTICKS.

3, 4. καὶ δώσω] *And I will give to My Two Witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.*

These are the two Olive trees, and the two Candlesticks, or Lamps (see i. 12, 13. 20), standing before the Lord of all the earth.

As to the *reading* of this passage; in v. 3 A, B have περιβεβλημένους; v. 4, A, B, C have Κυρίου. Elz. has Θεοῦ.

"I will give;" their power is a grant from *Me*: the streams of Divine Grace shall ever flow into them from the fountain of Divine Wisdom, and will enable them to *prophecy or preach*. God is the Fountain of the stream, which flows into the OLIVE TREES, and by them into the LAMPS.

What are these Two WITNESSES?

By some they have been supposed to be *two persons*, who would appear and preach for the time here mentioned.

Some of the ancient Fathers were of opinion that *Enoch* and *Elías*, or *Moses* and *Elías*, or other *two persons* were intended by them; see for example, *Justin Martyr*, c. Tryph. c. 49. *Tertullian*, de Anim. c. 35, and *S. Hippolytus*, de Christo et Antichristo, pp. 21—23. *S. Hilary* on Matt. xx., *Evangelium Nicodemi*, ed. Thilo, pp. 757—765, and the learned Editor's notes on this subject, and the note above on Matt. xvii. 10. Perhaps the requests of the *two disciples*, St. John and St. James, in Matt. xx. 21, may have been suggested by some such popular belief among the Jews, of the future pre-eminence of two favoured persons in the kingdom of the Messiah.

However true it may be, that this Vision of the Apocalypse may have a *partial* fulfilment in some *pairs of persons* combating side by side for the Truth, and specially honoured by Christ, as His *Two Witnesses*; yet it cannot be imagined, that any of the Saints who have entered into Paradise, and rest from their labours, should be brought back into this world to be treated with cruelty and ignominy upon earth. And the language of the prophecy has a wider and higher range than to any *sons of men*, as will be seen in considering it *as a whole*.

It is well said by an ancient Expositor here, Hoc est quod Apostolus dixit (1 Thess. iv. 17), "Rapiemur in rubibus obviam Christo." Ante adventum autem Domini *nulli hoc posse contingere scriptum est*, "Initium Christus, deinde hi qui sunt Christi, in adventu Ejus" (1 Cor. xv. 23). Unde excluditur omnis suspicio quorundam *qui putant hos duos Testes duos viros esse. Aug.?*

The Two WITNESSES are called the Two OLIVE TREES, and THE TWO CANDLESTICKS, or LAMPS, standing (ἐστῶτες) before the Lord of all the Earth. On the use of the masculine ἐστῶτες

see *Winer*, § 59, p. 474. It signifies that the *Witnesses* (*μαρτυρες*) typified by the emblems are the principal objects which are to be contemplated as standing in the presence of God.

God is represented here as the *Lord of the Earth*, because the Message to be delivered by His Two Witnesses concerns all the Earth; and because Earthly Powers will despise that Message (see v. 10), and because God will prove His Dominion by punishing those who despise it.

The clue to the interpretation of this Vision also may be derived, in part, from the parallel vision in Zechariah (Zech. iv. 2-14).

There the Prophet is comforted by an assurance, not only that the *literal Temple of Jerusalem* would be rebuilt by Zerubbabel, although it had many adversaries, but he is cheered with a *Vision of the glorious building of that spiritual fabric, the Church of Christ*, which was *typified* by it.

This consolatory assurance is communicated to Zechariah by the Vision of a *Golden Candlestick or Lamp* (*Ὑλνδρα*), with *seven branches*; and supplied with oil by *Two OLIVE TREES* which are above it (v. 3), one on the right, the other on the left. And he is informed, that this work will be done by the *Spirit* of God, and not by human power (iv. 6). And in answer to his question addressed to the Angel, "What are the two branches of the Olive trees, which pour the oil out of themselves by the tubes of gold into the Candlestick or Lamp?" the Angel replies, "These are the two anointed ones (literally, *sons of oil*) standing before the God of all the earth."

The resemblance of this Vision to that of St. John will be obvious by a comparison of the words of Zechariah as they stand in the Septuagint, with those of St. John. Zechariah's words are ἰδὺν λυχνία χρυσήν δλην—καὶ δύο ἐλαίαι ἐπάνω αὐτῆς (iv. 2, 3), καὶ ἐλεα πρὸς αὐτὸν. Τί αὐτὸ ἐλαίαι αὐτῶν; Τί οὐ δύο κλάδοι τῶν ἐλαίων, οἱ ἐν ταῖς χερσίν τῶν δύο μυωτήρων τῶν χρυσῶν, τὴν ἐπι- χεύοντων καὶ ἐπαναγόντων τὰς ἐκταρυστορίας τὰς χρυσᾶς; Καὶ ἔλεπε πρὸς με, Οὐτοὶ οὐ δύο υἱοὶ τῆς πότιότητος παρῆσθήκασι. Κυρίῳ πάσης τῆς γῆς (iv. 11, 12, 14).

The Apocalypse itself teaches, that a *seven-branched Candlestick* or *Lamp* is an emblem of a CHURCH (i. 20; cp. ii. 1. 5). Hence *S. Irenaeus* says (v. 20), "The Church preaches the truth; and she is the seven-branched Candlestick (*Lucerna*) bearing the light of Christ." The Golden seven-branched Candlestick or Lamp represents the CHURCH receiving the oil of the Holy Spirit, and discharging her office of shedding forth divine light.

The Visions in Zechariah and the Apocalypse represent the important doctrinal truth, that the *oil* is not in the *Lamp itself*, but is *derived* from something external to it, and *above* it; namely, from the two *Olive Trees*. Zechariah declares that the work of constructing the Candlestick, and of supplying it with oil, is not by human power, but by the HOLY SPIRIT of God (iv. 6), "Not by might nor by power, but by *My Spirit*, saith the Lord of Hosts."

Since therefore the oil is not originally in the *Lamps*, but in the *Olive Trees*, and since the work is ascribed to the Holy Ghost, therefore the *Olive Trees* must represent the *means* by which the *Holy Ghost* gives oil to the *Church*, and enables it to enlighten the world with Divine Truth. Those means are the *Holy Scriptures* of the *Old* and *New Testaments*.

Accordingly, many ancient Expositors were agreed that the *Two Olive Trees* represent the **TWO TESTAMENTS**, by which the Holy Ghost gives light to the Church, and through the Church illumines the World.

"The Two Witnesses," says *Primasius*, "represent the Two Testaments preached by the Christian Church to the World: the Church, like a Candlestick, is illumined by the light of the Two Testaments; and the Church may well be represented by Two Lamps, for the Church displays a twofold light, derived from the Two Testaments; and the Church is made up of two societies, Jews and Gentiles, meeting together in Jesus Christ; and there is no contradiction of *unity* in this number *two*, any more than there is a contradiction in the preceding Vision of the *Seven* Golden Candlesticks, which are particular Churches, but taken together, symbolize the *one Catholic Church*." See above, i. 12. So also *Aug.* 7 p. 3310, "*Duo Candelabra Ecclesia est; pro Numero Testamentorum dicitur duo: (ita et ex Testamentis una Ecclesia est. Nam Zacharias (Zech. iv. 2, 3) unum Candelabrum vidit Septiforme, et has duas Olivas, id est, Testamenta, infundere oleum Candelabro, id est, Ecclesie.*" So also *Bede* and *Bp. Andreas* (c. Bellarmin, cap. 11), who concurs in the opinion

^b Καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν, καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν καὶ εἴ τις θέλει αὐτοὺς ἀδικῆσαι, οὕτως δεῖ αὐτὸν ἀποκτανθῆναι. ⁶ οὗτοι ἔχουσιν τὴν ἐξουσίαν κλείσαι τὸν οὐρανὸν, ἵνα

e Exod. 7. & 8.
& 9. & 10. & 12.
1 Kings 17. 1.

that the Two Witnesses signify the Two Testaments. Similarly *Vitrunga*, Anacr. p. 468, "Olea figurant Spiritum Sanctum (ut liquet ex v. 6) dona et gratiam suam communicantem per medium Verbi Dei divisi in Libros Veteris et Novi Testamenti."

In the Vision of Zechariah, the Church is represented by *One* Candlestick, and in the Apocalypse by *Two*. Here is circumstantial variety and substantial identity. There is *One* Church of Christ, because Jews and Gentiles are joined together in Him, and yet in a certain sense there are *two* Churches, which were typified by the mother and colt in the triumphal entry into Jerusalem (see on Matt. xxi. 5). And by this Apocalyptic Vision of the *Two* Candlesticks, drinking in oil from the two Olive trees, the Jewish Church, on its side, is reminded that it cannot have light without the New Testament; and the Christian Church is taught, on its side, that it cannot burn brightly without the Old.

Hence, *S. Augustine* says (Serm. 137, 6, on John x. 1-16), "that in many places of Holy Scripture we find mention of *Two Churches*, which are in fact *one*," like "the two walls which meet in the One Corner-Stone, Jesus Christ." See Eph. ii. 20.

This Vision is fraught with instruction.

(1) The Candlesticks receive their light from the Olive Trees. The Church of God *must* look for light "to the Law and to the Testimony; and, if she speak not according to this Word, it is because there is no light in her." (Isa. viii. 20.) The Scriptures of the Two Testaments are her Olive Trees. For they are *λόγια ζῶντα*, living oracles (Acts vii. 38); they are planted in the House of the Lord (Ps. lii. 9), ever flourishing with fresh leaves, ever ministering the oil of gladness and food of light. She must be pure and holy, like the Golden Seven-branched Candlestick, set on a firm basis in the presence of God, and she must extend her branches far and wide to diffuse her light and irradiate the world. Like the Golden Candlestick, the Church has no light in herself. She can do *nothing* without the Olive Trees. If the golden channels which connect her bowls with their branches, are choked, then she will burn dimly; if they are broken, she is eclipsed, and the Tabernacle of the World is dark.

(2) The Two Olive Trees stand side by side, showing that "the Old Testament is not contrary to the New, nor the New to the Old" (Art. vii.). The Law and the Gospel interweave their branches and blend their light together, and the same God is Author of them both.

(3) These two Witnesses stand before the Lord of the Earth. The Church preaching the word of God "is the Pillar and Ground of the Truth" (1 Tim. iii. 16). Christ is ever with her (Matt. xxviii. 20), and He has promised, that the "gates of Hell shall never prevail against her" (Matt. xvi. 18). Being illumined by the light of the Two Testaments, she stands steadfast in obedience to God; and is supplied with an unfailing stream of oil in the Holy Scriptures, which makes her ever to shine in the eye of the world.

(4) Next, we may remark that these Olive Trees and these Candlesticks are *only two*; that is, God has revealed Himself under the Law and under the Gospel. No other Religion, consigned to written Documents, is from God: no *third* Witness is to be expected from Him.

(5) Next, we have divine admonition here as to the authentication of Scripture itself. The Two Candlesticks receive oil from the Two Olive Trees. Almighty God employs, and ever has employed, the Candlesticks to diffuse the light from the Olive Trees. Thus He has appointed His Church to receive, guard, interpret, and disseminate Scripture; and whatever has been always so guarded and authenticated by the Church, that we believe and are certain to be Scripture: or, in the language of the Sixth Article of the Church of England, "In the name of the HOLY SCRIPTURE we do understand those Canonical Books of the OLD and NEW TESTAMENT, of whose authority was never any doubt in the Church."

(6) Again, here is a warning against the error of the Church of Rome, which says that she herself is the Church of God, and gives authority to the Bible. See evidence of this in the Editor's Letters on the Church of Rome, Letter iv. of the Sequel, pp. 75, 273. The Candlesticks do not give light to the Olive Trees, but the Olive Trees pour oil into the golden pipes of the Candlestick. The Church does not give authority to the Word; but through the Church the Word illuminates the World.

(7) Here also we see a caution against those who stop the channels of the oil of Holy Scripture from flowing freely into the Church, or adulterate the divine oil with human admixtures; and

thus do what in them lies to mar the work of the Spirit, and impair the use of the Candlesticks, by making the wicks fungous, and the light dim, and the air noisome, and the nations blind; and incur the wrath of Him "Who walketh in the midst of the Golden Candlesticks" (i. 13), and tempt Him to remove their own candlestick from its place (ii. 5).

(8) The Two Olive Trees and the Two Candlesticks are called the Two WITNESSES, and they are said to *prophecy* (v. 9), that is, to *preach* (see 1 Thess. v. 20); and, as we shall see, their actions, and sufferings, and triumphs are compared to those of Moses and Elias (v. 6), and of Christ (vv. 7-13). Christ the Incarnate Word is God's *Witness* to the World; He is "the true and Faithful Witness" (i. 5; iii. 14). The Word preached is His "Witness to the World." He Himself gives it that title. "This Gospel of the Kingdom must be preached as a witness to all Nations, and then shall the End be" (Matt. xxiv. 14). The Two Olive Trees pouring their oil into the Candlesticks, and the Candlesticks receiving the oil and enlightening the World, are His Two Witnesses; and in the mouth of these "Two Witnesses every word shall be established" (Matt. xviii. 16).

(9) Lastly, this exposition is confirmed and illustrated by its context. The transition was very natural from the *Reed like a Rod* to the Two Witnesses: for the Word of God, which measures the Faith of the Church, is His *Witness* to the World. The ignominious treatment which the Word of God would receive, is predicted in the Vision before us, by the mournful garb of the Two Witnesses, who are represented as *preaching in sackcloth*; and this follows very appropriately after the Vision in the last chapter but one, which represented the *Loosing* of the Four Angels (ix. 15-19), and its consequences, as already explained, and as will now further appear.

5, 6. καὶ εἴ τις] And if any man willeth to hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man desireth to hurt them, he must in this manner be killed.

These have the authority to shut heaven, that it rain not in the days of their prophecy: and have authority over the waters, to turn them to blood, and to smite the earth, as often as they will, with all plagues.

5. εἴ τις θέλει] if any one willeth. Cp. ii. 21. Philemon 14. In v. 6 A, C have τῇ, which is omitted by Elz.

What has been said above, on the *Loosing* of the Four Angels, and their punitive power (ix. 15-19), may serve in part as a commentary on these verses.

In the language here used concerning the Two Witnesses, there is a reference to the acts of *Elias* and *Moses*.

In the days of *Elias*, says our Lord, the heaven was shut up three years and six months. Three years and six months are equal to 1260 days, the time specified here. *Elijah* said to *Ahab*, There shall not be dew nor rain these years, but according to my word (1 Kings xvii. 1). And *St. James* says that *Elias* prayed that it might not rain, and it rained not on the earth by the space of three years and six months (James v. 17). More will be said hereafter on the meaning of this period of time, in the note at the end of this Chapter.

Fire comes out of the mouth of the Two Witnesses to consume their enemies (v. 5).

The enemies of *Elijah* were consumed by fire, 2 Kings i. 10. Cp. Luke ix. 54. *Ecclus.* xlviii. 1. The Two Witnesses are caught up into heaven, v. 12; so was *Elias*, 2 Kings ii. 11.

There is also a reference to the acts of *Moses* turning the waters of the land of Egypt into blood (Exod. vii. 19), and smiting the land with ten plagues (Exod. ix. 14).

We shall see also in the following verses, that their Acts, Sufferings, and Victory, are compared with those of Christ Himself (vv. 7-12).

At the time of the Transfiguration, *Moses* was the Representative of the Law; *Elias*, the Representative of the Prophets; Christ, the Representative of the Gospel (see on Matt. xvii. 23). And the Old Testament was commonly called "Moses and the Prophets" by Christ and by the Jews. See Luke xvi. 29; xxiv. 27, 44.

Very appropriate therefore is this comparison of the acts and sufferings of the Two Testaments, and those of *Moses*, *Elias*, and Christ.

The woes here specified fall upon all who despise the Scriptures. If any one despises them, fire cometh out of their mouth, and consumes their enemies. They can shut heaven, like *Elias*, and exclude all who reject them. The dews of divine grace are

μη ὑπὸς βρέχῃ τὰς ἡμέρας αὐτῶν τῆς προφητείας· καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων στρέφειν αὐτὰ εἰς αἷμα, καὶ πατάξαι τὴν γῆν ὅσάκις ἐὰν θελήσωσι ἐν πάσῃ πληγῇ.

⁷ Καὶ ὅταν τελέσωσι τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ^{f Dan. 7. 21.} ^{ch. 13. 1, 7, 11.} ^{& 17. 8.} ἀβύσσου ποιήσει μετ' αὐτῶν πόλεμον, καὶ νικήσει αὐτοὺς καὶ ἀποκτενεῖ αὐτούς.

⁸ Καὶ τὸ πτώμα αὐτῶν ἐπὶ τῆς πλατείας τῆς πόλεως τῆς μεγάλης, ἧτις καλεῖται ^{g ch. 17. 2, 3.} ^{& 18. 10.} πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ Κύριος αὐτῶν ἐσταυρώθη. ⁹ Καὶ βλέπουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν τὸ πτώμα αὐτῶν

ἡμέρας τρεῖς καὶ ἡμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφιοῦσιν τεθῆναι εἰς μνήμα.

¹⁰ Καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαίρουσιν ἐπ' αὐτοῖς καὶ εὐφραίνονται· καὶ δῶρα πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. ¹¹ Καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἡμισυ πνεῦμα

ζωῆς ἐκ τοῦ Θεοῦ εἰσῆλθεν ἐν αὐτοῖς· καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἐπέπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς. ¹² Καὶ ἤκουσα φωνῇν

withheld from all who scorn them. The heavens are brass and the earth is iron to their foes. The Waters of salvation become blood to revilers or scoffers of Scripture. To them the Blessing is a Bane; the Scripture a Scourge; Preaching a Plague; the Word a Woe.

7—10. καὶ ὅταν τελέσωσι] And when they shall have finished their witness, the Beast that ascendeth out of the bottomless pit, or abyss, shall make war against them, and will overcome them, and kill them; and their dead body (will lie) in the broadway of the Great City, which spiritually is called Sodom and Egypt, where also their Lord was crucified. And some of the peoples and tribes and tongues and nations see their dead body three days and an half, and do not suffer their dead bodies to be put in a monument.

And they that dwell upon the earth rejoice over them, and make merry, and shall send gifts one to another; because these two Prophets tormented them that dwell on the earth.

In v. 7, on ὅταν τελέσωσιν, "when they shall have finished," see *Winer*, § 42, pp. 275, 276.

11—13.] And after the three days and an half the Spirit of life from God entered in them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven on the cloud; and their enemies beheld them. And in that hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14.] The second Woe is past.

Some various readings are to be first noted here.

In v. 7, after θηρίον A adds τὸ τέταρτον (the fourth), connecting this prophecy with that of Daniel, ch. vii.

In v. 8 A, B, C have πτώμα, dead body, in the singular number. And so *Griesb.*, *Scholz*, *Lach.*, *Tisch.* A remarkable reading, and doubtless the correct one; showing that the Two Witnesses have two bodies (v. 9), and yet one body; they are two and yet one; the Old and New Testaments are two, and make one Book, the only Written Word of the One True God; "Omnia Scriptura Sancta unus liber appellatur," *S. Jerome*, in *Esa.* xxx. *Elz.* has πτώματα here.

8—12. ὅπου καὶ ὁ Κύριος αὐτῶν] where also their Lord was crucified. So A, B, C, and so *Griesb.*, *Scholz*, *Lach.*, *Tisch.* *Elz.* has ὁ Κ. ἡμῶν.

The true reading brings out the similarity between the sufferings of Christ, the Incarnate Word, and those of the Two Witnesses, which are His Written Word.

9. βλέπουσιν] they behold. So A, B, C in the present tense; and so *Griesb.*, *Scholz*, *Lach.*, *Tisch.* *Elz.* has the future here, and ἀφιοῦσιν; but A, C have ἀφιοῦσι, and so *Lach.*, *Tisch.* As to the form of the verb see *Mark* i. 34; xi. 16. The present tense is the prophetic present, and is more expressive, as bringing before the eyes a thing still future, and vividly displaying it as present. Cp. *Matt.* xxiv. 40. *John* xvi. 15. *Heb.* i. 11. See *Winer*, § 40, p. 238.

— μνήμα] monument, tomb. So B, in the singular number, and so *Griesb.*, *Scholz*, *Lach.*, *Tisch.* *Elz.* has μνήματα, in the plural.

B, C have χαίρουσιν in the present tense; and so *Griesb.*, *Scholz*, *Lach.*, *Tisch.* There is a lacuna in A.

A, C have εὐφραίνονται also in the present tense, and so *Lach.*, *Tisch.*

In v. 12, B and many Cursive MSS. and Versions have ἤκουσα, I heard; and so *Tisch.*

And when they shall have finished their testimony, or work of witnessing to the world, the Beast that riseth up out of the bottomless pit will make war against them, and will kill them.

Here is a reference to the History of Christ, "the True and Faithful Witness," which we see in this Vision will be reproduced, as it were, in the History of His Holy Word; and in the treatment it will receive.

When the Lord of the Two Witnesses had finished His testimony—which lasted, as is most probable, three years and a half (see on *John* v. 1), or 1260 days, the term here assigned, as by analogy, to His Witnesses (v. 3)—when He had finished His testimony after that period of time, He was delivered up by the Chief Priests of Jerusalem and crucified, and they and the world rejoiced over Him (*John* xvi. 20), as if He had been destroyed; as earthly men are here described as exulting over the death of the Witnesses; but in a little while (*John* xvi. 16. 20, 21) He arose from the dead, and there was a great earthquake, and the keepers of the sepulchre did shake for fear, and became as dead men (*Matt.* xxviii. 2—4), and He ascended on a cloud into heaven (*Acts* i. 9).

In order to remind the reader of this analogy between the Two Witnesses and Christ, it is said that the Witnesses ascend on the cloud (τῇ νεφέλῃ), that is, the cloud of Christ's Glory. (Cp. i. 7; x. 1; xiv. 14. 16).

The war against the Witnesses, and their death, is here ascribed to "the Beast that ascendeth from the abyss." This Beast has not yet been described. This peculiar use of the article (as already observed) may be called prophetic; it indicates that the object is already visible to the eye of the writer, who is illumined by the Holy Spirit. It may also be designed here to remind the reader that the Beast here mentioned had been already described by another writer of Holy Scripture, the Prophet Daniel (ch. vii. 19), and thus St. John knits on his own prophecy to that of Daniel. Compare the words here used with those of Daniel, vii. 21, ἐπολεῖ πόλεμον μετὰ τῶν ἁγίων καὶ ὁ σῶσει πρὸς αὐτούς. St. John also thus connects his own language here with the fuller description which he will give hereafter of this Power. See xiii. 7; xvii. 18, where the Beast is said as here to ascend out of the abyss. He thus brings the past and future into one view. On this prophetic use of the article, see above, in iv. 4; "the Four-and-Twenty Elders" (x. 3), "the seven Thunders" (xi. 8), "the great city," to be described afterwards (xiii. 14), "the two wings of the great Eagle," intimating that the mind of the inspired Writer had a full view of the ideas, though not familiar to the reader. So xix. 20, "the lake of fire," to be described afterward in xx. 10. 14, 15; xxi. 8.

Their dead body (it is added) lieth in the broadway (πλατεία) of the Great City. "The great City," here is another anticipation: this name designates the City which is to be described fully hereafter. The words, "the Great City," occur nine times in the Apocalypse (xi. 8; xiv. 8; xvi. 19; xvii. 18; xviii. 10. 16. 18. 21). In xxi. 10, the reading of *Elz.* has been corrected by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*

In all these passages the same City is designated by them; namely, the spiritual Babylon; "Babylon the Great," as it is always called, never "Babylon" simply; see xvi. 19; xvii. 5; xviii. 2. 10. An Angel of God has explained what City is meant by the words "the Great City;" see below, xvii. 18.

μεγάλην ἐκ τοῦ οὐρανοῦ λέγουσαν αὐτοῖς, Ἀνάβατε ὧδε καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν.¹³ καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμός μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσε, καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτὰ· καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο, καὶ ἔδωκαν δόξαν τῷ Θεῷ τοῦ οὐρανοῦ.¹⁴ Ἡ οὐαὶ δευτέρα ἀπῆλθεν· ἰδοὺ, ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

h ch. 8. 13.
& 9. 12.
& 15. 1.

i ch. 10. 7.

¹⁵ Καὶ ὁ ἑβδομος ἄγγελος ἐσάλπισε· καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ λέγοντες, Ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ Κυρίου ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.¹⁶ Καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι οἱ ἐνώπιον τοῦ Θεοῦ καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ.¹⁷ λέγοντες, Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ᾄς, ὅτι εἴληφας τὴν δύναμίν σου τὴν μεγάλην καὶ ἐβασίλευσας.¹⁸ καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή σου, καὶ ὁ καιρὸς τῶν νεκρῶν κριθῆναι, καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις καὶ τοῖς ἁγίοις, καὶ τοῖς φοβουμένοις τὸ ὄνομά σου τοῖς μικροῖς καὶ τοῖς μέγαλοις, καὶ διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν.

k ch. 4. 4, 10.
& 5. 8.

i ch. 1. 4, 8.
& 16. 5. & 19. 6.

What this Great City is, will be considered more fully hereafter, when it is described. See below, preliminary Note on chap. xvii.

The dead body of the Two Witnesses is here said to lie in the broadway of the Great City, which spiritually (i. e. mystically, or symbolically) is called Sodom and Egypt, where also their Lord was crucified.

We are not here (says Hengstenberg, p. 529) to think of the literal Jerusalem; but Jerusalem here denotes the Church degenerate through the ascendancy of the worldly spirit, and filled with offences; as, on the other hand, the new Jerusalem denotes the Church purified. The term spiritually is to be also annexed to the expression, "where their Lord was crucified." Outwardly, the Lord was crucified in the literal Jerusalem; but spiritually He is crucified in the degenerate Church. This interpretation had been already authorized by the early Expositors. "The Great City is here that which is called Babylon, where their Lord was crucified in His members in the world" (Haymo). And Christians who revolt from Christ are said by the Apostle to crucify Christ afresh. Heb. vi. 6.

A corrupt Church identifies itself with the literal Jerusalem, whose Priests and Rulers rejected and crucified Christ, just as the Priests and Rulers even of our Lord's age, are said by Him to identify themselves with their forefathers of by-gone generations, by imitating their acts. He says to the Scribes and Pharisees of His own age that "the blood of all the righteous would come on them, from the blood of righteous Abel to the blood of Zacharias, son of Barachias, whom ye slew." See on Matt. xxiii. 35.

"The Great City," or mystical Babylon, is here compared to the degenerate Jerusalem which crucified Christ.

Jerusalem was the Church of God; and the reference to Jerusalem here shows that St. John is not speaking of the World which knows not God, but he is speaking of a corrupt Church, which has fallen away from Him.

This corrupt Church is also called Sodom for its immorality (Gen. xiii. 13. Deut. xxxii. 32), as Jerusalem herself is by the Prophets (Isa. i. 10. Cp. iii. 9. Jer. xxiii. 14. Ezek. xvi. 46. 48. 49. 55); and she is called Egypt also for her idolatry (see Ezek. xxiii. 3. 8. 19. 27).

9.] They (of the Great City) do not suffer their bodies (the bodies of the Two Witnesses) to be put into a monument.

"The dead bodies of Thy servants" (says the Psalmist. Cp. Ps. lxxix. 2, 3) "have they given to be meat to the fowls of the air, and the flesh of thy saints unto the beasts of the earth—and there was no man to bury them." The word here used for grave is not τάφος, but μνῆμα, monument, in the singular.

It may be designed to signify that not only would the people of the mystical Babylon treat the Two Witnesses with contempt and destroy them, but would not allow any record of them to be made; and would, as far as possible, obliterate all traces of them.

It has been well observed on the word μνῆμα here, that this act of the enemies of the Witnesses is done, "ne eorum memoria habeatur, quia monumenta sunt ad memoriam" (Aquinas); and Haymo here expounds μνῆμα by "monumentum, quod moneat."

Something of the spirit described in this Vision is seen in those of the Church of Rome, who, on the plea of obscurity in Holy Scripture, withhold it from the people, and so virtually kill it; and

when they have done so, will not allow it to be committed to those enduring monuments of literature, such as editions, and vernacular translations; by which its words may be engraven on the memory of man, "in perpetuum rei memoriam."

The complete accomplishment of this part of the prophecy seems to be reserved to the last days of the World. For it is said, "when they shall have finished their Witness" (v. 7), which will not be till the eve of the end; and this prophecy is immediately succeeded by the Third Woe, or Last Trumpet, the Trumpet which will call all men to Judgment (v. 15. 16).

13.] The Great Earthquake here described seems to connect the time of this the Sixth Trumpet with that of the Sixth Seal. See above, vi. 12—17. The plagues here described, says Aug. (1) are those which will afflict mankind for their contempt of the Two Witnesses, that is, the Two Testaments of God. And so Bede.

— ὀνόματα ἀνθρώπων] names of men: persons known and distinguished, whose names were often in people's mouths. Cp. iii. 4.

— χιλιάδες ἑπτὰ] seven thousand: a complete overthrow; see note at the end of this Chapter.

— ἔδωκαν δόξαν] they gave glory to the God of heaven, who thus proved His supremacy over the powers of earth (see v. 10, and cp. v. 20), a prophecy of the results to be anticipated from God's Judgments on "the Great City" mentioned, v. 18.

THE SEVENTH, OR LAST TRUMPET, THE THIRD WOE, THE LAST JUDGMENT.

15. καὶ ὁ ἑβδομος ἄγγελος ἐσάλπισε] And the seventh Angel sounded; and there were great voices in heaven, saying, The kingdom of the world is become the kingdom of our Lord and of his Christ; and He shall reign for ever and ever.

16.] And the four-and-twenty elders, which sit before God on their seats, fell upon their faces, and worshipped God,

17.] saying, We give thee thanks, O Lord God Almighty, which art, and wast; because thou hast taken to thee thy great power, and didst show thyself King to be.

18.] And the nations were wroth, and thy wrath is come, and the season of the Dead, that they should be judged, and that thou shouldest give their reward unto thy servants the Prophets, and to the Saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

In v. 15 A, B, C have ἐγένετο ἡ βασιλεία, the kingdom of this world became; βασιλεία in the singular number, and so Griesb., Scholz, Lach., Tisch. Elz. has the plural. The true reading brings out in clearer contrast the kingdom of the World, as opposed to the kingdom of Christ; and its entire subjection to it. On the eternity of the kingdom of Christ, according to the Article in the Creed, Whose Kingdom shall have no end, see above, on 1 Cor. xv. 25.

In v. 17 Elz. has καὶ ὁ ἐρχόμενος after ᾄς, but this is not sanctioned by the best MSS., and is rejected by Griesb., Scholz, Lach., and Tisch.

17. καὶ ἐβασίλευσας] and didst reign: that is, didst assert Thy royal power, and show thyself King. Cp. Deut. xxxii. 20. 35. 41; and below, xix. 6. The aorist is from the LXX Version of Ps. xcvi. 1, ὁ Κύριος ἐβασίλευσεν (ἤρξ, malak), ὀργίζεσθωσαν λαοί. Observe the paronomasia in ὠργίσθησαν and ὀργή.

18. ὁ καιρὸς τῶν νεκρῶν κριθῆναι] the season for the Dead to

19 ^m Καὶ ἡνοίγη ὁ ναὸς τοῦ Θεοῦ ἐν τῷ οὐρανῷ, καὶ ᾤφθη ἡ κιβωτὸς τῆς ^m ch. 15. 5.
 διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ
 καὶ σεισμός καὶ χάλαζα μεγάλη.

be judged. A mark of time, connecting this portion of the prophecy with the fuller description of the Last Judgment in xx. 11, 12.

19. καὶ ἡνοίγη] And the temple of God was opened in heaven, and there was seen in his temple the Ark of his covenant; and there were lightnings, and voices, and thunders, and an earthquake, and great hail.

The Heavenly Holy of Holies is opened, and the inner shrine is revealed, in which is the Ark of the Covenant; the Throne of God "Who sitteth between the Cherubim;" Lightnings are seen, and Thunders are heard; there is a great Earthquake; the Day of Grace is past, the season of Judgment has begun.

In this mention of the *Ark of the Covenant* and its concomitant Judgment, there seems to be a reference to that event in the History of the Ancient People of God, which presents itself at the beginning of the Vision of the Trumpets, namely, the Entrance into Canaan, the type of Heaven, and the Victory of Joshua, the type of Jesus, and the destruction of Jericho, the type of the City of this World (see above, on viii. 2—6). That Victory was achieved on the seventh day, when the seven Priests, who had compassed the City six times on each of the six preceding days, were compassing the City for the seventh time on the seventh day, and blew the seven trumpets of rams' horns, and the Ark of the Covenant of the Lord followed them; and the People shouted, and the walls fell down flat, and the people entered the City (Josh. vi. 4—16).

Here, at the sounding of the Seventh Trumpet, which has brought us to the end of all earthly things, St. John pauses, as he had done at the end of the seventh seal; and, after his manner, reverts to the first age of the Gospel, and will now begin to prophesy again.

He has now traced, as we have seen, the prophetic history of HOLY SCRIPTURE. He has revealed the fact, that many bearing the Christian name, would not be thankful for that gift of God; that Scripture would be treated with contumely, in the same manner as its Divine Lord, by a corrupt and degenerate Church. Thus he warns the faithful Christian not to be dismayed or staggered by this strange spectacle, when it is displayed.

He is now about to return to the first age of Christianity, as has been rightly observed by the Ancient Expositors, in order to deliver a parallel prophecy concerning the divinely-appointed Guardian, Witness, and Interpreter of Holy Scripture; the CHRISTIAN CHURCH. He will now reveal what she herself must expect from the same quarter, namely, from a corrupt Church.

The connexion of SCRIPTURE with the CHURCH had been displayed in the Vision of the Olive Trees, and the Candlesticks; and thus a preparation was made for this transition from the prophetic HISTORY of SCRIPTURE, to the prophetic HISTORY of the CHURCH, in relation to a particular form of spiritual defection.

The parallel between the fortunes of SCRIPTURE and the CHURCH is also marked by a chronological characteristic. The Two Witnesses prophesy, or preach, in sackcloth, one thousand two hundred and sixty days (xi. 3). Similarly the Woman,—that is, the CHURCH,—to be described in the following Vision, is in the wilderness for one thousand two hundred and sixty days (xii. 6).

Here we are led to an interesting and important Question, viz. On the meaning of the NUMBERS in the Apocalypse.

(1) We may begin with the number SEVEN, which meets us at the opening of the Apocalypse.

The clue to its meaning seems to be presented by the Scriptural History of the Creation, "In six days the Lord made Heaven and Earth, and on the seventh Day He rested" (Exod. xxxi. 17. Cp. Gen. ii. 2). And this rest of God was a type of that Eternal Rest (σαββατισμός) which "remaineth to the People of God" (Heb. iv. 9).

The Seventh Day in the History of the Creation differs from all the other six Days. They all have an Evening. "The Evening and Morning were the First Day." And so it is said of each of the other five days. But the Seventh Day has no Evening. It is a type of that Rest which has no end.

Enoch, the seventh from Adam, did not die, but was translated (see Jude 14. Heb. xi. 5). He was like a personified Sabbath. He was a type of the faithful who walk with God, and do not see death, and rest in Christ (Matt. xvi. 28. John viii. 51; Rev. xiv. 13).

Thus in the beginning of Holy Scripture we see the number SEVEN consecrated as a symbol of rest after work done in a preceding series of SIX.

We see the same symbol in the entrance to Canaan, the type of Heaven, promised to the true Israelites.

Six times Seven Stations brought the People through the wilderness to the promised land. (See Numb. xxxiii. 1—50; and S. Jerome de xlii. Mansionibus in eremo.)

For Six successive days the Great City Jericho was encompassed, and on the Seventh it fell, and the people entered in with a shout of victory. (See above, on viii. 2—6.)

In the Second or new Creation we see a similar principle. In the Genealogy, with which St. Matthew's Gospel begins, there are Six Sevens, which bring us from Abraham to Christ; in whom all the faithful have Rest. (See on Matt. i. 17.)

In St. Luke's Genealogy (iii. 23—38), Ten times Seven Generations bring us from Christ through Adam to God. (See on Matt. xviii. 22.)

Thus then we see that the sacred purpose of the number seven is to signify rest after toil. This is its use in the Apocalypse.

The Seven Seals exhibit the sufferings of the Church in her pilgrimage through the world, and lead her to her eternal Rest. (Rev. vi. 1; viii. 1.)

The Seven Trumpets proclaim all God's judgments on her enemies and the enemies of Christ, till the end, when the Kingdom of this World becomes "the Kingdom of the Lord and of His Christ." (Rev. viii. 2; xi. 15. 17, 18.)

The Seven Vials pour out all God's wrath on a particular form of wickedness which rebels against Him (xv. 7; xvi. 17).

Other Septenary combinations there are, all expressive of completion; all terminating after a successive series in some great consummation, just as the Hexameron of Creation ended in the Sabbath of God.

(2) The number four seems to have the same relation to space, that the number seven has to time; it signifies completeness, universality. It rests on a natural basis, that is, on the idea of space considered in reference to the four cardinal points.

Thus, in the ancient Scriptures, we find the expression "the four winds of heaven" as significant of all space (Dan. viii. 8. 22. Zech. ii. 6); and this expression is adopted by our Lord Himself in the Gospel. (Matt. xxiv. 31. Mark xiii. 27.)

In the Apocalypse, the number four appears often in this sense. Thus, just before the final consummation we see four Angels standing on the four corners of the Earth, that the wind should not blow on the earth (vii. 1. Cp. xx. 8). And this consideration may serve to explain such phrases as the following, "the blood from the winepress flowed to four times four hundred furlongs" (xiv. 20), that is, was extended far and wide.

(3) The Number Twelve (4 × 3) bears a similar relation to mankind, that seven has to time, and four has to space; and this reference is one which belongs to mankind considered in union with God. See above, on Matt. x. 2.

In the old dispensation, we see this number Twelve in the Twelve Sons of Israel, the Fathers of the Twelve Tribes of the People of God. In the Gospel it reappears in the Twelve Apostles, the Patriarchs of the Spiritual Israel. See above, on Matt. x. 2. "These Twelve are the labourers who were to be sent by Christ, and who were to baptize the Four quarters of the World into the Faith of the THREE Persons of the Godhead." Aug. (in Ps. lix. Cp. Matt. xxviii. 19.)

Accordingly, in the Apocalypse we see that the whole body of the Saints of God, the true Israelites who are admitted as citizens of the heavenly Jerusalem, are represented as consisting of Twelve Thousand out of each of the Twelve Tribes of the children of Israel (vii. 4—9).

It would, however, be a great error to imagine that the Elect of God are limited to this number. Indeed, the Apocalypse itself forbids us to do so; it declares them to be innumerable. The number twelve times twelve thousand is not to be taken literally. It does not express a quantity, but a quality. It teaches us the important truth, that this great, this innumerable company of true Israelites, are united in one Faith, that is, the Faith taught by the Twelve Apostles of Christ. See above, on vii. 4—9.

The same truth is taught in the Vision of the faithful Church, who is represented as a Woman having on her head a crown of Twelve Stars; that is, as crowned with the Diadem of Apostolic Doctrine and Discipline (xii. 1). And it appears in the structure of the heavenly Jerusalem, or Church glorified, which is

XII. ¹ Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ· γυνὴ περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς

described as having "Twelve foundations, and in them names of the Twelve Apostles of the Lamb" (xii. 14).

Thus this number *Twelve* in the Apocalypse conveys with it in a significant manner the doctrinal and practical truth, that it is necessary to avoid the error of those, on the one side, who would have only one *Universal Bishop*; and of those, on the other, who despise all *Apostolic* discipline; and that it is requisite to hold fast that faith and regimen, and that form of sound words and virtuous practice which was delivered by the Twelve Apostles to the world, in order that all men might thereby come to the rest and glory of the heavenly Jerusalem.

Thus much may be said concerning what may be called *perfect* numbers, in the Apocalypse.

(4) We may now turn to others of a different import.

The number *six*—not attaining to the perfection of *Seven*, the sacred number of *rest*, seems to represent a *crisis of suffering*, or a *falling short* of the Truth.

On the *sixth* day of Passion Week, Christ was crucified. And throughout the Apocalypse the *sixth* period, in the groups of *seven*, is the time of *severest trial*. It is, as it were, the Eve of the End; the "Day of Preparation" before the Sabbath, to the Good; the hour of Repentance before condemnation, to the Evil.

Thus the *Sixth Seal* represents the time of severest suffering to the Church (vi. 12). The *Sixth Trumpet* displays a prelude of the last Judgment to the wicked (ix. 14–21). The *Sixth Vial* is the signal for the battle of the great Day of God (xvi. 12), and the precursor of the final voice "It is done" (xvi. 17).

The symbolical meaning of the number *six*, as expressive of *falling short* of the *rest* that remaineth to the people of God (Heb. iv. 9, which, as we have seen, is expressed in the number next after it, namely, *Seven*), is exhibited in a remarkable way in the number of the *Beast*, opposed to the Lamb; namely, in the number six repeated thrice, 666 (Rev. xiii. 18), which shows a triple declension (viz. in *units, tens, and hundreds*) from *sabbatical rest and holiness*, represented by the number *Seven*.

(5) To indicate an *imperfect* term of *duration* in which evil is inflicted or endured, we find the following numbers, which exhibit some remarkable parallelisms, in the Apocalypse.

The Holy City is given to the Gentiles to be trodden down during *forty-two months* (xi. 2).

It is given to the Beast to exercise his power *forty-two Months* (xiii. 5).

Here is one parallelism of *oppression*; now follows another, of *suffering*:

The Two Witnesses (representing the Two Testaments or Word of God) preach in sackcloth *1260 Days* (xi. 3).

The Woman (or faithful Church of God) is in the Wilderness *1260 Days* (xii. 14).

She is also said to be in the wilderness *a time, times, and half a time*, i. e. $3\frac{1}{2}$ years (xii. 6).

All these several numbers represent the *same duration of time*, differently expressed.

The *forty-two months* = $42 \times 30 = 1260$ days = $3\frac{1}{2}$ years.

The *1260 days* = 42 months = $3\frac{1}{2}$ years.

Three and a half is *seven* years broken in two.

Forty-two is *Seven* multiplied by *six*, the number of *imperfection*.

These numbers have an *historical* basis in the actions and sufferings of the Ancient Church of the *literal Israel*, and of the Great Head of the Church, *Jesus Christ* Himself.

The number *forty-two* connects the History of the Christian Church with that of the *Israelitish* Church in the Wilderness. Its stations are enumerated in the Book of Numbers, and they are *forty-two*. (Numb. xxxiii. 1–60.) "And all these things," says St. Paul, "happened to them as *types of us*," (1 Cor. x. 6–11.) The *forty-two* mansions of the *Israelitish* Church are analogous to the *forty-two* months of the Christian Church. They foreshadow her history in her pilgrimage through the Wilderness of this World to the promised Land of Heaven.

This number 42 months, or 1260 days, equals *three years and a half*.

This term of three years and a half appears under that name as a type of suffering and persecution in Holy Writ. The famine in the days of Elias, when the Church of God was persecuted by Ahab and Jezebel, lasted for *three years and a half*. (Luke iv. 25.)

The time in which the ancient Church underwent persecution under Antiochus Epiphanes, was *three years and a half*. Josephus, B. J. v. 9. *Prideaux*, Connexion, on A.D. 168, pt. ii. book iii.

The earthly Ministry of the Great Head of the Church, during which He endured rebuke and contradiction from the corrupt and degenerate Teachers of His own People, lasted, it is probable, for *three years and a half*. See above on John v. 1; cp. Lowth on Dan. xii. 7. It is well said by Dr. Lightfoot (Harmony of the New Test., note on this chapter), that the *forty-two months*, 1260 days or $3\frac{1}{2}$ years, are symbolical of *times of trouble*. He observes that the *Jews* have learned to make the same *construction of it*; and this also, that comfort might stand up against misery, was the time of our Saviour's Ministry. Christ preached three and a half years in trouble. (Cp. also Lightfoot on Matt. iii. 16.) So the Two Witnesses in the Apocalypse preach in sackcloth. He having finished His ministry was slain; so they. He revived and ascended; so they likewise. Their case is paralleled with Christ's, their Master's. See also Lightfoot's Choro-graphical Inquiry, chap. vi. sect. iv. "The waste of sacred things by Antiochus lasting for *three years and a half*, the Jews retained that very number as famous, inasmuch that they often make use of it when they would express any thing very sad and afflictive. . . And perhaps it had been much for the reputation of the Commentators upon the Book of *Revelation*, if they had looked upon that number and the *forty and two months*, and the *thousand two hundred and sixty days* as spoken *allusively*, and not applied it to any precise or determinate time." See also his Sermon on Dan. xii. 12, p. 1250; and cp. *Vitringa*, pp. 449. 463.

What then, in fine, are the *uses* of these numbers in the Apocalypse?

They do not indeed enable us to do what our Blessed Lord Himself has told us is not in our power. "It is not for *you* to know the *times and seasons* which the Father has put in His own power." (Acts i. 7.) They are not designed to gratify the cravings of a vain curiosity. They do not enable us to foresee and foretell the future. They do not qualify us to construct a prophetic Ephemeris or Apocalyptic almanack.

But they have more important uses than these.

They have, as we have seen, a doctrinal and moral import. They teach us the necessity of unity and constancy in the true faith, and of communion and fellowship in the discipline and regimen of the Apostolic Church of Christ.

They also serve to connect and rivet certain prophecies together. The mention of the *forty-two months*, during which the Holy City is trodden down by the Gentiles (xi. 2), shows that the period in which this will be done is *contemporaneous* with the dominion of that power which is called the power of the *Beast*, and exercises its sway for a period described by the same chronological symbol of *forty-two months* (xiii. 5). So the mention of the 1260 Days, in which the Witnesses are said to preach in sackcloth, connects *their* sufferings with those of the Church in the Wilderness, Who is said to be there for a like period of 1260 Days, and it shows that the *Word of God* and the *Church of God* will be fellow-sufferers at the same time. They show that the sufferings of Scripture will coincide with those of the Church.

Besides, they have an *analogical* value. The Church, which is said to be in the wilderness 1260 days, is also said to be there for *three years and a half*. They remind the faithful Church that she is to look for trials—trials *such as* were endured by the ancient Church of Israel in her *forty-two* sojournings in the Wilderness;—trials *such as* were endured by Elias under Ahab, by the Maccabees under Antiochus, and by Christ from His own People. They encourage us with the joyful assurance, that if we are true to God, and maintain his cause with zeal, courage, and charity, then, though we suffer, we shall conquer also, as Elias did, as the Maccabees did, and as Christ did; that our sufferings will soon be over; that they will appear like a *few days*; then even for us there will be a Chariot of fire; and a heavenly Feast of Dedication; and a Cloud of heavenly glory; and a glorious Ascension into heaven, and an eternity of joy.

CH. XII.] Prophetic View of the History of the Church; relatively to Rome:

St. John now *reascends* to the *first age* of Christianity, as he had done after the opening of the SEVENTH SEAL (see above, viii. 1); and, as the ancient Expositors have observed, he now proceeds to reveal the future History of the CHRISTIAN CHURCH; *not* in her *universality*, but in her relation to a *particular* power, which will now be more fully described—the Power of Rome.

The WOMAN clothed with the SUN, and crowned with TWELVE Stars, represents the *faithful Church*.

1—6. καὶ σημεῖον] And there appeared a great wonder in heaven; a Woman clothed with the Sun, and the Moon under

στέφανος ἀστέρων δώδεκα. ² καὶ ἐν γαστρὶ ἔχουσα κράζει ὠδίνουσα καὶ βασι-
νιζομένη τεκεῖν.

³ Καὶ ᾤφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ· καὶ ἰδοὺ δράκων μέγας πυρρὸς, ἔχων
κεφαλὰς ἑπτὰ καὶ κέρατα δέκα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ἑπτὰ διαδήματα·

⁴ καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς

her feet, and upon her head a crown of Twelve Stars. And being with child she crieth, travailing in birth, and pained to be delivered.

And there appeared another wonder in heaven; and behold a great dragon, red as fire (πυρρὸς), having Seven Heads and Ten Horns, and upon his Heads seven Diadems. And his tail draweth the third part of the Stars of heaven, and did cast them to the earth: and the Dragon standeth before the Woman who was ready to be delivered, in order that he may devour her child as soon as it was born. And she brought forth a Son, a Male Child, who is to rule all nations with a rod of iron; and her Child was caught up unto God, and to His throne.

And the Woman fled into the Wilderness, where she hath a place prepared of God, that they should feed her a thousand two hundred and threescore days.

As to the reading of this passage. In v. 5, *Elz.* has ἄρρενα; but A, C have ἄρρεν, which can hardly have been introduced by the copyists; and so *Lachmann* and *Tisch.* The sense is, she brought forth a son, a male; τέκνον, child, being understood; there is an emphasis on the masculine dignity and vigour of the son, who is thus more distinctly marked. Compare *Mal.* i. 14, where ἄρρεν is thus put absolutely, a male, and the use of the word ἄρρεν by the LXX in *Job* iii. 3, and *Isa.* lvi. 7, ἔρεκεν ἄρρεν, said of the Church as here.

Especially compare *Exod.* ii. 2, ἐν γαστρὶ ἔλαβεν, καὶ ἔτεκεν ἄρρεν, said of *Moses*, who, in his deliverance, and in his actions, in smiting the kingdom of Egypt with his rod, was a type of the Male Child of the Church, represented in this Vision as delivered from the Serpent, who was symbolized by Pharaoh the Egyptian King, in his persecutions of the ancient People of God.

The WOMAN in this Vision is the CHRISTIAN CHURCH. She appeared in heaven, for her origin is from above; hers is the kingdom of heaven. She is clothed with the Sun, for Christ is the Sun of Righteousness (*Mal.* iv. 2), and is compared in the Apocalypse to the Sun (*i.* 13—16; *x.* 1), and He is her Light; and they "who are baptized into Christ have put on Christ." (*Gal.* iii. 27.) She is clothed with Christ; as God is said to deck Himself with light as with a garment (*Psa.* civ. 2). She has the Moon under her feet, because she will survive the changes of this world. As *S. Hippolytus* says, de Christo, § 60, p. 31, ed. Lagarde, "By this Woman, St. John most clearly designates the Church, clothed with the Everlasting Word, Who is more bright than the Sun;" and as *Primasius* expresses it, "The Church being clothed with Christ, treads upon the mutabilities of the World." Cp. *Bede*, *A Lapide*, *Vitringa*, *Herder*, and others.

She has on her head a CROWN of Victory (στέφανος). This Crown is of TWELVE STARS.

Twelve is the Apostolic number (see note at end of ch. xi.), and Stars are emblems of Christian Teachers (*i.* 20). Her Crown signifies, that the Victories of the Church are achieved by the Apostolic Doctrine and Discipline, which is planted as a Crown upon her head, by Christ her King. "The Crown of Twelve Stars," says *S. Hippolytus* (*l. c.* p. 32), "indicates the Twelve Apostles." "It is an emblem of the Apostles, who, by the light of the glorious Gospel, put to flight the darkness of Error, and by whose agency Christ, the Head of the Church, vanquished the World." *Haymo*. And so *Aquinas*, who refers to *2 Cor.* ii. 14, and so *Bede*, *A Lapide*, *Vitringa*, and others.

The Woman cries, travailing in childbirth, and pained to be delivered. On the infinitive after βασινιζομένη, cp. *Winer*, § 44, p. 287. In this world, the Church, like Eve, brings forth children in sorrow. (*Gen.* iii. 16.) "Be in pain," says the Prophet Micah, "and labour to bring forth, O daughter of Zion, like a woman in travail." (*Micah* iv. 10; cp. *Isa.* lvi. 8—10.)

v. 3. And there appeared another great wonder in heaven, and behold, a great dragon red (as fire).

This other wonder is also said to appear in heaven, because the Power here represented assails the Church,—the Kingdom of heaven.

The Dragon is "the Old Serpent," who is called in this book the Dragon, see vv. 9, 15, 16, where the names Satan, Devil, Dragon, and Serpent, are interchanged.

He had been already described as a Dragon in *Psa.* xci. 13, and *Isa.* xxvii. 1. And by this name, the Power of Egypt, as the

Enemy of God and of His ancient Church, is described in the Prophets, see *Isa.* li. 9. *Ezek.* xxix. 3.

The Christian Church, in this Vision of the Apocalypse, as in very many others of this Book, is regarded as having been pre-figured by the ancient Church of God in Egypt, and in the *Exodus*, and in the Wilderness.

The Dragon is red as fire (πυρρὸς), that is, he is here displayed as persecuting the Woman. See above, vi. 4, where Satan goes forth on the horse red as fire, to wage war against the primitive Church.

The Dragon is also described here as having Seven Heads and Ten Horns, and upon his Heads Seven Diadems. Diadems are symbols of Royalty. Horns are emblems of Power. (*Luke* i. 69.) The number Seven represents completeness (see note at the end of chap. xi.). And combined with the number Ten, Ten horns, it connects this manifestation of the Dragon with the display of his power, as wielded by the Fourth Great Monarchy, that of Rome. See below, xiii. 1, and xvii. 3, 7. At the time here represented, the Kingdoms of the Roman World were under the Dragon's control. Our Lord Himself called him in that age the Prince of this World (*John* xii. 31), and St. Paul called him "the god of this world" (*2 Cor.* iv. 4. Cp. *Eph.* ii. 2; *vi.* 12. *Col.* ii. 15).

The Diadems here are Seven, and they are upon the seven Heads (ἐπὶ τὰς κεφαλὰς), and in this respect they differ from those of the Beast in xiii. 1, where they are ten, and ἐπὶ τῶν κεράτων, on the ten Horns.

The difference of the case after ἐπὶ in these two passages is to be noticed. With the accusative, the sense is, that the Diadems were upon the Heads; and the idea there is, one of firm collocation and settled subsistence upon the Heads. With the genitive, the idea expressed by it is that the Horns were surmounted by diadems. Cp. *Winer*, pp. 334, 362, and below, xiii. 1, where is an example of ἐπὶ with both cases.

The Dragon, Satan, has Seven Diadems, emblems of royalty. They are not on his horns, but upon his seven heads, which are more closely united to the body than horns are; and thus he is represented as exercising his dominion in one corporate Empire.

The Beast has not his diadems on his seven heads, but on ten horns, which have more the character of a separate existence, and also of a more precarious stability; indeed, his horns are said to give their power to him (*xvii.* 13). He rises from the seven heads (see *xvii.* 10), and exercises his power mediately by the horns, and not in the same corporate unity as the Dragon does.

In v. 4 the Dragon is said to draw with his tail a third part (i. e. a large part, see above, viii. 7—12) of the Stars of heaven.

The Dragon himself was once a bright Star in heaven. He was Lucifer, son of the Morning (*Isa.* xiv. 12). He had many bright Stars associated with him in a heavenly constellation. His fall was theirs.

The fall of the Angelic Star led to the fall of the Angelic Constellation. The Dragon's Tail drew down in its train many bright Luminaries, who kept not their first estate, in the firmament of heaven. (*Jude* 6.)

The circumstance, that, in the ancient Uranography, one of the Constellations was designated Δράκων, Draco, may perhaps be not irrelevant here.

This act of drawing down Stars from heaven, is expressed in the present tense, and by the verb σέρω, which sometimes signifies violent, and sometimes gentler, attraction, as in a σύρμα, syrma, a long trailing robe. See *Acts* viii. 3. *John* xxi. 8. *Isa.* iii. 15, where it is said of a robe; and *Micah* vii. 17, where it is applied to a serpent. The word σέρω, in the present tense, well describes the work which the Apostate Serpent is always doing in the Church; where he endeavours to draw down Teachers from their place in the Church, whether by force or flattery. Compare the words in *Dan.* viii. 10, where the Little Horn is said to cast down some of the stars of heaven, and trample them under his feet. As *Augustine* says (*Epist.* 119), and *Haymo* here, "The stars are falling from heaven, whensoever men, who seemed to shine by God's grace in the Church, yield to temptation, and fall away."

In v. 4, the Dragon stands before the Woman, and is ready to devour her child as soon as she is delivered.

His design is like those of his personal Representatives and royal Instruments, Pharaoh in Egypt and Herod in Jewry; thus

εἰς τὴν γῆν· καὶ ὁ δράκων ἔστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης τεκεῖν, ἵνα ὅταν τέκῃ τὸ τέκνον αὐτῆς καταφάγῃ.

a Ps. 2. 9.
ch. 2. 27.
& 19. 15.

⁵ Καὶ ἔτεκεν υἱόν, ἄρσεν, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν Θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ.

b ch. 11. 3.

⁶ Καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει ἐκεῖ τόπον ἡτοιμασμένον ἀπὸ τοῦ Θεοῦ, ἵνα ἐκεῖ ἐκτρέφωσιν αὐτὴν ἡμέρας χιλίας διακοσίας ἑξήκοντα.

former against the *male children* of Israel, who were to be cast into the river Nile (Exod. i. 22. Acts vii. 19), the other seeking to destroy the *Man Child*, Christ Jesus (Matt. ii. 13).

The Woman brings forth a *son*—a *male*, (see note above on the reading here in v. 5.) who is to *tend* (as a Shepherd) *all the Nations with a rod of iron*; and her Child is caught up to God and to His throne.

At first sight these words appear applicable only to CHRIST.

But, what is true primarily of Christ is, by virtue of His Incarnation, and mystical union with all true members of His body, and by reason of the working of His grace, transferred to them. Hence St. Paul says, "My little children, of whom I travail in birth again, until Christ be formed in you" (Gal. iv. 19). So, in a figurative sense, the *Church* is in labour with children, till *Christ* be formed in them. They are *sons of God* by adoption and grace (John i. 13. 1 John iii. 1), by reason of Christ's Incarnation, and their baptismal Incorporation in Him, Who is "*Emmanuel, God with us*," "*God manifested in our flesh*" (Matt. i. 23. 1 Tim. iii. 16. Gal. iii. 26. Rom. viii. 15. 17). Therefore David had said, "Behold ye the Philistines also, and they of Tyre, with the Morians, lo! *there was He born*, and of Sion it shall be reported, that *He was born in her*" (Ps. lxxvii. 4, 5). Christ, Our King and Priest, "has made us Kings and Priests to God." By His ascension into heaven, we are even made "to sit together *with Him* in heavenly places" (Eph. i. 20; ii. 6), and our "Citizenship is in heaven" (Phil. iii. 20).

And though it is primarily true of Christ that *He* tends the nations with a rod of iron (Ps. ii. 9), yet *He* Himself has said, "He that overcometh and keepeth my words unto the end, to *him* will I give authority over the Nations, and *he* shall rule them with a rod of iron, as potters' vessels are broken in pieces" (Rev. ii. 26, 27).

Thus Christ Himself has interpreted the present Vision. And to cite one of many ancient Interpreters here, *S. Hippolytus* says (l. c. p. 32), "The Church in this world *never ceases to bring forth the Word*, who is persecuted by the world; she is ever bringing forth the *male child*, the *mature Christ*, the Son of God, God and Man, by *preaching* Him to all Nations." And as *S. Gregory* says, in reference to our Lord's saying in Matt. xii. 48, where see the note, "*Christ is born* in our hearts by the Preaching of His Word."

The *Rod of iron* is Christ's *Word*, the *Holy Scripture* (see ii. 27; xii. 5), and by it the *male children*, the masculine spirits of Christ's Church, are endued with power from Him to rule the Nations, and overcome the World. With it they shiver into atoms the potter's vessels—that is, the earthly, brittle theories, of corrupt Religion and carnal Philosophy; and, having performed their mission on earth like Elijah, like him they are caught up to heaven. They are exalted in a glorious apotheosis. "To him that overcometh," saith Christ, in the Apocalypse, "will I grant to sit with Me in My Throne, even as I also overcame, and am set down with My Father in His Throne" (iii. 21).

In v. 6, The Woman flees to the Wilderness, where she has her place prepared by God that they may nourish her 1260 days.

On the structure *δπου ἐκεῖ* cp. v. 14, and above, iii. 8; vii. 2. Pharaoh, King of Egypt, who persecuted the Ancient Church of God, is, as we have seen, called a *Dragon* in the prophetic language of Scripture (see on v. 3).

The *Ancient Church* fled into the Wilderness of Arabia, under the guidance of *Moses*, who was the typical representative of the *male child* of the Church (see Exod. ii. 2, in LXX, and above, on v. 5), and who was marvellously saved from the royal *Dragon* of Egypt, and *mote* the land and people of Egypt with plagues by his *rod* (see Exod. iv. 17).

In like manner the Christian Church is here represented as *flying* into the Wilderness after the birth of her male child, who was to rule the Nations with a rod of iron.

The Church is here represented as *nourished* in the Wilderness, in the place prepared for her by God for 1260 days, or *Forty-two Months*; as the ancient Church, which was with *Moses* in the wilderness (see note above, on Acts vii. 38), was nourished with *manna* (Exod. xvi. 15. 35. Ps. lxxviii. 24, 25.

Neh. ix. 15. John vi. 49. 1 Cor. x. 3), in her *Forty-two Stations* in the Wilderness.

This period of time, *Forty-two Months*, corresponds in duration with the period, in which the *Two Witnesses* are said to prophesy or preach in sackcloth in the prophetic Vision in xi. 3, and with the sway of the Little Horn in Daniel vii. 25. See below, v. 14.

The duration of the Earthly Ministry of Christ Himself was probably a *time, times, and half a time*, i. e. 3½ years, or 42 months. See above, on John v. 1.

The pilgrimage of "the Church, which is *His Spouse* and *Body*" (see Eph. v. 23—29. Col. i. 18. 24), is represented as corresponding in duration to that Ministry; and this analogical synchronism declares the sympathy which subsists between Him and her. Hence *Bede* here says that this period of 1260 days designates the sojourn of Christ's Church, because Christ, whose Body the Church is, preached for that period of time upon earth.

For a further explanation of the meaning of these periods of time, see above, note at end of Eleventh Chapter, "On the Numbers in the Apocalypse."

It has been asserted by some Romish Theologians, that the Woman in this Vision represents the *Blessed Virgin Mary*. But the Exposition now given is that which is dictated by the language of the Text, and was received by the early Interpreters of this Book.

In addition to those Interpreters already cited, we may refer to *Methodius* (Bishop of Patara, and Martyr, in the third century), who says (in *Catená*, p. 352), "The Woman is the Church: for the things here spoken are *not consistent* with the circumstances of the generation of Christ, Who was already born before the epoch of this Vision. The Church is clothed with the Sun of Righteousness, and she has a crown of twelve Stars, namely, the Apostles of Christ. Therefore we must understand that the Woman here is the Church, and *not* the *Blessed Virgin*: for the Mystery of the Incarnation had been accomplished *long before*." [The edition of the *Catena* (1840) has *γὰρ* here; read *πάλαι*.] "The Church" (he continues), "which is the New Jerusalem, is in travail, as St. Paul says, and groans in labour with the redeemed, until *Christ be formed* in them (Gal. iv. 19), and she fears the Dragon, until she escapes his snares, and brings forth *Christ* in every man, that is, Christ spiritually formed in every man. He is both our Head and Body; He Who died for us speaks in us, and has made us to be His members." *S. Augustine* (in Ps. 142) says, "The Woman is clothed with the Sun, the Sun of Righteousness; He Who is her male child, *builds up Sion*, and is also *born in Sion*. She, the *City of God*, is protected by the Light of Him. Who, as to the flesh, is born in her; and she has the Moon under her feet, because she overcomes the mortality of the waxing and waning flesh," and ad *Catechum*. (vol. vi. p. 65), "The Church in every age is bringing forth members of Christ."

This Exposition is also expressed by *Primasius*, who says, "Caput Ecclesiæ Christus in singulis membris dicitur nasci.—*Omnes enim qui in Christo Jesu baptizati estis Christum induistis* (Gal. iii. 27), *Et raptus est filius ad Deum et ad thronum Ejus*: licet in capite Christo præcesserit, congruit tamen et *Corpori* Ejus. Hinc illæ voces Apostoli, *Qui nos resuscitavit et convidere fecit in cælestibus* (Eph. ii. 6), *et conversatio nostra in cælis est*" (Phil. iii. 20). And *Bede* says, "*Semper Ecclesia, Dracone licet adversante, Christum parit; masculinum autem dicit, victorem Diaboli qui seminem (Evam) vicerat* *Ecclesia quotidie gignit ecclesiam, mundum in Christo vincentem*." See also *Aug.* ? "*Ecclesia semper generat Dei membra—masculinum autem dicit victorem adversus Diabolum*;" and *Haymo*, ad loc. "*Membra Christi quotidie parit sancta Ecclesia. Recte autem sancti sub nomine masculinorum comprehenduntur, quia fortiter contra adversa istius sæculi pugnant, sicut fecerunt sancti Apostoli et Martyres. De omnibus electis potest intelligi, qui in Sao Capite acceperunt potestatem ut regant gentes virgâ ferreâ, et confringendi eas tanquam vas figuli*."

This true Exposition is happily embodied in the Collect for *Christmas Day*, and in *Bp. Taylor's Prayer* (Life of Christ, i. p. 28), "Grant, O God, that I may entertain the Holy Jesus, con-

⁷ καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολεμῆσαι μετὰ τοῦ δράκοντος· καὶ ὁ δράκων ἐπολέμησε καὶ οἱ ἄγγελοι αὐτοῦ· ^{c Dan. 10. 13, 21. & 12. 1. Jude 9.}
⁸ καὶ οὐκ ἴσχυσαν, οὐδὲ τόπος εὑρέθη αὐτῶν ἐν τῷ οὐρανῷ· ^{d Dan. 2. 35, e Gen. 3. 1, 4. Luke 10. 18. John 12. 31. 1 Cor. 11. 3. ch. 20. 2.} καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφης ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν.
¹⁰ καὶ ἤκουσα φωνὴν μεγάλην ἐν τῷ οὐρανῷ λέγουσαν, Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ Θεοῦ ἡμῶν, καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ, ὅτι κατεβλήθη ὁ κατήγορος τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν ^{f Job 1. 9. & 2. 5. Zech. 3. 1. ch. 11. 15.}

ceive Him in my soul, nourish Him with the expresses of most holy and innocent affections, and bring Him forth, and publish Him in a life of piety and obedience, that He may dwell in me for ever."

7—9. καὶ ἐγένετο πόλεμος] and there arose war in heaven: Michael and his angels go forth to fight with the Dragon; and the Dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great Dragon was cast out, that old Serpent, called the Devil, and Satan, who deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

In v. 7 *Elz.* has ἐπολέμησαν and κατὰ, but the reading in the Text (τοῦ πολεμῆσαι) is authorized by the best MSS., and is received by *Griesb., Scholz, Lach., Tisch.* On the use of the article with the Infinitive, where a design is implied, see above, Luke ii. 27. Acts vii. 19. Cp. Zech. iii. 1, LXX. and *Winer*, § 44, p. 293. The present construction seems to be without an exact parallel in the New Testament (see *Winer*, and *Lücke*, and *Düsterdieck* here), inasmuch as no verb, expressing a design, precedes the infinitive; we may however suppose such a verb; and an ellipse of this kind need not excite surprise in the Apocalypse.

Observe, St. John now reverts to an earlier period, in order to recite the antecedent history of the Dragon, and to explain the circumstances under which he was led on to persecute the Woman; and he traces that history till he is brought down, in v. 14, to the same point as in v. 6, namely, to the escape of the Woman in the Wilderness.

It is necessary to attend carefully to this process of recapitulation, which is so frequent in the Apocalypse (see above, Introduction, p. 147, and xii. 1, and below, xx. 1). "It is a common thing in the Apocalypse" (says *Boissuet* in ch. vii.) "to exhibit events in general outline, and to unfold them afterwards in more minute detail." This is what is done now. Satan is displayed as he was before his fall from heaven.

On one side is MICHAEL, the Archangel, and his Angels, on the other Satan and his Angels. MICHAEL, whose name, *מִיכָאֵל*, signifies, *Who is like unto God?* (contrast the words, xiii. 4, *ὁμοῖος τῷ θεῷ*; and see note above, Jude 9.) stands up for the children of God's people (Dan. xii. 1. Cp. Dan. x. 12, 13, 20, 21), against the Adversary, who deceives the world. Some Expositors have supposed that Michael here is a name for Christ Himself; but the other opinion expressed above has been rightly maintained by *Bengel*, *Ewald*, *De Wette*, *Hofmann*, *Ebrard*, and others. See *Düsterdieck*, p. 400.

v. 8. "Their place was not found any more in heaven." Compare Jude 6.

v. 9. "He that deceiveth the whole world." The deceits by which Satan cheated the World in Oracles, Sorcery, Soothsaying, Magic, and other frauds, are here specially noticed. These were put to flight by the power of Christ and of the Holy Ghost, in the Preaching of the Gospel by the Apostles and others in the first ages of Christianity.

Our Lord Himself, speaking of the consequence of the preaching of the Seventy Disciples, reveals the spiritual struggle and the Victory, "I was beholding Satan, as lightning fall from heaven" (Luke x. 17, 18. Cp. John xii. 31; xvi. 11). See the note above, on Acts xvi. 16, where is a remarkable specimen of that mysterious conflict, and of the victory achieved by the Apostle St. Paul over the Python or Serpent, who deceived the world.

The Revelations of the ministry of the Holy Angels, assisting the faithful in combating the Evil Angels warring against them, may instruct the Christian student, in reading Church History, and cheer the Christian soldier, in the conflicts of life.

The young man's eye was opened at Dothan; and "he saw chariots of fire and horses of fire around Elisha" (2 Kings vi. 17). "The Angels of the Lord encamp about those who fear Him" (Ps. xxxiv. 7), and the Angels are sent "to minister to them that are heirs of salvation" (Heb. i. 14). The agency of Angels is often presented to the view by the Holy Spirit in the Acts of the

Apostles (see notes on Acts xii. 15, 21, 22). The presence of Angels in Christian Assemblies and in the holy worship of the Church, is made the groundwork of practical admonition by St. Paul, 1 Cor. xi. 10.

10. καὶ ἤκουσα φωνῆν] and I heard a loud voice in heaven, saying, Now is come the salvation, and the strength, and the kingdom of our God, and the power of His Christ, for the Accuser of our brethren was cast down, who accuseth them before our God day and night, and they overcame him by the Blood of the Lamb, and by the Word of their testimony, and they loved not their lives unto death. Therefore rejoice, ye heavens, and ye that tabernacle in them. Woe to the earth and the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short season. Observe the articles here, "The Salvation," &c. the promised and long-expected Salvation has now at length arrived.

Satan is the Accuser (κατήγορος, A has κατήγωρ) of the Saints, as he was of Job (Job i. 9; ii. 4, 5, and see *Bp. Andrewes*, v. p. 482). He is the διάβολος, or Calumniator, opposed to Christ our παράκλητος, Advocate and Intercessor.

Satan is also the Accuser of the Brethren, and he accused them before God, that is, in the face of God, and in spite and defiance of Him (see the words concerning Nimrod, Gen. x. 9), when he prompted those lying calumnies, with which the early Christians were traduced by the Heathen votaries and vassals of the Dragon, who vilified the brethren, as guilty of nefarious crimes, and as the authors of all the miseries which befell the Roman Empire. See *Minucius Felix*, c. 9. *Athenag.* Apol. c. 4. *Tertullian*, Apol. c. 8. 14, 40, and *S. Augustine*, Prolog. de Civ. Dei, and *Dean Stanhope* on the Epistles, iv. p. 474, and above, note, ii. 10.

The primitive age of Roman Persecution and Christian Martyrdom is presented to the view in this Vision (v. 11), and it displays the Triumphs achieved by those who were cleansed and saved by the blood of the Lamb, and shed their blood for Him.

Those soldiers of Christ overcame Satan by the Blood of the Lamb; because Christ by His Blood had paid the price of their ransom from Satan's power; and they overcame him by the "Sword of the Spirit," which is the Word of God (Eph. vi. 17), as Christ did at the Temptation (see on Matt. iv. 4).

On this use of διά, as the cause and instrument by which a thing is done (v. 11), see iv. 11, and *Winer*, § 49, p. 356, and above, on Rom. viii. 11, and below, xiii. 14.

They loved not their lives unto death. That is, they persevered unto death in hating their life (ψυχὴν) for Christ's sake, and thus by death they gained eternal life (ζωὴν). See above, on viii. 9, and cp. ii. 10.

They who tabernacle in the heavens behold their struggle, and sing songs of praise for their Victory.

The Angels are said here to tabernacle (σκηνοῦν) in the heavens. Here is an allusion to the earthly history of the Church.

The Church of Israel sojourned in Tabernacles in the Wilderness, and God dwelt among them in a Tabernacle, the figure of heavenly things (Heb. viii. 5). The great Hebrew Feast of Tabernacles was commemorative of the blessings vouchsafed by God's presence to His Church in the Wilderness, and was prophetic of the blessings to be derived from the Incarnation of the Son of God, and to be consummated hereafter in Heaven. In process of time the Son of God Himself came from Heaven, and tabernacled in us (John i. 14). He now dwells with the Angels, and He will dwell for ever with His Saints, as in a Tabernacle, in the Church glorified (see above, vii. 15; xxi. 3). And they who now in this earthly pilgrimage, make a right use of the blessings vouchsafed in Christ's Incarnation will be partakers for ever of the glories of that heavenly Tabernacle.

The season of liberty and warfare which the Devil now has, is short, compared with that of his future detention in everlasting chains of penal fire; see below, xx. 10, and note above on Matt. viii. 29, "Art Thou come to torment us before the season?"

g Rom. 8. 33, 34.
37. & 16. 20.

h Ps. 96. 11.
Isa. 49. 13.
ch. 8. 13.

i Dan. 7. 25.
& 12. 7.
ver. 6.

αὐτῶν ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ νυκτὸς, ¹¹ καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ Ἀρνίου καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου. ¹² Διὰ τοῦτο εὐφραίνεσθε οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες· οὐαὶ τῇ γῇ καὶ τῇ θαλάσσῃ, ὅτι κατέβη ὁ Διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.

¹³ Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξε τὴν γυναῖκα ἣτις ἔτεκε τὸν ἄρρενα· ¹⁴ καὶ ἐδόθησαν τῇ γυναικὶ αἱ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου τρέφεται ἐκεῖ καιρὸν καὶ καιροὺς καὶ ἡμισυ καιροῦ, ἀπὸ προσώπου τοῦ ὄφεως· ¹⁵ καὶ ἔβαλεν

13, 14. καὶ ὅτε εἶδεν ὁ δράκων] and when the Dragon saw that he was cast unto the earth, he persecuted the Woman which brought forth the male child. And to the Woman were given the two Wings of the great Eagle, that she may fly into the Wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the Serpent.

St. John recurs to what he had been describing before in vv. 4—6, the wrath of the Dragon against the progeny of the Church.

He represents the Dragon as persecuting the Church in his fury, because his frauds have been exposed and put to flight by the preaching of the Gospel. The Devil tempted Eve, the First Woman, the spouse of the First Adam, the "Mother of all Living" (Gen. iii. 20), the type of the Church. He now tempts the Church (see above, on 2 Cor. xi. 3). And she is carried by the two Wings of the Great Eagle into the Wilderness, where she is nourished for a time, times, and half a time, that is, three prophetic years and a half.

St. John is here brought again to the same point as in v. 6, the escape of the Woman into the Wilderness.

She is carried there on "the Two Wings of the Great Eagle." Observe the definite articles here, "the Two Wings of the Great Eagle."

Who is this Eagle, and what are His Two Wings?

The Ancient Church, escaping from Pharaoh and from Egypt, is described by God, in Holy Scripture, as borne by Him on Eagles' wings (Exod. xix. 4. Cp. Deut. xxxii. 11).

The Eagle is the King of Birds. Christ, Our King, Who is compared to the Lion, the King of Beasts (v. 5), is also likened to the Eagle, the King of Birds. And the Eagle is the Serpent's foe, as naturalists observe. "Between the Eagle and the Dragon there is a constant enmity; the Eagle seeking to kill the Dragon, and the Dragon breaking the Eagle's eggs; and when he hears the noise of the Eagle's wings in the air, he speeds to his den and hides himself." Cp. Horat. 4 Od. iv. 1:

"Qualem ministrum fulminis Alitem (the Eagle),
Cui rex Deorum regnum in aves vagas
Permisiit—
Nunc in reluctantes Dracones
Egit amor dapis atque pugnae."

And Plin. H. N. v. 4, "Acrior est (Aquila) cum dracone pugna, et multo magis anceps." On the Macedonian coins of Amyntas, Father of Philip, there was a figure of an Eagle seizing a Dragon. See Weinstein, p. 798.

Our Divine Eagle, Jesus Christ, wages war with the spiritual Dragon.

The Eagle, also, bears its offspring on its wings (Deut. xxxii. 11), and casts off the feathers of old age, and renews its youth (Ps. ciii. 5).

So, our Divine Eagle, Jesus Christ, cast off the plumage of the grave, and soared in His glorious Ascension above the Clouds, and He carries His children with Him to His throne in Heaven, and is the Protector and Saviour of His Church (see above, on iv. 7; vii. 15), and they, like young eagles, flock together to Him. See note above, on Matt. xxiv. 28. Luke xvii. 36.

The Two Wings of the Great Eagle are the "Wings of Christ." "Christ" (says S. Hippolytus, l. c. p. 32) "stretched out his arms like Wings on the Cross, and called all to shelter beneath Him, as a Hen gathereth her chickens under her wings" (Matt. xxiii. 37); and as God by the prophet says, "to you who fear My Name, the Sun of Righteousness shall arise with healing in His Wings" (Mal. iv. 2).

These Two Wings are emblems of the Two TESTAMENTS. The Two Testaments are the Wings of Christ, the Incarnate Word. The Church flies on their pinions in her Missionary course through the Wilderness of this World. She is borne on the Wings of the Holy Scripture into all the world. As Pri-

masius says here, "The Church uses the Two Testaments as her wings," and Aug. 7 says, "The two Wings of the Great Eagle are the Two Testaments." "Their sound is gone out into all lands" (Ps. xix. 4). The flutterings of those Divine Wings, the flappings of those heavenly pinions, are heard every where, and they waft the Church into all lands. Christ rides on them as on the chariot of the Winged Cherubim, the "quadriga Domini." See above, on iv. 6.

The truth embodied in this symbol has received a beautiful practical illustration from the usage of Christians, in placing the Two Testaments upon the Two Wings of an Eagle in Churches, and reading the Lessons of Holy Scripture therefrom.

In v. 14 it is said that the Church is to be nourished for a time, times, and half a time, from the face of the Serpent.

This prophetic period is the same as that which is assigned by Daniel to the sway of the Little Horn, who rises from among the ten horns, or Kings, of the fourth or Roman Empire (Dan. vii. 2—27).

The word καιρὸς signifies one year, and καιροὶ signifies two years. Cp. Winer, § 27, p. 160. There is no dual in the N. T.

This note of time serves thus to connect this Apocalyptic prophecy with that of Daniel, and it also connects them both with the time of the preaching of the Two Witnesses in sackcloth, and with the pilgrimage of the Woman, or Christian Church, in the wilderness (see above, on v. 6, and on chap. xi. at the end).

15. καὶ ἔβαλεν] and the Serpent cast out of his mouth water as a river after the Woman, that he might cause her to be carried away of the river. And the Earth helped the Woman, and the Earth opened her mouth, and swallowed up the river which the Dragon cast out of his mouth.

The Dragon, enraged by the exposure of his deceits, by which he had deluded the world, and finding that the Christian Church had not been destroyed by Persecution, but rather had grown under it (see above, on the Third Seal, vi. 5), as the Ancient Church, when persecuted by Pharaoh, the instrument of the old Dragon, had increased in Egypt (cp. Exod. i. 2. 7. 20. Ps. cv. 24), now resorts to another artifice.

He casts out of his mouth water as a river to overwhelm her with a Flood.

Waters are Apocalyptic emblems of Multitudes (see xvii. 15); and a Torrent, flowing with violence, and sweeping over the land, is an emblem of a hostile army, rushing onward with an impetuous invasion; and is so applied in Holy Scripture. See Isa. viii. 8; xvii. 12; lix. 19. Jer. xli. 7; xlvii. 2.

This Flood poured forth by the Dragon, after the time of the primitive Persecutions of the Church, seems to represent the Deluge of barbarous Nations, streaming down from the North on Europe and Africa, and disturbing the peace of Christendom, and reducing lands and cities to desolation, and threatening to drown the Church.

Such were the inroads of the Goths and Huns, especially the Vandals in the fifth century. See above, on viii. 8.

But by God's mercy these floods were swallowed up by the earth. These barbarians subsided in the countries which they had invaded, and were converted to Christianity. See Bp. Wilson's note here, and Dean Jackson, quoted above, p. 198, and Archdn. Harrison on the Prophecies, p. 341, and the following statements by a recent Historian of the Church: "At first, the Heathens of Rome and Italy imputed their own calamities to the Christians, and when the West of Europe had been inundated by the barbarous hordes, they affirmed that these disasters were sent by the gods (see Aug. C. D. v. 21), and they predicted a speedy downfall of Christianity. But they were silenced, when even the German conquerors became converts to Christianity." "The amalgamation of the German conquerors with the older inhabitants of the land, and the development of the new European nations, were universally effected by similarity of faith." Gieseeler, Church History, § 79, and § 123.

Thus the Earth helped the Woman. This Prophecy also re-

ὁ ὄφις ἐκ τοῦ στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς ὕδωρ ὡς ποταμὸν, ἵνα αὐτὴν ποταμοφόρητον ποιήσῃ. ¹⁶ καὶ ἐβόηθησεν ἡ γῆ τῇ γυναικὶ, καὶ ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς καὶ κατέπιε τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ. ¹⁷ * Καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικὶ, καὶ ἀπῆλθε ποιῆσαι πόλεμον. ¹⁸ καὶ εἶδον ἐκ τῆς ^a Dan. 1. 7. ch. 17. 3, 9, 12.

μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ Θεοῦ καὶ ἐχόντων τὴν βάρτυριαν Ἰησοῦ.

ceived a fulfilment in the *Christianization* of the earthly power of Rome, which had been arrayed by the Dragon against the Woman. The first Christian Emperor *Constantine*, in one of his letters to Eusebius, refers to this prophecy, and says that the Dragon had been cast out by God's Providence and his own ministry (*Euseb. de Vit. Const.* ii. 46); and he placed in front of his palace a picture representing the Cross over his own head, and the Dragon beneath him cast into the abyss; for, adds *Eusebius* (*ibid.* iii. 3), "the oracles of God in the books of the Prophets described the Enemy as a Dragon and a Serpent."

^{17.} καὶ ὠργίσθη] *And the Dragon was wroth with the Woman, and went away to make war with the remnant of her seed, which keep the commandments of God, and hold fast the testimony of Jesus Christ.*

The Dragon went away to make war with the remnant of her seed.

That new form of warfare is now to be displayed in the next Chapter, in the Vision of the Two BEASTS.

These words supply important chronological data, as showing that the two Beasts, now to be described, represent a power subsequent in its appearance to that of the Persecutions in the earlier ages of the Church, and posterior also to the pouring forth of the Flood in the preceding verses, v. 15.

The words ἐχόντων τὴν μαρτυρίαν signify more than having the witness; they mean, holding it fast. Cp. vi. 9; xix. 10. 1 John v. 10.

There is a remarkable parallel between the working of the Evil One here and in the Seals, vi. 3—8. There Satan first appeared on the horse of fire, πυρρός (v. 4), that is, of Persecution. So here he is first displayed as πυρρός, red like fire. There, having failed of his efforts in that respect, he resorted to another device, and mounted the black horse (v. 5), and next the pale horse; and then we heard a mention of the Beasts (see above on vi. 8). And in like manner we are now brought to the Beasts in the Vision next ensuing (xiii. 1—18), in which they will be described with greater fullness and clearness.

^{18.} καὶ ἐστάνην] *And I stood, I was placed, upon the sand of the sea.* A, C have ἐστάνην, and so Vulg., Syr., Ethiopic, and Armenian Versions. But B has ἐστάνην, and so the majority of MSS., and Griesbach, Matth., Tischendorf, Ewald, De Wette.

In v. 12, there was a prophetic denunciation of Woe to the Earth and to the Sea; and now we are about to see two Beasts arising, one from the Sea (xiii. 1), and the other from the Earth (xiii. 11).

This station on the Sand, and the Vision of the Beast, rising from the Sea, the element of commotion, are contrasted with the Vision of the Lamb standing on the Mount Zion with His faithful servants, xiv. 1—5.

CH. XIII. 1—10. καὶ εἶδον] *And I saw a Beast rising up out of the sea, having ten horns and seven heads, and on his horns ten crowns, and upon his heads names of blasphemy.*

And the Beast [wild Beast] which I saw was like unto a leopard, and his feet as of a bear, and his mouth as the mouth of a lion: and the Dragon gave him his power, and his throne, and great authority.

And I saw one of his heads as having been slain to death; and the wound of his death was healed; and all the Earth wondered after the Beast.

And they paid worship to the Dragon who gave the authority unto the Beast: and they paid worship to the Beast, saying, Who is like unto the Beast? and who is able to make war with him?

And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to act forty and two months.

And he opened his mouth in blasphemy towards God, to blaspheme His name, and His Tabernacle, and them that tabernacle in heaven.

And it was given unto him to make war with the Saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth will worship him, whose names are not written in the book

of life of the Lamb that hath been slain from the foundation of the world.

He that hath an ear, let him hear. He that gathereth a captivity goeth into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

The word θηπλορ is here rendered *Beast*; and no other English word can be adopted for it. But the English word *Beast*, derived from *Bestia*, does not exactly represent the original. The Latin equivalent to θηπλορ is not *bestia*, but *fera* (whence *ferox*, fierce, ferocious), which is derived from φηρ, the Æolic form of θηρ, θηπλορ, and signifies a savage, predatory animal.

It has been imagined by some modern Interpreters, dwelling on the signification of the word *Beast*, and its derivatives in other languages, that the primary idea presented here in the Apocalypse by the word θηπλορ, is one of revolting bestiality.

But this view is inconsistent with the use of the word θηπλορ in Holy Scripture, and in the best Authors. The word θηπλορ, used by the Septuagint and Theodotion, in the Visions of Daniel (iv. 9. 11, and passim; and vii. 3. 5—7, and passim), which are introductory to those of the Apocalypse, represents the Hebrew and Chaldee נֶפֶשׁ, נֶפֶשׁ, נֶפֶשׁ, the fundamental idea of which is animal life. And the Syriac Version renders the word θηπλορ in the Apocalypse, by "animal of teeth," showing that the idea of wild ferocity was uppermost in the Translator's mind.

The Leopard and the Lion, which contribute their features to constitute this Apocalyptic θηπλορ (see v. 2), are not hideous and loathsome, but noble and beautiful in appearance.

The wild Beasts which were kept by the Romans for Gladiatorial shows, and to which the Christian Martyrs were exposed, were usually called θηπλα, and they were commonly Lions.

There is a contrast in the Apocalypse between the θηπλα or Beasts on the one side, and the Ἀρνίον or Lamb on the other; between the lawlessness, pride, and ferocity of the one, compared with the innocence, meekness, and gentleness of the other.

The Horns of the Beast are mentioned in this Vision before the Heads, because when the Beast was arising from the Sea, the Horns would first appear.

In a subsequent Vision, when the Beast has arisen, and has advanced to a later stage of its history, the Seven Heads are mentioned before the Ten Horns. See xvii. 3. 7.

The Diadems are not on the Heads of the Beasts, as was the case with those of the Dragon, in xii. 3; but they are on the Horns. This is important to be observed. The Beast does not exercise his dominion with the same direct agency and corporate unity as the Dragon did; but he exercises it mediately, by other Potentates, which did not exist in St. John's age; see xvii. 12, and on xii. 3.

The Beast is seen rising from the Sea, that is, from a confused and tumultuous element. See above, vii. 1, 2, and viii. 8. The Power of the Beast is thus represented as due to a confused and restless condition of civil affairs, and as emerging therefrom.

By the mention of the sea here, the reader's attention is also called to the Vision of Daniel, who sees four Beasts (θηπλα) arising from the Sea. (Dan. vii. 3.)

Those Four Beasts represented the Four great successive Empires of the world. I. ASSYRIAN, II. MEDO-PERSIAN, III. MACEDONIAN or GREEK, IV. ROMAN.

This is the uniform exposition of the best Interpreters, dating almost from St. John's age. See *S. Irenæus*, v. 26. *S. Hippolytus*, de Antichristo, c. 49. *Tertullian*, de Resur. Carnis; and *S. Cyril*, Cateches. xv. *S. Jerome* on Dan. vii., and Epist. ad Algas. Qu. 2; and *Theodore*, ad Dan. vii.; and cp. *Winer*, R. W. B. ii. p. 611, art. "Thiere."

The language of St. John here is very similar to that of Daniel there—as represented in the Greek Versions of the LXX and Theodotion; and it is evident, from a comparison of the two prophecies, that this Vision of St. John is designed to be a sequel of that of Daniel. Compare the words of the Text here with

θαλάσσης θηρίον ἀναβαῖνον, ἔχον κέρατα δέκα καὶ κεφαλὰς ἑπτὰ, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὀνόματα βλασφημίας.

b ch. 12. 9.

² ^b Καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκου, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος· καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ, καὶ τὸν θρόνον αὐτοῦ, καὶ ἐξουσίαν μεγάλην.

c ch. 17. 3.

³ ^c Καὶ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον· καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἐθεραπεύθη.

those of Daniel,—τέσσαρα θηρία μεγάλα ἀνέβαινον ἐκ τῆς θαλάσσης· τὸ πρῶτον ὡσεὶ λέαινα, καὶ θηρίον δεύτερον ὅμοιον ἄρκου (the form of this word ἄρκω, not ἄρκω, in the Greek Versions of Daniel, and in the Apocalypse here, in the best MSS., affords a noticeable coincidence) καὶ θηρίον ἄλλο ὡσεὶ παρδάλιν.

In this Vision of Daniel—who looks *forward* from the Assyrian Dynasty, under which he was living, to the three succeeding ones, the Medo-Persian, Greek, and Roman—we see first the Assyrian *Lion*, next the Medo-Persian *Bear*, and then the Greek *Leopard*. In this Vision of the Apocalypse of St. John—who looks *backward* from the Roman Dynasty, under which he was living, to the three preceding dynasties—we see the three *Animals* of Daniel, mentioned in an *inverted order*, and combined in the first Beast, here displayed. Hence it is evident that this Apocalyptic Beast comes next after the Greek Leopard, and that he has *absorbed*, as it were, the dominion of the three preceding Beasts into himself.

The Fourth, or Roman Beast of Daniel, is also described as having *Ten Horns* (δέκα κέρατα, Dan. vii. 7), which are declared to be the Ten Kings which would rise up from out of the Fourth Empire, i. e. the Roman. See Dan. vii. 23, 24. Cp. *Iren.* v. 25, 26. 30; and *Theodoret* in Dan. vii. vol. ii. pp. 1195, 1196, who says, “the Fourth Beast is the Roman Empire; and the Ten Horns indicate, that, at about the time of the end of that Empire, Ten Kings will arise from it.” And so *S. Jerome* in Dan. vii., who says, “the fourth Empire, which now exists, is that of Rome.”

The Apocalyptic Beast has likewise *ten Horns* (δέκα κέρατα), and his identity with the fourth Beast of Daniel is thus marked.

It is observable also, that Daniel has not likened the *fourth* Empire, or Roman, to any particular animal, although he had compared the first three Empires of the world to three several animals, viz. Lion, Bear, and Leopard.

The Holy Spirit who inspired Daniel seems thus to have intentionally left room, and to have prepared the way, for marking the identity of the Apocalyptic Beast with the Fourth Beast of Daniel. He now represents the Apocalyptic Beast as succeeding the Leopard, as the Leopard had succeeded the Bear, and as the Bear had succeeded the Lion; and he represents the Apocalyptic Beast as composed of the three,—the Leopard, the Bear, and the Lion.

St. John takes up and continues the prophecy of Daniel, and he also adds to it. He represents the fourth Beast at a *later stage* of its history.

He represents it not only as having *Ten Horns*, but also as having *Seven Heads*; and he describes one of these seven heads as *having been slain unto death* (v. 3), and he adds that the *wound of the Beast's death* (ἡ πληγὴ τοῦ θανάτου αὐτοῦ) had been healed.

What do these *seven Heads* represent?

They do not represent the *kingdoms* which were to arise out of the Fourth, or Roman, Empire; *that* feature is represented by the *Ten Horns*, bearing *Crowns* (διαδήματα, emblems of royalty). See below, xvii. 12, 13, 16, 17.

The meaning of the *Heads* is afterwards declared by an Angel to St. John, when he sees the same Beast, in a yet more advanced stage of its history. *I saw*, he says, a Beast “full of the names of blasphemy” (xvii. 3); thus he identifies *that* Beast with what he now sees, which is described as having on his heads “names of blasphemy,” v. 1; and that identity is also declared by the characteristic of “the *Seven Heads and Ten Horns*” (xvii. 3). And the Angel says, “I will tell thee the Mystery of the Beast that hath the *seven heads and the ten horns*. The *seven Heads* are (i. e. they represent) *seven Mountains* on which the Woman sitteth. And they are (i. e. they also represent) *seven Kings*; the five fell, the one exists, the other came not yet; and the Beast that was, and is not, he is the eighth [king], and is also from the seven [heads], and he is going to perdition” (xvii. 7, 9, 10).

Therefore the *Heads* have a double signification; they declare

the *local position* of the seat of the Beast; they show that his residence is in the City of the Seven Hills—*Rome*. See below preliminary note to chap. xvii., and on xvii. 7—10.

His residence, at that *later stage* of his history, is still the *same* as when he is first displayed in this chapter, where he appears in his imperial heathen form, as the fourth great Monarchy of the world—the Monarchy of Rome.

The Heads also describe *successive Powers*, ending in the Beast. See xvii. 7—10.

The *Ten Horns* mean *Ten Kings* (xvii. 12), that is, ten *kingdoms*, as the parallel vision of Daniel explains the word. And here the *Seven Heads* are also said to mean *Seven Kings* (xvii. 10), that is, they signify seven successive *Powers*, of which *five* were past when St. John saw the vision (xvii. 10), and one was *existing*, and the seventh was to exist for a short time only; then the Beast would assume his *final development*, in which he would go “unto perdition” (xvii. 11).

What these successive seven Powers are, will be considered hereafter, on xvii. 9—11.

In the mean time, it is requisite to bear in mind, that the character of the Beast *varies greatly* from time to time in the successive periods of his history, as displayed in the Apocalypse. This will be evident from a consideration of the parts of this prophecy contained in chap. xiii. to chap. xx. inclusive. The neglect of this observation has produced confusion in the interpretation of this portion of the Apocalypse.

The *first stage* of the Beast's existence is described in v. 2 of the present chapter. There the *Dragon*, or Devil, gives him his *power*, and his *throne*, and great *authority*. Observe the word *ἐξουσία*, *authority*, something more than *power*, *δύναμις*. See on Rom. xiii. 1.

This *first state* of the *Beast*, as here represented, is that of the *Roman Empire* while *Heathen*.

This Interpretation is adopted by almost all Expositors, ancient and modern. See the commentaries of *Victorinus*, *Bede*, *Alcasar*, *A Lapide*, *Hammond*, *Bossuet*, *Wetstein*, *Grotius*, *Eichhorn*, *Herder*, *Ewald*, *De Wette*, *Lücke*, *Bleek*. That power rose out of discordant tumults and revolutionary elements, which might well be likened to a *sea* (v. 1).

In v. 3 one of the heads of the Beast is seen as *having been slain to death*; and the *wound of his death was healed*.

The head that was *first* wounded after the age of St. John was the *Imperial* head of Rome.

It was wounded in A.D. 476, when Romulus Augustulus, the last Roman Emperor, abdicated the imperial dignity, and the Roman Empire ceased to be.

It is *not* said in this prophecy that the *Head* was restored, but that the *wound of the death* of the Beast was healed, and he *lived* (vv. 12, 15).

It is added (v. 3), that *all the Earth* (i. e. the *earthly-minded*, see v. 8, and above on i. 7; iii. 10) wondered, gazed with admiration after the Beast; i. e. they followed in his train. See this use of *ὀρώω*, John xii. 19.

The Beast now appears in *another* stage of his history, but he keeps his *name*; he is still a *θηρίον*; he has a wild and ferocious nature; and it is in *this* character that the Vision deals with him.

This is necessary to be observed.

The *Imperial* power of Rome was succeeded by the *Papal*, and the Papal Power exercised as wide a sway, and a far more powerful one, than ever the Imperial had done.

In the words of an Historian of the Middle Ages, “The noonday of Papal Dominion extends from the Pontificate of Innocent III., inclusively, to that of Boniface VIII.; or, in other words, through the thirteenth century. Rome inspired during this age all the terror of her ancient name. *She was once more mistress of the world; and Kings were her vassals.*” (*Hallam*, Middle Ages, ii. p. 284.) Thus “the deadly wound was healed.”

In the words of *Bp. Andrewes* (c. Bellarmine, p. 296), “The

Καὶ ἐθαύμασεν ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου, ^{4 d} καὶ προσεκύνησαν τῷ δρά- d ch. 18. 18.
κοντι, ὅτι ἔδωκεν τὴν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τῷ θηρίῳ λέγοντες,
Τίς ὅμοιος τῷ θηρίῳ; καὶ τίς δύναται πολεμῆσαι μετ' αὐτοῦ;

seven-headed Beast is the Roman power in its *different successive* forms, first as it was under the Pagans, and next as it is under the Popes. That power received a *deadly* wound in the *Empire*, and revived under the *Papacy*" (p. 289). See further below on chap. xvii. 8.

Doubtless the Papal Power has, and ever has had, some other elements in it *besides those* of a Wild Beast; but it is in its character as a Wild Beast that it is here contemplated by St. John.

The Papal Power, *as far* as it is *Christian*, and teaches Christian Truths, is *not the object* of the Apocalyptic prophecy. But the Prophecy deals with the Papal Power, *as far* as it is a lawless, fierce, and persecuting Power; in a word, as far as it is a *θηρίον*, a *Beast*, and is *opposed* to the *Ἀπὸλιν*, or *Lamb*, which is *Christ*.

It cannot be said with some modern interpreters, that, inasmuch as the Papal Power had, and still has, much that is Christian in it, it could not be represented by a *Beast* (*θηρίον*).

It is confessed by all Expositors, that the old *Heathen* Empires are called *Beasts* by Daniel (vii. 3. 5-7). But they had many good features in them. The *heathen* Empire of Rome is called a *Beast* in the Old and New Testaments; and yet, inasmuch as it had authority from God, and ministered justice in its Tribunals, it is also described in Scripture as a "*minister of God to man for good*," and was to be revered as such. (Rom. xiii. 1-4. 1 Pet. ii. 13.)

So the old Babylonish Empire is called a *Beast* in Holy Scripture (Dan. vii. 4), because it was guilty of *cruelty*; and yet its King, Nebuchadnezzar, is called "*God's servant*," and the Jews are commanded to *obey him* (Jer. xxvii. 8; xxxix. 18); and holy men, such as Daniel, who calls it a *Beast*, and Shadrach, Meshech, and Abednego, who knew that it was revealed in that character, were *Ministers* of the Empire of Babylon.

The Persian Empire is also called a *Beast* in Holy Scripture (Dan. vii. 5), and yet Cyrus its king is called "*God's Shepherd*," and "*God's Anointed*" (Isa. xlv. 28; xlv. 1), and Daniel, who calls it a *Beast*, served under the Princes of that Dynasty.

These considerations afford a reply to the allegations of some recent writers, who say, that the Papal Power could not be the object of this prophecy, inasmuch as it had good and holy men subservient to it, and inasmuch as the Word of God was preserved under its sway, by faithful Pastors, and the Baptism of Christ was administered, and Bishops and Pastors of Christian Churches have received their Holy Orders, transmitted from Christ through the intermediate agency of the Roman Church.

Such allegations as these are irrelevant and illogical. They proceed from an exclusive school of Theology, which does not rightly distinguish between *personal acts*, and *official qualifications*: and which interprets words and sentences, which are spoken with special application, as if they were general and universal. The vicious character of such reasoning has been exposed by *S. Augustine*, in his controversy with the Donatists of older times, and by *Richard Hooker*, in later days, especially in the Third Book of his Ecclesiastical Polity (see iii. 1. 8-14).

Let such persons be requested to consider that Christ characterized Judas as "*the son of perdition*" (John xvii. 12), and that He said to St. Peter, when he would dissuade Him from suffering, "*Get thee behind me, Satan*" (Matt. xvi. 23. Mark viii. 33). These titles, given by Christ, were doubtless deserved by those to whom they were given, in respect of the *particular acts* which elicited those names. But the *Baptism of Christ*, which was administered by the Apostles, Judas and Peter, was not therefore invalid.

When Judas betrayed Christ for money, he was the *son of perdition*, but when he administered the Baptism of Christ he was an *instrument of salvation*; when Peter dissuaded Christ from suffering on the Cross, he was like *Satan*, but when he preached Christ and suffered on the cross for Christ, he was like an *angel of God*.

These principles ought to be applied to the question before us. *Dean Jackson*, on the Creed, book xii. ch. xviii., says, "Now, though the Bishop of Rome be more than a heretic, even the Man of Sin, nevertheless, seeing he sitteth in the *Temple of God* (2 Thess. ii. 4), even the acts of his Ministration or Priesthood are good; nor are the Bishops consecrated by him so polluted by Communion with him in their consecration, but that their Episcopal acts be lawful and good, so long as they observe the form of Ordination or Administration of Sacraments prescribed by Christ and His Apostles. The Word preached by them likewise hath the force and efficacy of begetting faith in their hearers'

hearts." And he compares their case to that of the Scribes and Pharisees in Matt. xxiii. 3, and of Caiaphas in John xi. 50. Cp. *Hooker*, V. lxiii. 2. Serm. ii. § 27. *Bp. Sanderson*, Preface to his Sermons, vol. ii. pp. xxxvi-xliii, and vol. v. p. 246. *Abp. Bramhall*, i. p. 119; ii. p. 38. *Bp. Bull*, ii. p. 203, or the notes above, on Matt. xiii. 30, where it is shown that a Church, though almost overgrown with tares, is still God's Field by reason of His good seed in it; and note on Acta vii. 38, where God's people, though polluted with idolatry, are still called a *Church*, by reason of His Presence, and of His Law, and Worship; and the notes on 1 Cor. i. 2, and above, on ii. 1.

The real question, therefore, to be considered in interpreting this Prophecy, is not, whether the Papacy has the Word and Sacraments of God, or whether many holy men lived under it; but, the question is, whether the *Papal Roman Power*, which succeeded the *Pagan Roman Empire*, has committed *acts of violence*, and displayed a *wild and ferocious spirit*; and whether it exhibited this spirit towards *many Christians*, and for a *considerable length of time*.

If this has been the case, then the *Papal Roman Power* had the marks and attributes of a *Wild Beast*, and it deserved the name of a *Wild Beast* as much as the *Pagan Empire* itself did, to which it succeeded. It was even *more* like a *wild Beast* than the *Heathen Empire* was, inasmuch as it sinned *against* clearer knowledge, and acted in a temper directly opposed to the Example of the *LAMB*, and to His Gospel, which it had in its hands, and which it professed to preach; and inasmuch also as its cruelty was directed against the *followers* of the *Lamb*, and inasmuch as in persecuting them it persecuted Christ (Acts ix. 4, 5), and therefore it was like a *Wild Beast* raging furiously against the *LAMB* Himself.

The historical evidence of its conduct in this respect is too strong to be gainsayed.

On the 24th of August, 1572, St. Bartholomew's Day, five thousand Christians were assassinated at Paris, by command of a King, who acted under the direction of the Papacy; and within a few days after, 25,000 more were slain, in six towns of France. See *Ranke's History of the Popes*, p. 147, who says that the numbers killed in that massacre amounted to 50,000. Some days after this massacre Pope Gregory XIII. received the tidings of it, and went in procession to the Church of St. Louis at Rome, to give God thanks for it; and he commanded a Medal to be struck in the Papal Mint, to commemorate the slaughter, and on that medal he inscribed the words, "*UGONOTTORUM STRAGES*" ("*Massacre of the Hugonots*"), and he there represented that savage work as done by an *Angel of heaven*. See *Numismata Pontificum*, p. 87, Lutet. 1679, and *Clarendon's Religion and Polity*, p. 427. These were traits of a *Wild Beast*; cp. below, xvii. 6.

Again; in the exterminating Wars of Religion, as they were called, waged by the Papacy against the Albigenses and Waldenses, about a million of souls were slain, as *Perionius* testifies, and his testimony is strengthened by the relation of *Thuanus*. And from the first institution of the Jesuits, under the special favour of the Papacy, to the year 1480, 900,000 persons were slain for their religion in Hungary, Bohemia, and other countries. The Duke of Alva declared that he destroyed 36,000 Protestants in the Netherlands in a few years. In the space of thirty years, 150,000 Christians perished for their religion by the hands of the Inquisition. The historical Authorities for these statements may be seen in *Joseph Mede's Works*, p. 503, ed. 1677.

Such acts as these, continued during a period far longer in duration than that of the Persecutions of the Christians by *Heathen* Rome, sufficiently prove the fitness of the word *θηρίον*, or *Wild Beast*, to designate a Power, which displayed itself in such features to the world.

4. προσεκύνησαν τῷ δράκοντι] They paid worship to the Dragon who gave the authority to the Beast.

How, it may be asked, could any *Christians* be said to worship or pay homage to the *Dragon*, i. e. the Devil or Satan?

Observe the word *προσκυνεῖν*. This verb, rendered "*to worship*" in our Version, does not necessarily, nor usually, imply that highest religious worship, which is due to Almighty God, but homage and obeisance, expressed by *kissing the hand* to the object of reverence: whence the Latin *ad-oro*. See above, note on Heb. xi. 13.

In Gen. xxiii. 7, Abraham is said *προσκυνεῖν τῷ λαῷ τῆς γῆς*, which merely means that he did homage to the people by respectful inclination of the body. Cp. there, v. 12, and in Gen.

e Dan. 7. 8, 11.
& 11. 36.
ch. 11. 2, 9.

⁵ Καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ βλασφημίας· καὶ ἐδόθη αὐτῷ ἐξουσία ποιῆσαι μῆνας τεσσαράκοντα δύο.

⁶ Καὶ ἤνοιξε τὸ στόμα αὐτοῦ εἰς βλασφημίας πρὸς τὸν Θεὸν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ, καὶ τὴν σκηνὴν αὐτοῦ τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας.

f Dan. 7. 21.
ch. 11. 7.

⁷ Καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν ἁγίων, καὶ νικῆσαι αὐτούς· καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ γλῶσσαν καὶ ἔθνος.

xvii. 29. Isaac says to Jacob that his brethren προσκυνήσουσιν αὐτῷ, and in Dan. ii. 46, Nebuchadnezzar the King is said προσκυνεῖν to Daniel. In the New Testament the word often occurs in a similar sense. See Matt. ii. 2. 8; viii. 2; xviii. 26. Acts x. 25. Rev. xxii. 8.

Observe also the case after προσκυνεῖν, the *dative*, as A, B, C have it, not the *accusative*. The distinction may be perceived by comparing such texts as Matt. iv. 10, τὸν Θεόν σου προσκυνήσεις. Cp. Luke iv. 8. John iv. 23, with Matt. ii. 2. 11; iv. 9; viii. 2; ix. 18; xiv. 33; xxviii. 9. Cp. *Welstein*, i. p. 242.

The *accusative* signifies an act of worship paid directly to an object; thus προσκυνεῖν Θεόν is to honour God as God.

This distinction is remarked by the Grammarians, e. g. *Herodian*, Philetaer. p. 445.

But the *dative* case does not necessarily imply this. The use of the *dative* may be explained by the words of St. Paul in 1 Cor. x. 20, quoting Deut. xxxii. 17, "What the Heathen sacrifice, they sacrifice to devils, and not to God." The Heathens did not pay worship to devils, as devils. But God regards all divine worship paid to any one but Himself as paid to Satan, who is the author of idol-worship. And St. Paul speaks from the *divine point of view* there, as St. John does here. They who abetted the Beast in acts of fraud, lying, perfidy, wrath, malice, and murder, which are from the Devil (John viii. 44. 1 John iii. 12), and in deeds of savage cruelty against God's servants, and in acts of religious worship to images, or to any creature, were doing the Devil's work, and ministering to his glory.

This is a view which men may not commonly take of cruelty, treachery, lying, and idolatry; but it is the view which God takes of those sins; and He presents it for our warning in Holy Scripture, especially in the Apocalypse: as to idolatry, see Levit. xvii. 7. Deut. xxxii. 17. Ps. cvi. 37. 1 Cor. x. 20, 21. 2 Cor. vi. 16, 16, and compare the note above on ix. 20, 21.

In v. 5, *There was given him* (i. e. to the Beast in his present form, as now displayed) *a mouth speaking great things*, στόμα λαλοῦν μεγάλα. So Daniel speaks of the Little Horn which grew out of the Fourth Beast, τὸ κέρας ἐκεῖνο εἶχε στόμα λαλοῦν μεγάλα.

St. John adds that he had authority to act *forty-two months*, i. e. 3½ prophetic years.

So Daniel speaks of the Horn, vii. 25, δοθήσεται ἐν χειρὶ αὐτοῦ ἔως καιροῦ καὶ καιρῶν καὶ ἔως ἡμισίου καιροῦ, i. e. 3½ years, or *forty-two months*, the time here assigned by St. John to the Beast. On this stage of the Beast's existence cp. above, xi. 3; xii. 6. 14, and below on xvii. 10. (Dan. vii. 25.)

In the prophecy of Daniel, the *Little Horn* is represented as absorbing into itself all the power of the Beast; in fact the Beast passes as it were into the Horn, and is identified with it. The Horn is the Beast in a later stage of its existence. Here is a correspondence with St. John's Vision. There the Beast has seven Heads, and is itself from the Seven; and is an Eighth King. See on xvii. 10, 11.

The language of Daniel is similar to that of St. John; and both are evidently speaking of the same Power. And since the Power, of which Daniel is speaking, is confessedly one which grew up out of the Roman Empire, we here see a confirmation of the proofs already adduced, that the power described by St. John is one which rose up out of that Empire.

Indeed, the *identity* of the Beast is preserved in St. John; only he appears in a later stage, and in a modified form.

These descriptions also, of that Power in the prophecies of Daniel and in this of St. John, are very similar to the prophetic portrait drawn by St. Paul (in the Second Chapter of the Second Epistle to the Thessalonians) of the Power which was to succeed on the dissolution of the Roman Empire; and they mutually illustrate each other. Accordingly, they were generally believed by ancient Expositors to delineate the same object. See *S. Iren.* v. 26, where he connects the prophecy of Daniel (vii.) with this of the Apocalypse, and with that of St. Paul, 2 Thess. ii. 3, and so *S. Hippolytus*, De Christo, §§ 47, 48, p. 23, and *S. Jerome* on Dan. vii. *S. Cyril*, Cateches. xv. 11—14. *Theodoret* on Dan. vii.

The following synoptical view of these prophecies of Daniel, St. Paul, and St. John, may assist the reader in comparing them.

DANIEL.

(Chap. vii.)

The Little Horn

rises up in the midst of the ten horns—which are ten kings (vii. 7. 24), arising out of the head of the fourth Beast (vii. 24; vii. 8. 20)—who rises from a sea (vii. 3), and is the fourth kingdom (vii. 17; cp. Dan. ii. 40—44). The Little Horn differs from, and is more stout, than the other horns (vii. 20. 24); is a King (vii. 24), has the eyes of a Man (vii. 8), has a mouth speaking great things (vii. 8. 11. 20), the power of the Beast is centred in him (vii. 25), and so the Little Horn is virtually the Beast; makes war with the saints and prevails against them (vii. 21).

speaks great words against the Most High, and wears out the saints of the Most High (vii. 25), persecutes during a time, times, and half a time (i. e. three and a half years, vii. 25).

Finally the Beast (whose power subsists in the Little Horn) is slain, and his body given to the fire (vii. 11).

ST. PAUL.

(2 Thess. ii.)

The Man of Sin

rises as soon as he that letteth is taken away (ii. 6, 7).

a Man (ii. 3).
a Mystery (ii. 7).
sitteth in the Temple of God, and is worshipped (ii. 4).

worketh signs, and lying wonders (ii. 9).

exalteth himself against all that is called God (ii. 4).

is the son of perdition (ii. 3).

will be consumed with the spirit of Christ's mouth (ii. 8).

ST. JOHN.

(Revelation.)

The Beast

rises from the sea (xiii. 1), is compounded of the emblems of the first three kingdoms of Daniel (see on v. 2), is wounded mortally, but receives a new life (xiii. 3. 12. 14). has ten horns (xiii. 1; xvii. 3. 12), which have crowns and are ten kings (xiii. 1; xvii. 12), who receive power with the beast, and give their strength to him (xvii. 12, 13. 17). has the number of a Man (xiii. 18). becomes the seat of the Woman, whose name is Mystery (xvii. 5. 7); he is worshipped (xiii. 4. 8), has a mouth speaking great things (xiii. 5).

worketh great wonders by agency of the second beast (xiii. 12, 13).

opens his mouth in blasphemy against God (xiii. 5, 6), wars against the saints (xiii. 7), acts forty-two months, or three and a half years (xiii. 5), goeth unto perdition (xvii. 8. 11).

the Harlot sitting upon him is burned with fire (xviii. 8), and finally the Beast himself is cast into the lake of fire (xix. 20; xx. 10).

The evidence already adduced in the notes on St. Paul's prophecy, 2 Thess. ii. 3—11, shows that the Power, of which St. Paul speaks, was to arise after, and in the room of, the Heathen Roman Empire, and corroborates the arguments brought forward to prove that the Power here displayed in the Apocalypse was that Power which succeeded in the place of the Roman Imperial Power.

It is, therefore, the *Roman Papal Power*.

This proof is further strengthened by the fact that the Power of which St. Paul speaks, is described by him as sitting in the Temple of God (ἐν τῷ ναβν τοῦ Θεοῦ), that is, in the Christian Church. See on 2 Thess. ii. 4.

It hardly needs to be shown, that the Papacy has a mouth which speaketh great things, putting forth high and haughty claims in bold language.

At the Coronation of every Pope, the Tiara, or Triple Crown, is placed on his head in the lofty balcony in the façade of St. Peter's Church at Rome, in the sight of thousands; and he is crowned, with these words, "Receive the Tiara adorned with

⁸ Καὶ προσκυνήσουσιν αὐτὸν πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὸ ὄνομα ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ Ἀρνίου τοῦ ἐσφαγμένου ἀπὸ καταβολῆς κόσμου.

g Exod. 32. 33.
Phil. 4. 3.
ch. 3. 5. & 17. 8.
& 20. 12. & 21. 27.
h ch. 2. 7.
i Gen. 9. 6.
Isa. 33. 1.
Matt. 28. 52.
ch. 14. 12.

⁹ Ἐἴ τις ἔχει οὖς, ἀκουσάτω. ¹⁰ Ἐἴ τις αἰχμαλωσίαν συνάγει, εἰς αἰχμα-

three Crowns, and know thyself to be the Father of Princes and of Kings, the *Ruler of the World* (RECTOR ORBIS)."

This language has been used for many centuries, and was applied to the present Pope on the day of his Coronation, Sunday, June 21, 1846.

In v. 6 the Beast is described as guilty of *blasphemy*.

It has been alleged by some, that a Power which confesses the true Faith of Christ in the three Creeds, as the Papacy does, cannot be charged with *Blasphemy*; and that the *Blasphemy* ascribed to the Beast indicates that the Beast is *not* a *Christian* Power.

But, observe the words of St. John. He says that "the Beast utters *great and blasphemous words*, and opens his mouth unto *blasphemies toward (πρὸς) God, to blaspheme His Name*, and those who dwell in His tabernacle in heaven. This is not the same thing as is predicated below of some who are said to *blaspheme God* (βλασφημεῖν τὸν Θεόν, xvi. 11. 21), with direct and outrageous impiety.

Is then the Papacy chargeable with acts or words which are *blasphemous towards God*?

Certainly it is.

The word "*blasphemy*" in Holy Scripture not only means an open utterance of impious language against God, but it signifies an *assumption* of those *attributes* which belong to *God alone*.

When the Jews said to our Lord, "Thou *blaspheme*st," they did *not* mean thereby, that He was uttering any thing openly against God. No; they used this term when He forgave sins, for, "*Who can forgive sins, but God only?*" (Mark ii. 7. Matt. ix. 2.) He claimed *Divine Power*. And, if He had claimed it wrongly, this claim was *Blasphemy*. Hence also, they said on another occasion, For a good work we stone thee not, but for *blasphemy*, because that thou being man makest thyself God (John x. 33).

Again, when Christ said to the High Priest, "Hereafter ye shall see the Son of Man sitting on the Right Hand of Power, and coming on the clouds of heaven," the High Priest rent his clothes and said, He hath spoken *blasphemy* (Matt. xxvi. 64, 65). He hath claimed *for Himself* what belongs only to *God*. And if this claim was *not* a just one, it was *blasphemy*. Hence it is clear, that they are guilty of *blasphemy*, who *assume to themselves powers and honours* which belong to *God*.

Apply this test to the Papacy. It claims for itself *Infallibility, Indefectibility, Eternity*. These are usurpations of the incommunicable NAME. "When that which is *temporal* claims *Eternity*, this is a name of *Blasphemy*," says *S. Jerome*, ad Algasiam, Qu. xi.

The ancient Expositors thus understood this passage. In the Commentary of *Bede* (which is compiled from older authorities) it is said that the Power foreshown in the Beast will impiously usurp the dignity of God's Name, and will presume to call the Church his own, "dignitatem sibi Nominis Dei impius usurpans *Ecclesiam* quoque *suam* nominare presumet."

This has been fulfilled in the Papacy in a remarkable manner. It calls the Church *its own*.

The Papacy is chargeable with "*blasphemy towards God and His Name*," in the canonization and adoration of Saints, and in the worship of Images, and especially in its devotion to the Virgin Mary, whom it calls the "Queen of heaven," and exalts to the Throne of God; thus setting up *other* objects of worship besides Him Who alone is to be adored (Matt. iv. 10. Luke iv. 8).

The Papacy is chargeable with blasphemy against His Tabernacle; that is, the Christian Church, and those who tabernacle in heaven. It makes itself guilty of this blasphemy, by usurping to itself all the titles of the Holy Catholic Apostolic Church of Christ; which is God's *Tabernacle*, and by anathematizing as apostates and reprobates, those who are loyal subjects of the kingdom of heaven, and sound members of the mystical Body of Christ Himself, and who dwell in His *heavenly Tabernacle*, and bear His Word, and receive His blessed Sacraments, and "contend earnestly for the faith once delivered to the Saints" (Jude 3), and who know, that they themselves would be liable to the anathema uttered by the Holy Spirit in Holy Scripture, (see on Gal. i. 8, 9,) if they were to receive any novel doctrines, such for instance as that of the Immaculate Conception, and others which are now propounded as necessary to salvation by the Roman Papacy. See above, on Jude 3.

This blasphemy against Christ's faithful servants is uttered by the Papacy on many occasions, especially in the Bull com-

monly called "In Coena Domini," and required to be read annually on Thursday before Easter; which may be seen in the *Bullarium Romanum*, tom. iv. p. 118, ed. Lutet. 1742. *Streitwolf*, Libri Symbolici Eccl. Cath. Rom. ii. p. 353. See below, p. 227.

The claims of the Papacy are thus stated by one of the Popes themselves, Gregory VII., and are set down in the Church History of Cardinal *Baronius* (Gregory VII. Ap. Card. Baronium, Annal. Eccles. A.D. 1076), and are entitled "Dictatus Papæ," Dictates of the Pope. Surely we may say that he who utters them has "*a mouth that speaketh great things*" (v. 5), and fulfils the Apocalyptic prophecy;

"That the Roman Pontiff alone is rightly called Universal.

"That all Princes should kiss his feet.

"That his Name is the only Name in the world ('unicum nomen in mundo').

"That he may dethrone Emperors.

"That no Chapter or Book of Holy Scripture is canonical without his authority.

"That all greater causes of every Church ought to be referred to him.

"That the Church of Rome never has erred, and never will err.

"That a Pope of Rome, if he is canonically ordained, is indubitably rendered holy by the merits of St. Peter.

"That no one is a Catholic, who does not agree with the Church of Rome.

"That the Pope is able to release subjects from their allegiance to evil men."

Such claims as these are usurpations of what appertains only to God, and are rightly called *blasphemous*.

It is illogical and futile to plead, as some persons do, that the Papacy *holds the Creeds in her hands*, and therefore cannot be said to *blaspheme*. She has *added these claims* to the Creeds, and she imposes these claims on all men, as of equal authority with the Creeds. This is an act of *blasphemy*; and this sin is not lessened, but is rather aggravated, by her possession and profession of the Faith, as declared in the Creeds. The sin is committed against light and knowledge, and is a heavier sin on that account.

From a consideration of such claims as these, and from the clear testimony of History to the manner in which those claims have been enforced, it has been concluded by many of the most judicious, learned, pious, and charitable divines of the Church of England, that this Prophecy of the Apocalypse has been fulfilled by the Papacy. See *Hooker*, Sermon. v. § 15. *Bp. Andrewes* contra Bellarmin. cap. xii. pp. 273—296. *Dean Jackson* on the Creed, book xii. *Bp. Sanderson*, iii. p. 148. *Bp. Wilson*, of Sodor and Man, vol. vi. pp. 704, 705; and notes on chapters xii. xiii. xvii.

v. 8. *All who dwell upon the earth*, that is, the *great body of worldly-minded persons* (see iii. 10), will worship him. The words *πάντες*, *all*, and *πάντοτε*, *always*, are often used in Holy Scripture to express what is *commonly prevalent* and habitual. See Exod. ix. 9. Cp. v. 19. Exod. ix. 25. Cp. x. 5. Exod. xxxii. 3. Cp. 1 Cor. x. 7. Matt. iii. 8, *πάντα* 'loudala, and *πάντα* *περίχωπος*, i. e. the *greater part*; cp. Mark i. 5, and Luke xviii. 1, *πάντοτε*, and xxiv. 53, *διαπαντός*, *always*, i. e. *constantly*; and Acts x. 2. See *Glass*. Phil. S. pp. 881, 882.

Care is taken in this prophecy to *guard the reader against* the notion, that these words are to be understood to signify an *universal apostasy*, and that the Visible Church *failed* under the Papacy. In the next chapter we have a view of those *faithful people* who were not seduced by its errors, xiv. 1—7. The *ROLL* which introduces these Visions is called a *LITTLE ROLL*, although it concerns *many people*. See above, x. 2. 9. And even just before the fall of Babylon it is intimated that there are in it some people of God, for even then it is said, "Come out of her, *My People*" (xviii. 4).

v. 8. The *Lamb* is said to *have been slain from the foundation of the world*; because in the Divine Mind He was foreseen as our Propitiation, and we were foreknown in Him (Eph. i. 4—11), and His Death was represented in Types, and foretold in Prophecies, even from the beginning of the world; namely, by the creation of Eve, the mother of all living, and the type of the Church, from the side of Adam, the type of Christ (see above on John xix. 34), and in the promise of the Woman's Seed, whose heel would be bruised by the Serpent, and who would bruise the

λωσίαν ὑπάγει· εἴ τις ἐν μαχαίρᾳ ἀποκτενεῖ, δεῖ αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι·
ὧδέ ἐστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.

k ch. 11. 7.

1 ver. 3.
ch. 19. 20.

¹¹ ^k Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχε κέρατα δύο ὅμοια
ἀρνίῳ; καὶ ἐλάλει ὡς δράκων ¹² ¹ καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν
ποιεῖ ἐνώπιον αὐτοῦ· καὶ ποιεῖ τὴν γῆν καὶ τοὺς κατοικοῦντας ἐν αὐτῇ, ἵνα
προσκυνήσωσι τὸ θηρίον τὸ πρῶτον, οὗ ἐθεραπεύθη ἡ πληγὴ τοῦ θανάτου
αὐτοῦ.

Serpent's head (Gen. iii. 15. See *Bp. Pearson* on the Creed, Art. iv. p. 396), and because His death had a saving efficacy for all men, even from the beginning. See *Bp. Andrewes*, i. 164.

v. 10. *If any one gathereth a captivity, he goeth into captivity.* This seems the true reading; there are some variations in the MSS.

The sense is, They whom the Beast gathers together into his society are here compared to a *troop of captives*, led together by him into slavery. See this use of *αἰχμαλωσία* in Numb. xxi. 1. 2 Chron. xxviii. 5. Isa. xx. 4. Ezek. xi. 25. Hab. i. 9.

The abstract term *captivity* for *captives* is very expressive, particularly as joined with *συνάγει*. He professes to collect together a *Church*; but they are a *band of captives*, carried into bondage. His retribution will be, that he himself will be carried captive. He has slain many Martyrs by the sword. His recompense will be, that he himself will be slain with the sword. See 2 Thess. ii. 8. Rev. xix. 15.

Here is the patience and the faith of the Saints, a remarkable instance, showing that the Empire of the Beast would be of wide extent, and of long duration. Cp. v. 7.

Some objections have been alleged against the interpretation now propounded; and may be summarily noticed here;

Objection 1—

It has been said by some, that St. John would not have prophesied concerning trials *so far off* from those of his own age, as the afflictions of the Church under the Papacy.

Answer—

This objection is derogatory to the character of divine Prophecy, and is refuted by the language of the Apocalypse, and of the Book of Daniel, written six centuries before it, which reveal the Day of Judgment and the trials immediately preceding it, Rev. xi. 18; xx. 12, 13. Dan. vii. 21—27.

Objection 2—

It has been said by some, that the power here described is not a *Christian* power, but is an *openly infidel* one, rebelling in undisguised impiety against God.

This allegation has been already considered above on v. 5. See also below on v. 11.

Objection 3—

It has been said by some, that a body of persons such as are here described "can have no true sacraments," and that those reformed Churches, which have received their own Holy Orders from Christ through the medium of Rome, and which acknowledge the Baptism and Holy Orders of Rome, would be condemned by this Prophecy, if the Papacy were such a body as is here described.

This objection also has been considered above, xiii. 1—3, p. 223, and will be further noticed below in the interpretation of chap. xvii.

Objection 4—

It has been said by some, that many pious and holy men and women have lived under the Papacy, and have regarded the Church of Rome with reverence and affection, as the centre of religious unity; and that it cannot be imagined, that Almighty God would have allowed them to be so much deceived by it, as they must assuredly have been, if the Papacy is portrayed in this Prophecy.

This objection also has been examined, in part, above on xiii. 1—4.

To those considerations may be added the following. Many good and holy men and women lived and died at *Jerusalem* in the age of our Lord and His Apostles, such as Symeon, Anna (cp. Luke ii. 25), Nicodemus, Joseph of Arimathea, and others; and they regarded Jerusalem with reverence, as the centre of religious unity. Our Blessed Lord Himself communicated with the Scribes and Pharisees in the public worship of the Synagogue, and in the reading and hearing of the Old Testament, and the religious services of the Temple. Even after the Crucifixion of Christ by the Rulers of the Jews (Luke xxiv. 20. Acts v. 30; x. 39) the Apostles of Christ communicated with them in the public liturgy (Luke xxiv. 53. Acts iii. 1) of the Temple and of the Synagogues.

In like manner, holy and religious men under the Papacy communicated with it in those *divine truths* and *spiritual graces*

which Almighty God bestowed in His Holy Word and Sacraments, dispensed by its ministry; but holy and religious men did not, knowingly, communicate with it in the acts of violence, treachery, and cruelty, which were too often perpetrated by many of its Rulers; nor did they communicate consciously in the corruptions of sound doctrine which were propagated by them.

On the contrary, many holy and pious men, who lived under the Papacy, censured those acts, and protested loudly against those corruptions; and, even if they were deceived by its claims, yet under the circumstances of the times in which they lived, ignorance or error were then comparatively venial.

But when those corruptions were more clearly manifested by the revival of Learning in the *fifteenth century* after Christ, and by the wider circulation of the Holy Scriptures, consequent on the invention of Printing; and when those corruptions were *enforced* by the Church of Rome on the consciences of all men at the Council of Trent, in the *sixteenth century* after Christ, then many wise and holy men, and societies of men, even whole Nations and Churches, emancipated themselves from the bondage of those corruptions, and they have been blessed by Almighty God with marks of His favour, and they have been made happy instruments in His hands for the advancement of His Kingdom, by the preaching of His Holy Word, and the dispensation of His Holy Sacraments, by an Apostolic Ministry throughout the world.

11—18. καὶ εἶδον ἄλλο θηρίον] *And I saw another Beast coming up out of the earth; and he had two horns like a Lamb, and he was speaking as a Dragon.*

And he exerciseth all the authority of the first Beast in his sight, and causeth the Earth and them which dwell therein to worship the first Beast, whose deadly wound was healed.

And he doeth great wonders, and that fire may come down from heaven on the Earth in the sight of men.

And he deceiveth them that dwell on the Earth by the wonders which he hath power to do in the sight of the Beast, saying to them that dwell on the Earth, that they should make an image to the Beast, who hath the wound of the sword, and lived.

And it was given to him to give breath unto the image of the Beast, that the image of the Beast should both speak, and should cause that as many as would not worship [or do homage to, προσκυνῆσαι τῇ εἰκόνι, see v. 4] the image of the Beast, should be killed.

And he causeth all, both small and great, rich and poor, free and bond, to give themselves a mark in their right hand, or in their forehead: and that no man may be able to buy or sell, save he that hath the mark, the name of the Beast, or the number of his name.

Here is wisdom. Let him that hath understanding count the number of the Beast: for it is a number of a man; and his number is six hundred sixty-six.

This second Beast is described as having *horns*—visible emblems of *power* (see v. 6; xii. 13)—like a *Lamb*, i. e. like the *horns* of a Lamb. Cp. *Homer*, *Iliad* xvii. 51, *κέρας χαλκίτερον ὁμοίαι*, and see 2 Pet. i. 1. Jude 7. *Winer*, § 66, p. 549.

St. John uses a particular word in the Apocalypse for *Lamb*, viz. *Ἀρνίον* (see on v. 6, p. 181). He never uses *ἀρνός*, which is found in his *Gospel* and in other parts of Scripture (John i. 29. 36. Cp. Acts viii. 32. 1 Pet. i. 19), where *ἀρνίον* never occurs. But *Ἀρνίον* occurs about thirty times in the Apocalypse, and it always signifies *Christ*. And this word *Ἀρνίον*, in the number of its syllables, accent, termination, and gender, stands in direct antithesis, or contrast, to the word *θηρίον*, or *BEAST*.

The *Lamb*, which is *Christ*, is described above as having *horns* (see v. 6), and the Beast is here described as having *horns*, like those of the *Lamb*; that is, he claims to exercise the *power* of *Christ*.

The verbal precision, which is a remarkable characteristic of the Apocalypse (see above, p. 167), proves that the Beast here described as having the horns of a *Lamb*, that is, as exercising the power of *Christ*, is *not* a heathen or infidel Power, but is a Power which professes *Christianity*. The emblems of his dominion, and the most conspicuous features of his body, are like those of a *Lamb*, i. e. *Christ*.

And yet his utterance is described as like that of a *Dragon*.

13 ^m Καὶ ποιεῖ σημεῖα μεγάλα, καὶ πῦρ ἵνα ἐκ τοῦ οὐρανοῦ καταβαίῃ εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων· 14 ⁿ καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ποιῆσαι εἰκόνα τῷ θηρίῳ, ὃς ἔχει τὴν πληγὴν τῆς μαχαίρας

^m Matt. 24. 24.
ⁿ 2 Thess. 2. 9.
ch. 16. 14.
n ch. 16. 14.
& 19. 20.

This word δράκων, *dragon*, or *serpent*, does not always imply open ferocity, but often means williness and craft. The word ἄρνιον, or *Lamb*, indicates a profession of *Christian innocence*; and the word δράκων, *Dragon*, or *Adder*, signifies that this profession is united with the subtlety of the Serpent who deceived Eve (2 Cor. xi. 3). Cp. *Wetstein*, ii. p. 794, and note above, p. 187, from *S. Augustine*. *Primasius* here observes, that "this Beast is said to speak as a *dragon*, because he deceives by hypocrisy or semblance of the truth;" and the old commentator in *S. Augustine's* works on this passage says, "this Beast displays himself with a semblance of Christianity as a *Lamb*, in order that he may insinuate secretly the poison of the *Dragon*. This," he adds, "is an *heretical Church*."

Hence this Beast is hereafter described as the *false Prophet* (xvi. 13; xix. 20; xx. 10), or *false Teacher* (see 2 Pet. ii. 1. 1 John iv. 1. Cp. note, 1 Thess. v. 20. Rom. xii. 6). Our Lord's warning applies here, "Beware of *false Prophets* or *Teachers*, who come in *sheep's* clothing," with the semblance of a *Lamb*, "but inwardly they are ravening wolves" (Matt. vii. 15). Accordingly, in v. 14, this Beast is said πλανᾷ, to *deceive*, a word descriptive of *false Teachers* (cp. 2 Pet. ii. 18; iii. 17. 1 John ii. 26; iii. 7; iv. 6. 2 John 7), and which recalls our Lord's warning concerning the latter days, "Many *false Prophets* shall arise, and shall *deceive* (πλανήσουσι) many (Matt. xxiv. 11); and many *false Christs* and *false Prophets* (words which might almost seem to mark the relation of the two Beasts in the present Vision) shall arise, and shall work great signs and wonders, so as to *deceive* (πλανᾷ), if it were possible, the very elect. Behold, I have told you before." Matt. xxiv. 24, 25.

We may therefore safely adopt the interpretation of the ancient Expositors, who recognized in this *Second Beast* a succession of *Teachers of unsound doctrine*, labouring with great subtlety and success for the aggrandizement of the former Beast. *S. Irenæus* (v. 28) calls the second Beast the *armour-bearer* (ὕπερασπιστήν) of the former Beast; and it will be seen in the sequel, that, after fighting side by side, they will come to the same end at the same time (xix. 20).

The ancient Expositors had not seen, in their days, the particular form of religious seduction which is predicted by this Vision; and they therefore could not fully interpret this prophecy. See above, *Introduction*, pp. 149, 150.

But Time has unfolded it to later ages. The energy, learning, intelligence, subtlety, unity, and perseverance, with which that great Ecclesiastical Corporation, the Romish Hierarchy, extending itself into almost all the Countries of the world, has laboured for many centuries, and is still labouring, for the spiritual aggrandizement and exaltation of the Roman Papacy, and for the subjugation of all men to its sway, is here delineated by the Spirit of Prophecy.

This Power rises from the *Earth*; it does not advance the *Spiritual Kingdom*, the *Kingdom of Heaven*.

Bp. Andrewes says, "This second Beast represents the Roman Hierarchy, which both by speaking and writing proclaims the Pope as Vice-God." (*Bp. Andrewes*, contra Bellarm. p. 287, ed. 1610, where the prophecy is further explained.)

The primary purpose of that Hierarchy, as the prophecy has predicted, is to make the *Earth* and all that dwell therein do homage to the former Beast, whose deadly wound was healed, v. 12, and to make an image to the Beast who hath the wound of the sword, and lived.

Observe these latter words, studiously reiterated, in order to show that it is not for the Roman Pagan Empire that this second Beast labours, but for the Roman Power, killed as far as its Pagan Empire is concerned, and still "having the wound of the sword" in that respect, and yet alive again; that is, it labours for the Roman power, not as Pagan, for it is dead as to its Paganism, and yet still lives in the Papacy.

The decree of Pope Boniface VIII., that "it is necessary to eternal salvation for every human creature to submit to the Roman Pontiff" (Extrav. Com. lib. i. tit. viii. cap. 1), and the statement of Cardinal Bellarmine (de Pontifice, cap. i. 10), that the "doctrine of the Pope's Supremacy is the essence and sum of Christianity," contain the very pith and marrow of the system propounded by the Romish Hierarchy.

Perhaps the best comment on this verse (v. 12) is to be found in the Oaths which are taken by all Priests and Bishops of the Roman Church throughout the world; in which they bind themselves to be "faithful and obedient to their Lord, the Pope,"

and "to uphold and maintain the Popedom of Rome, the royalties of St. Peter, and to defend them against all men;" and in which they swear that they "will cause to be preserved, defended, augmented, and promoted, the rights, honours, privileges, and authority of the Church of Rome, and of the Pope, and of his successors;" and "that they will keep, and cause to be kept by others, its decrees, ordinances, sentences, depositions, reservations, provisions, and commandments." The original of this Oath may be seen in the *Pontificale Romanum*, p. 62, published at Rome, A.D. 1818.

Such are the obligations of Roman Bishops; and all Ecclesiastics, regular and secular, of the Church of Rome throughout the world, take an Oath, in which they declare that they "acknowledge the Church of Rome to be the mistress of all Churches," and swear to "pay true obedience to the Roman Pontiff, the successor of Peter, the Vicar of Jesus Christ, and to maintain all things decreed in the General Councils, especially in the Council of Trent;" and they swear "that they reject and anathematize all things contrary thereto, and that they will hold firm unto death this true faith, out of which there is no salvation, and will take care that it be held and taught by all under their authority." This Oath may be found in editions of the Decrees of the Council of Trent, and in the *Roman Canon Law*, p. 111, ed. 1839.

vv. 13, 14. This second Beast is said to work signs or wonders, and to deceive by means of those wonders.

It is affirmed by Papal Divines that the presence of miracles is an "essential note of the Church" (*Bellarmino*, de Ecclesiâ, lib. ii.), where "gloria miraculorum" is reckoned as the eleventh note of the Church. Some of the wonders, which they affirm to have been worked for the exaltation of their own faith, are too well attested to be denied. The Holy Scripture expressly declares that miracles will be wrought for the trial of the faithful by teachers of strange doctrines, for the maintenance of those doctrines (cp. Deut. xiii. 1—5), especially in the latter days (Matt. xxiv. 24. 2 Thess. ii. 9); whereas, on the other hand, there is no reason now to look for further evidence (Luke xvi. 29), except in the fulfilment of prophecy (cp. 2 Pet. i. 19), in behalf of the Truth; and the appeal made by the Papal Hierarchy to the "glory of miracles," manifested among themselves, seems to be a fulfilment of Prophecy, warning the world against its seductions.

This second Beast is also said (v. 13) to work great signs, so that he may make fire to come down from heaven on to the earth. A, C have ἵνα καὶ πῦρ, and so *Lach.*, *Tisch.*

The Apostle and Evangelist St. John himself had once asked our Lord to allow him to make fire come down from heaven on those who would not receive them; our Lord replied, "Ye know not what manner of spirit ye are of" (Luke ix. 35—55).

That incident affords the best exposition of this verse. It is not affirmed that the Beast actually makes fire to come down; but that he works that it may come down.

This is fulfilled in the operations of the Roman Hierarchy when they imprecate God's wrath, and call down the consuming fires of His vengeance, on those who will not receive their doctrines, and who in any way contravene their practices.

There is a solemn form of Imprecation which is set forth to be pronounced annually by all Romish Primates, Patriarchs, Archbishops, and Bishops on the day on which our Blessed Saviour instituted the Feast of love. This form of imprecation is called "In Coena Domini;" "In the Lord's Supper."

This form of Imprecation has been authorized and enjoined by twenty different Popes, and anathematizes as Heretics all Protestants, and declares them to be incapable of enjoying civil rights, and liable to temporal penalties, and even to death. Thus it fulfils the divine prediction in v. 13. It may be seen in the *Roman Bullarium*, iv. p. 118, ed. 1722. See above, p. 225.

The awful form of cursing by "book, bell, and candle," used by the Roman Hierarchy in our own land in former times, by which men were "given over utterly to the power of the fiend, and the souls to be quenched in the pains of hell-fire," may be seen in *Fox's Acts and Monuments*, p. 947, and in *Wordsworth's Eccles. Biog.* i. p. 220, ed. 1839.

In that form the Papal Hierarchy claimed the power to execute this curse; the tenor of it was, "we give them over utterly to the power of the fiend; and let us quench their souls as they be dead this night in the pains of hell-fire, as this candle is now quenched and put out."

o ch. 19. 20.
& 16. 2.

καὶ ἔζησε¹⁵ καὶ ἐδόθη αὐτῷ πνεῦμα δοῦναι τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ
λαλήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ ἵνα ὅσοι ἂν μὴ προσκυνήσωσι τῇ

Thus they assumed the power ascribed here to the second Beast.

This prophecy has also been fulfilled in a signal manner by that portion of the Roman Hierarchy which works, and has worked, for many years by the instrumentality of the Inquisition, which calls itself the "*Holy Office*," and enforces the doctrines of the Papacy, and especially the dogma of the Papal Supremacy, by fire, sword, and rack. The badge of the Holy Office is a drawn sword with an *olive branch*: thus while it does the work of the Beast, it wears the semblance of the *Lamb*. See *Limborch*, Hist. Inquisitions, pp. 370—373.

In v. 14 the Second Beast is said to *deceive* by means of the signs and wonders which it was *given* him to work. Observe the word *given*: the agency of evil is limited by God. He *allowed* the magicians of Egypt to work miracles, that His own power in overcoming them by His servant Moses might be more glorious. Exod. vii. 11. 22; viii. 7. 18, 19. Christ *permitted* devils to go into the swine, and to carry them into the deep, that thus He might overcome the devil, and that His love and power in delivering us from him might be more glorified. Matt. viii. 31, 32.

The second Beast is said to command the "*dwellers on the Earth*," that is, men who are not loyal subjects of the kingdom of heaven, to make an *image to the Beast who has the wound of the sword, and lived*. It is remarkable that the best MSS., A, B, C, and others, have *not* *δ*, in the neuter, as *Elz.*, but have *δς* here, in the masculine gender, and so *Lach.*, *Tisch.*—showing the personality of the former Beast.

It is added, that it is given to the second Beast to *give breath to that image*, in order that it should *speak*, and cause that, whoever would not pay homage to the *image of the Beast*, should be *killed*.

The reading τῇ εἰκόνι (the dative case, cp. ch. xvi. 2; xix. 20; xx. 4) is sanctioned by B, and more than thirty MSS., and some Fathers; and so *Lach.* and *Tisch.* See above on v. 4. The accusative is also used at a later stage of the prophecy, after the fall of Babylon, xiv. 9.

What is this *Image of the Beast*?

It is described not only as an Image made to the Beast, but also as an Image of the Beast. See here v. 15, and xiv. 9. 11; xv. 2; xvi. 2; xix. 20; xx. 4.

The word εἰκὼν, *image*, *effigies*, designates a prosopopoeia, or personification of something abstract; see *Dr. Bentley* on *Free-thinking*, p. 278, near the end, who quotes *Plato* as saying, that if men could have *ἑναργὲς εἶδωλον*, a *conspicuous image* of Wisdom before their eyes, they would be enraptured with her beauty; see also *Cicero*, de Officiis, i. 5, and de Finibus, ii. 16.

In the Apocalypse the word εἰκὼν, *image*, signifies also an εἶδωλον, *idolium*, in the sense of an object to be adored, as *images* of heathen deities were; cp. the use of the word εἰκὼν in Rom. i. 23.

The first Beast itself is the Papacy; and the εἰκὼν or *Image of it is the personification of the Papacy*, in the visible form of the *Pontiff for the time being*. Every one who is created Pope—whatever may be his character for learning, piety, ability, or morals, even though he be a Hildebrand or a Borgia—yet immediately on his creation is made into an *Image* or *Idol* by the Second Beast or Roman Hierarchy; and is displayed to the homage of the world; and this process of making an *Image* or *Idol* of every Pope for the time being, has now been continued for many centuries.

On the first occasion, when a new Pope appears in public after his election to the Pontificate, he is elevated into an *object of adoration in the temple of God*.

The new Pope, wearing his mitre, is lifted up by Cardinals, and is placed by them on the *High Altar* of the principal Church at Rome—St. Peter's. He is there seated upon the Altar of God: and while he there sits, the Roman Hierarchy bow down before him and kiss those feet which tread on the Altar of God.

This ceremony of *Adoration* is prescribed by the official Book of Roman Ceremonies, entitled "*Cæremoniale Romanum*;" it may be seen described in lib. iii. sect. i. of the edition of 1572; and it has been performed on the election of every Pope for many centuries in succession. It was performed to the present Pope on Wednesday, 17th June, 1846.

This Ceremony is called by Roman writers the "*Adoratio Pontificis*," and it is represented in the Roman coinage with the following remarkable inscription, "*QUEM CREANT, ADORANT*," "*Whom they create, they adore*," Whom the Roman Hierarchy make by their own votes to be Pope—him they adore

when made: they worship the work of their own hand. They make an *image*, and then *worship* it.

The worship of the εἰκὼν or *Image* is here described in the Apocalypse by the word προσκυνεῖν (see also xiv. 9; xvi. 2; xix. 20; xx. 4), and this word is exactly represented by the Latin word *adorare*: the word used here for προσκυνεῖν in the Roman Vulgate Version of the Apocalypse; this word *adorare* is chosen by the Roman Hierarchy to describe the homage which they themselves pay to the person of every Pope in succession on his election to the Popedom, as may be seen in the following Roman books, *Lettenburgh's* Notitia Curie Romanæ, p. 125, ed. 1683, and the works of other Romish writers (*Mazaroni* and *Stevanus*) de *Adoratione Pontificis*, and *Histoire du Clergé*, dedicated to Pope Clement XI., Amst. 1716, vol. i. p. 17. *Tossi*, Corte di Roma, a work approved by the Master of the Sacred Palace in 1764, p. 75. An engraving representing the "*Adoratio*" may be seen in *Picart*, Cérémonies, vol. i. p. 296.

A specimen of the feelings animating the Papal Hierarchy, and of the language uttered by them, when bowing before the Papal Image, may be seen in the words addressed by Cardinal Colonna in the name of the Clergy to Pope Innocent X. at his Coronation in St. Peter's, in A.D. 1644. "*Most Holy and Blessed Father, Head of the Church, Ruler of the World*, to whom the keys of the Kingdom of Heaven are given, whom the *Angels in heaven revere*, and whom the gates of Hell fear, and whom the *whole world adores* ('*quem totus mundus adorat*'), we venerate and adore Thee, and commit ourselves and all that is ours to thy paternal and more than divine disposal." The original words are in *Banck's* Roma Triumphans, p. 364, ed. Franeker, 1656.

In v. 15 the Second Beast is said to *give breath* to this Image, that the Image should *speak*.

This prophecy describes the process by which the *Papal Image* gives utterance to what is *breathed into it* by the *Papal Hierarchy*.

It is a remarkable fact, that the *Papal Hierarchy* first consult together, and frame decrees, or prepare rescripts either in Councils summoned by the Pope, or by some other means prescribed by him; and when this preliminary process has been gone through, then they submit their decrees to the Pope, and desire him to ratify their verdicts by his authority.

Thus they give *breath* to the *Image*, which they themselves have made, and then the *Image speaks*: and what it utters becomes an *Article of Faith*, and is imposed on all men as necessary to salvation.

The Twelve new articles of the Trent Creed were framed and promulgated in this manner. The Trent Council was convened by the Pope. The Council prepared the decrees; they brought them to the Pope, Pius IV. Thus they breathed breath into the Papal Image, and the Papal Image spake what they had breathed into it. And those Twelve new Articles (such as the doctrine of Seven Sacraments, Transubstantiation, Half-Communion, Purgatory, Propitiatory sacrifice of the Mass, Worship of Images, &c.) have now become, as they affirm, an essential part of the Christian Faith, and they all make a solemn adjuration that no one can be saved unless he profess them,—"*extra hanc fidem nemo salvus esse potest*." See the Tridentine Creed put forth by Pope Pius the IVth, A.D. 1564, annexed to the Decrees of the Trent Council; and the same Pope's Bull of Confirmation of the said Decrees, A.D. 1563.

A striking specimen of the manner in which this prophecy is fulfilled in the Papacy, has been recently displayed to the world.

On the 8th December, 1854, the Pope promulgated in St. Peter's Church at Rome the new doctrine of the Immaculate Conception, and affirmed that it was thenceforth necessary to salvation to believe that the Blessed Virgin was exempt from original sin, and that all who do not believe this dogma make shipwreck of the faith, and have fallen from the unity of the Church ("*nafragium fidei fecisse, et ab unitate Ecclesiæ defecisse*").

The *mode* in which this extraordinary promulgation was effected is specially worthy of notice.

Some years before that promulgation, namely, on the 2nd of February, 1849, the Pope had addressed letters to all the *Bishops* of his Communion, and in those letters he had stated, that some persons were surprised "that the honour (of being born without sin) was not yet *attributed* to the most holy Virgin by the Church and *Apostolic See*;" and he then desired the Bishops to communicate to him "*what their opinion was* concerning the definition of the Immaculate Conception of the Virgin Mary,"—"quid ipsi de hac definitione sentirent." The Bishops said in reply, that they all desired such a definition from him.

εἰκόνι τοῦ θηρίου ἀποκτανθῶσιν ^{16 p} καὶ ποιέῖ πάντας, τοὺς μικροὺς καὶ τοὺς ^{p ch. 19. 20.}
μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ
τοὺς δούλους, ἵνα δώσω αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς, ἢ ἐπὶ ^{& 20. 4.}

The Pope then consulted the *consistory of the Cardinals*; and they also made the same request.

Nearly six years passed away, and on the 8th of December, 1854, the Representative of the Roman Hierarchy approached the foot of the Throne on which the Pontiff sat in the Church of St. Peter at Rome, and said, "In the name of the Sacred College of Cardinals, and of the Bishops of the Catholic Church, and of all the faithful, we humbly and earnestly demand, O most holy Father, that you would raise your Apostolic Voice, and pronounce the dogmatic decree of the Immaculate Conception of Mary, which will be a subject of joy to heaven, and of exultation to earth." To quote the words of the Roman record of that day, "The Pontiff replied that he received willingly the prayer of the Sacred College, and of the Episcopate, and of the faithful; and after the hymn 'Veni Creator,' he read with a loud voice the decree, in which he solemnly defined that the Blessed Virgin, from the first instant of her being conceived, was preserved free from all stain of original sin."

After the reading of the Decree the same Representative of the Hierarchy returned to the foot of the Throne of the Pontiff, and "returned thanks to him for having defined this dogma, and prayed him to publish the Papal Bull concerning it." The Pontiff gave his consent, and the Bull was published, bearing date "the sixth of the Ides of December, 1854."

"The Hierarchy returning from Rome to their Dioceses, and announcing to their people what they have heard from the Oracle of the Vatican, will tell them what honours are rendered to the Blessed Virgin in the Capital of the Catholic World; and the History of the Church will note the 8th of December, 1854, among its most memorable days, when the august Mother of the Saviour of the world received a new triumph from the chair of truth."

Such is the language of the documents published at Rome. The originals may be seen in No. xlii. of the Editor's Occasional Sermons, pp. 29—47, and in No. xii. p. 93.

And now, when it is objected, that this dogma of the Immaculate Conception is a novel doctrine, a doctrine, as the Pope himself confessed, not hitherto defined by the Church of Rome herself, and first promulgated by her in the nineteenth century, and that it is contrary to the Holy Scriptures, the reply given is, "*Roma locuta est*," Rome has spoken, "The Oracle of the Vatican has given its response;" let the Earth keep silence before it.

So indeed it is. *Breath has been given by the Hierarchy to the Image*, which their own hands had made, and had set up to be adored. *It has spoken* in that same Temple of God in which they had set it up to be adored, and in which they fell down before it, when it sat on the Altar of God.

Thus the Apocalyptic prophecy has been fulfilled by them in the eyes of those "who read, and keep the sayings of this book" (xxii. 7. 9).

In v. 15 the second Beast is said to work that the image may cause all who do not worship it to be killed.

The Popes, inspired by the Hierarchy, have devised and enforced an Oath, by which all Roman Bishops bind themselves "to persecute and to impugn, as far as they are able, all heretics and schismatics, and rebels against their Lord, the Pope, and his successors," that is, all who do not submit to his claims to Supremacy and Infallibility. See the Oath in the *Roman Pontifical*, p. 63, ed. Rome, 1818.

In v. 16 the second Beast is said to cause all men to give to themselves a mark on their right hand, or on their forehead, and that no one may be able to buy or sell except he that hath the mark, the name of the Beast, or the number of his name.

Observe the words "give to themselves;" the best MSS. have δῶσιν (not δώσω as in Elz.), and so in Catenā, p. 383; a remarkable sentence, intimating compulsion under the semblance of choice; that is, the mark which the hierarchy enforces is represented as imprinted voluntarily by those persons on whom they enforce it. It is like an oath imposed, and yet seemingly taken with good will.

v. 16. Here is wisdom, let him who hath understanding count the number of the Beast; for it is the number of a man; and his number is Six Hundred Sixty-Six.

There are three distinct things to be considered here.

- (1) The Mark of the Beast.
- (2) The Name of the Beast.
- (3) The Number of his name.

On the MARK of the Beast.

The word rendered mark is χάραγμα, from χαράσσω, to

engrave. Cp. Acts xvii. 29, and here and in the other passages of the Apocalypse (xiv. 9. 11; xvi. 2; xix. 20; xx. 4) it denotes such a kind of engraving as indicates that the person on whom the engraving is made, is the property of, and is subject to, the person whose χάραγμα, mark, cypher, or stamp, is engraved upon him who bears it.

In ancient times, marks were impressed on men for certain special purposes; Slaves were branded with the names of their Masters; Soldiers punctured their flesh with the mark of the General under whom they served; votaries of heathen deities stamped themselves with the names and marks of those deities. Cp. 3 Macc. ii. 29, and see notes above, on Gal. vi. 17, where St. Paul says, "I bear in my body the marks of the Lord Jesus;" S. Ambrose (ap. Wetst.), "slaves are inscribed with the mark of their lord; and soldiers are inscribed with the mark of their leader."

The χάραγμα therefore, or mark, of the Beast, indicates that they who wear it are servants, soldiers, and votaries of him whose mark they wear.

This mark is here described as imprinted on the right hand, or on the forehead. The right hand is the organ of working, the forehead is that of profession. The servants of God are represented in this book as having His seal and His name on their foreheads (see vii. 3; ix. 4; xiv. 1—9; xxii. 4; cp. Ezek. ix. 4), because they confess Him before men. Those who receive the mark of the Beast in their foreheads, profess his faith; they who receive it also on their hands, execute in deed what they profess in word,—"*accipiunt inscriptionem in fronte propter professionem*" (says the old commentary in Augustine's works here), in manu propter operationem;" and Bp. Andrewes here, p. 291, says, "the forehead shows faith, the hand works," the one openly confesses, the other boldly executes.

What then is that χάραγμα, or mark, which, at the instance of the Hierarchy, men are said to imprint on themselves?

It is such a Confession of faith and obedience as that already noticed of Pope Pius IV., which contains a solemn vow of subjection to the Papacy, and to the Decrees of the Council of Trent; and which is affirmed by the Papacy and its Hierarchy to be necessary to be received by all who desire to be saved,—"*extra hanc fidem nemo salvus esse potest*." "That profession of faith," says Bishop Andrewes here, "is implicitly required of all men by the Papacy; all who are baptized are reckoned, by the very fact of their baptism, to be subjects of the Pope, who claims to be the spiritual head of the Church."

There is a difference, which is marked in the prophecy, where it is said that they receive the mark on their right hands, or on their foreheads. The Papal Hierarchy have the mark on their foreheads and on their hands, because they make a profession by words, and exhibit it in works; others, who do not make such a direct profession by words, yet have it on their hands, because they are virtually bound to execute it by deeds.

In v. 17 it is said that no one may buy or sell,—that is, carry on any commerce—except he has this mark.

This has been and is fulfilled in the Papacy, in two ways: First, by actual restraints of temporal traffic; such restrictions have been imposed on persons whom it calls heretics, and disqualifies, as such, for commerce and secular emoluments. See Limborch, Hist. Inquis. pp. 38. 48. 49. 71. Vitrina, p. 624.

Secondly, by inhibiting them from all spiritual commerce and religious communion.

This doubtless is the fuller sense of the prophecy, as has been noticed by ancient Expositors. Thus Haymo says, "the mark of the Beast is his Creed; and no one is permitted by him to preach, unless he has his mark, namely, his faith;" and Aquinas says, vol. xxiv. p. 311, 3. qu. 63. 3. 3, that the mark of the Beast is a "profectio illiciti cultus."

The word *Symbolum*, in Ecclesiastical language, signifies a Creed, which is the bond and token of spiritual fellowship of all who sail together in the sacred vessel of the Church; and this word *Symbolum*, in the language of commerce, signifies a token of communion; and thus the word *symbol* affords an illustration of the metaphor here, and in other places of the Apocalypse. As is well said by Primasius and Bede, "By this mention of buying and selling, we are taught that as the Church of Christ delivers the Creed (*Symbolum*) to her people for their spiritual good, so on the other hand these persons are prohibited from buying and selling, unless they have the mark of the Beast: as merchants who sail in the same ship are known by the same sign."

This sense of the Prophecy is exemplified in the Papacy.

q ch. 14. 11.
& 15. 2.

r ch. 17. 9.

τὸ μέτωπον αὐτῶν 17^a καὶ ἵνα μὴ τις δύνηται ἀγοράσαι ἢ πωλῆσαι, εἰ μὴ ὁ
ἔχων τὸ χάραγμα, τὸ ὄνομα τοῦ θηρίου, ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ.
18^a Ὡδε ἡ σοφία ἐστίν ὁ ἔχων νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου
ἀριθμὸς γὰρ ἀνθρώπου ἐστὶ, καὶ ὁ ἀριθμὸς αὐτοῦ χξϞ'.

The Roman Hierarchy affirms that all who do not bear the *Pope's mark*—that is, who do not hold the *Trent Creed*, and submit to him as Supreme Head of the Church on Earth, are cut off from communion with the Body of Christ.

They affirm that no one is a lawful Priest or Bishop, or can communicate any spiritual grace by the ministry of Christ's word and sacraments, unless he bear the *Pope's mark*; that is, unless he receive a commission to do so from him, and take an oath of obedience to him.

They even affirm, that if a *Roman Bishop* become an *Archbishop*, he cannot exercise even *Episcopal* authority, unless he sue for, and obtain another mark of subjection from the Pope, —namely, the *Pallium* from Rome. See the *Pontificale Romanum*, ed. 1818, p. 87.

Thus all powers of spiritual commerce are made to depend on the reception of a mark from the Pope.

On the NUMBER of the Beast.

17, 18.] What now is the meaning of the following words?—*Except he who has the name of the Beast, or the number of his name. Here is wisdom. He that hath understanding, let him count the number of the Beast; for it is a number of a man, and his number is 666.*

Let him who has understanding count the number, for it is the number of a man; that is, it can be counted, because it is a human number, and not a divine number, which no one is able to count (see above, vii. 9, and below, xx. 8); it is the number of a man, although he who wears it professes himself to be little less than a god (see v. 4); and perhaps in a special sense it is said that it is the number of a man, because the power here described is that of *ἐνθρανος ἡμαρτίας*, portrayed by St. Paul, 2 Thess. ii. 3, "the man of sin." As the ancient Expositor in the works of *Aquinas* says, "it is the number of a man, not of a God, although he will exalt himself as God against what is called God, and is worshipped—as the *Man of Sin*." And so *Bede*, who says here, "Est homo peccati, filius perditionis," 2 Thess. ii. 3.

Let us first consider the number of the name.

The number of the name is stated by St. John himself, and is expressly declared to be 666.

This number is remarkable in reference to the name of Christ the Lamb—with whom the Beast is placed in contrast.

The name of the Beast makes *three sixes*: 666. The name of Jesus (*Ἰησοῦς*) makes (according to the numerical value of its Greek letters) *three eights*, viz. 888. And the number *eight* is the symbol and number of *resurrection and triumph*. See above on Luke xxiv. 1. Thus it stands in striking contrast to the number here mentioned, 666.

The symbol of Christ is ✕ XP, the two first letters of

Χριστός, Christ (see above, p. 164, on i. 8), and was adopted by Constantine and Roman Christians as the badge and ensign of the Empire, on its military standards and coins. See *Euseb. vit. Const. ii. 28. 30. 3. Sozomen, Hist. Eccl. i. 3. Ruffin. i. 9. Lactant. de mart. Persecut. c. 44.* and the *Coins* of Constantine, in *Grævii Thes. Rom. vol. x. p. 1529*, and *Suicer, Lex. art. Ἀδβαρον*, and *Ducange*, vol. ii. p. 263.

This symbol of Christ (XP), arranged thus, is equivalent to seven hundreds.

Seven, as already observed (see note at end of chapter xi.), is the numerical symbol of *rest* after toil and conflict, and is characteristic of Him in Whom alone the soul can find *rest* (see Matt. xi. 28, 29).

The number of the *Beast* is composed of three *sixes*, 666.

The number *six*, especially in the Apocalypse, is the symbol of conflict and distress; the *sixth* day of the week, the day of Christ's Crucifixion, the *sixth* seal, the *sixth* trumpet, the *sixth* vial, are all significant of critical seasons of rebuke, and blasphemy, and woe (see above on chap. xi. at end).

Besides, these *three sixes* represent a threefold failure and declension from that *sabbatical rest and perfection*, which is represented by the number *seven*; which, as before observed, is a symbol of Christ and the true Church.

The "*bearing of a number*" is a mode of speech derived from ancient usage. The *deities of heathens* had mystical numbers consecrated to them; and their worshippers bore those sacred numbers. Thus the mystical number of the Sun was 608, which,

expressed in Greek letters, is XH, and this was borne by his votaries. See *Martian. Capellus, de Nuptiis Philologæ, i. 2. Selden's Works, iii. pt. 2, col. 1402*; and *Grotius* here.

S. Irenæus, remarking on the peculiar arithmetical value of the name *Jesus* (*Ἰησοῦς*), as containing *three eights*, 888 (*Iren. i. 15. 2, and ii. 24. 1, ed. Stieren, or pp. 72. 163, ed. Grabe*), observes also that the number 666, containing *three sixes*, represents a *triple apostasy, or falling away* (*Iren. v. 27, 28, ed. Stieren, or pp. 446, 447, ed. Grabe*); and *Irenæus* identifies the Apocalyptic power here described with that of the *apostasia, or falling away*, portrayed by St. Paul, who had used the same word *apostasia* to describe it (*Iren. ii. 25, Stieren; or p. 443, Grabe*). See above on 2 Thess. ii. 3.

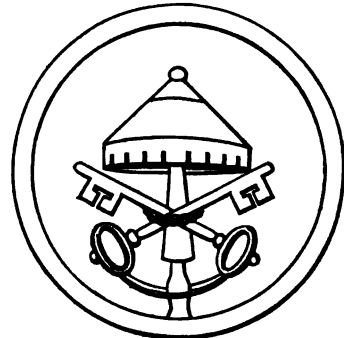
S. Irenæus observes that Holy Scripture mentions that the Flood came in the *six hundredth* year of Noah (Gen. vii. 11), and that the golden image of the King of *Babylon*, which proved the faith of the Three Children, was *sixty* cubits in height and *six* in breadth. (Dan. iii. 1.)

The numerical symbol of the Beast, 666, indicates that he aims at and aspires to the attributes of Christ, and puts forth a semblance of Christian Truth, but *falls away* from it in a *triple decline and degeneracy*. Such a religious communion as once held the truth as it is in Christ, in its perfection and integrity, as the Roman Church did (see Rom. i. 8), and now displays a triple declension in faith, practice, and worship, seems to be aptly symbolized by such an arithmetical combination as 666.

Besides, this number has found a literal fulfilment in the Papacy.

We derive our knowledge of the *Imperial χάραγμα* from coins and other public documents. Let us resort to similar evidence for the *Papal Mark*.

The *Labarum* of Imperial Christian Rome is not borne by Papal Rome, but has been succeeded by another symbol, represented below; concerning which the Editor of *Numismata Pon-*



tificum, p. 191, ed. Paris, 1679, says, "Tritus est hic et valde obivus nummus;" and p. 167, "ita vulgaris est, ut in ipso diutius immorari sit superfluum;" and p. 154, "vulgare est hoc numisma, quod toties repeti solet quoties nova caditur moneta."

The *Keys* arranged as there seen, constitute the badge of the Papacy.

The *Keys* declare its claim to *universal supremacy*.

The words TIBI DABO CLAVES REGNI COELORVM (Matt. xvi. 19), inscribed inside the cupola of St. Peter's, are a demonstration of the grounds on which the claims of the Papacy are made to rest, and an assertion of the authority which those words are supposed by it to have conveyed.

The soldiers of Imperial Rome fought under the standard of the Cross; so those of Papal Rome fight under the standard of the *Keys*.

The Roman Emperor might be said to *conquer by the one*, EN ΤΟΥΤΩ ΝΙΚΑΝ; so they who successfully resist the power of Papal Rome may be said to be *conquerors over the other*, ΝΙΚΑΝ ΕΚ ΤΟΥ ΧΑΡΑΓΜΑΤΟΣ (Rev. xv. 2).

The *χάραγμα* in the Apocalypse forms a *Number*, and is to be counted (v. 17).

Does the badge of the *Keys*, as figured on the coins of the Papacy, correspond, when counted, to the *χάραγμα* described by St. John?

A copy of it, taken from Papal coins; has been inserted

XIV. ¹ Καὶ εἶδον, καὶ ἰδοὺ τὸ Ἀρνίον ἐστὸς ἐπὶ τὸ ὄρος Σιών, καὶ μετ' αὐτοῦ ἑκατὸν τεσσαρακοντατέσσαρες χιλιάδες, ἔχουσαι τὸ ὄνομα αὐτοῦ, καὶ τὸ ὄνομα τοῦ Πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν ² καὶ ἤκουσα

above. When the MONOGRAM there represented is resolved into its elements, the following letters appear:—

(1) ΧΞΤ
and
(2) ΧΞτ
Let these elements be counted
χ = 600
ξ = 60
τ = 6;

and στ is equivalent to τ, and we have χξτ = 666. Or if τ be regarded as the digamma, there is the same result.

In Isaac Casaubon's Diary, ii. p. 800, A.D. 1610, is the following entry, "Papa χξτ."

It has been observed by some ancient Expositors, that Holy Scripture has recorded that the number of Talents of gold paid as yearly tribute to King Solomon, the type of Christ, amounted to 666 (1 Kings x. 14), and they suggest that one of the purposes of the use of this number in the Apocalypse, is to intimate that the Power here described will usurp to himself that tribute of honour and service which is due only to Him who is the Prince of Peace and King of Kings. See Bede here.

On the NAME of the Beast.

The name in question must satisfy the following conditions:

- (1) The letters must, when calculated according to their numerical value, amount to 666.
- (2) It must be descriptive of the character of the Beast.
- (3) His adherents, who are said to bear his name, must be known to own themselves his subjects, and bound by his laws in respect to that particular attribute which the name declares, just as the Saints are said to bear the name of Christ and His Father (ii. 3. 13; iii. 12; xiv. 1; xxii. 4), because they own them as the true objects of worship, and themselves their servants.

S. Irenæus (in v. 30. 2, Stieren; p. 449, Grabe), and after him his scholar, S. Hippolytus (de Christo, p. 26, ed. Lagarde), mention ΛΑΤΕΙΝΟΣ, *Latinus*, as probably the name in question, for in the Greek notation—

λ = 30
α = 1
τ = 300
ε = 5
ι = 10
ν = 50
ο = 70
σ = 200

total, 666. And, adds Irenæus, this name makes up the requisite number, 666, and is very probable, because the last kingdom (i. e. the fourth of Daniel) "has this name, for they who now reign are called *Latins*."

This remark is important, as showing the opinion existing even in the age of Irenæus, the second century, that the Beast would be connected with the *Latin race*. And S. Hippolytus says, that the *Latins* were then the rulers of the world, and their name being summed up together into the name of one man, makes ΛΑΤΕΙΝΟΣ.

Both these writers mention some other names also as probable, but this name ΛΑΤΕΙΝΟΣ (as Bp. Andrewes observes, p. 293) is the most probable among them.

It is no objection to this opinion that the word is sometimes written ΛΑΤΙΝΟΣ. The form ετ is authorized by usage. See Düsterdieck, p. 456, and this is received by Eichhorn, Ewald, De Wette, and many others.

The Papal Power has succeeded to the Seat of the Latin or Western Empire; and in religious matters it is essentially *Latin*. It has preferred the *Latin Version* of the Scriptures even to the Hebrew and Greek originals, and affirms that its own Latin Translation is to be the authentic standard of Holy Writ.

It says in the fourth Session of the Council of Trent, that "if any one does not receive as sacred and canonical all the books which it recites, with all their parts" (some of which are apocryphal), "as they are accustomed to be read in the Catholic Church, and as they are contained in the Old *Latin Vulgate*, he is to be anathema." And, it adds, "that the old *Latin Vulgate* edition is to be held to be *authentic* in all sermons and expositions."

In defiance of God's authority pronouncing a blessing on all who search the Scriptures (Acts xvii. 11. Luke xvi. 31. 2 Tim. iii. 15. Rev. i. 3), the Papacy has been very loth to communicate the blessing of vernacular versions of the Scriptures to the people,

and has kept them almost locked up in her own Latin Version; and although the Latin Vulgate itself was a *Version* made originally for the edification of the people of Italy, it does not allow them the free use of the Scriptures in their own tongue. In spite also of the divine command, to "pray with the understanding" (see on 1 Cor. xiv. 14—20), the Papacy has been very reluctant to grant the use of public *prayer* in the native language of the nations over whom she exercises her sway, and has restrained the accents of public supplication to God within the trammels of her Latin Missal and Breviary. See Dr. Bentley's language on this subject in his Sermon on 2 Cor. ii. 17, vol. iii. pp. 247, 248, ed. Dyce.

It may indeed be alleged against this exposition, that the Pope does not bear the name *Latinus* or *Latin*.

But this is no valid objection. It suffices, if he is in fact what that name declares.

Indeed we should hardly look for a very obvious name here, because the Prophecy describes the search for it as an exercise of *wisdom*, a trial of *understanding*, and a work of *calculation*.—"Here is *wisdom*: let him that hath *understanding* count, or *calculate*, the number of the name."

Holy Scripture says that Christ's "name is the *Branch*" (Zech. vi. 12), and that "this is the name whereby He shall be called, the *Lord our Righteousness*" (Jer. xxiii. 16; xxxiii. 6), and that "a Virgin shall conceive and bear a Son, and they shall call His name *Emmanuel*" (Matt. i. 23). And yet we do not hear that Christ was ever called by any of these names: yet the prophecies which thus speak have been most surely fulfilled, because Christ *was*, and *did*, what those names declare.

So it may be with the name before us. The Papacy has succeeded to the seat of the Latin Empire, and rules in the capital of the Latin world. And it is indeed a wonderful characteristic of his empire, that this Latin Ruler will not allow any one of the nations on the earth to *buy or sell*, that is, to have any spiritual commerce with men or God by preaching, or prayer, unless they accept his Latin language in the place of God's own original Hebrew and Greek in the Holy Scriptures, and unless they accept his Latin language in the place of their own mother tongue, in common prayer and public praise to God, and in the administration of the Holy Sacraments. He would bring all nations of the earth under his own Latin yoke, and thus exercise over them an Imperial sway which was never wielded by Heathen Rome in the palmiest days of her power.

Thus, the exposition given by S. Irenæus and S. Hippolytus in the second and third centuries, has gained by time a force and clearness which they could not foresee; and if it was, as they affirm, very probable then, it is still more probable now.

The LAMB standing upon MOUNT SION, and the ONE HUNDRED AND FORTY-FOUR THOUSAND with Him.

CH. XIV. 1—5. καὶ εἶδον] And I saw, and, lo, the Lamb standing upon the mount Sion, and with Him an hundred forty and four thousand, having His name and His Father's name written in their foreheads.

And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard a voice of harpers harping with their harps: And they sing as it were a new song before the throne, and before the four Living Creatures, and the Elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

These are they which were not defiled with women; for they are virgins.

These are they which are following the Lamb whithersoever He goeth. These were redeemed from among men, a first-fruit unto God and to the Lamb. And in their mouth was found no lie: for they are without fault.

This chapter follows the preceding in a natural connexion. It contains a cheering consolation, a triumphant acclamation, and hortatory admonition, consequent upon what has been revealed in the foregoing Vision of the dominion of the Beast, and the persecution of the faithful.

Observe the contrast here.

The LAMB (Ἀρνίον) is displayed standing, in opposition to the BEAST (θῆριον). The Beast had been seen rising from the Sea (xiii. 1), the element of tumultuous agitation; but the LAMB stands upon the Mount Sion, "which shall never be removed" (Ps. cxxv. 1; cp. Ps. ii. 6; cx. 2; cxlvi. 10).

Mount Sion represents the City of the true Church of God,

φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῆς μεγάλης· καὶ ἡ φωνὴ ἦν ἡκουσα ὡς κιθαριζόντων κιθαρίζοντων ἐν ταῖς κιθάραις αὐτῶν·
³ καὶ ᾄδουσιν ὡς ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου, καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων· καὶ οὐδεὶς ἠδύνατο μαθεῖν τὴν ᾠδὴν, εἰ μὴ αἱ ἑκατὸν τεσσαρακοντατέσσαρες χιλιάδες οἱ ἡγορασμένοι ἀπὸ τῆς γῆς. ⁴ Οὗτοί εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν, παρθένοι γάρ εἰσιν· οὗτοί εἰσιν οἱ ἀκολουθοῦντες τῷ Ἀρνίῳ ὅπου ἂν ὑπάγῃ· οὗτοι ἡγοράσθησαν ἀπὸ τῶν ἀνθρώπων ἀπαρχὴ τῷ Θεῷ καὶ τῷ Ἀρνίῳ· ⁵ καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὐρέθη ψεῦδος· ἅμωμοι γάρ εἰσιν.
⁶ Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν μεσουρανήματι, ἔχοντα εὐαγγέλιον

c ch. 5. 9.
 Heb. 12. 23.

d 1 Cor. 6. 20.
 2 Cor. 11. 2.
 James 1. 18.
 ch. 3. 4. & 5. 9.

e Ps. 32. 2.
 Zeph. 3. 13.
 Eph. 5. 27.
 Jude 24.
 f ch. 8. 13.

the City of the Lamb (cp. above, ii. 9; iii. 9), and is opposed to *Babylon*, which is the enemy of God's People, and is the city of the BEAST. (See xvii. 4, 5. 18.)

With the Lamb are seen standing a *hundred and forty four thousand* (12 × 12,000). This number represents completeness and union in the true doctrine and discipline of Christ, as preached by the *Twelve Apostles*. See above on vii. 1—9, and note at end of chap. xi. and on xii. 1, and below, xxi. 14.

The *symbolical* number of 144,000 has a *moral* significance. These 144,000 stand in the same relation to the *portion* of the Church which is the subject of *these* later Visions, as the 144,000 in the Sixth Seal (vii. 4—9) do to the *Universal Church* of *all* ages and places of the world.

By this complete Apostolic number, these faithful confessors are *contrasted* with those who have the *number* of the *Beast*, which represents a *defection* from the Truth (see on xiii. 18). And they have the *name* of the *Lamb* and of His *Father* (so the best MSS.) on their *foreheads*; and so they are contrasted with those who receive the *mark* or *name* of the *Beast* on their *foreheads*. (See xiii. 16, 17; xiv. 11.)

This Vision, therefore, reveals the cheering truth, that, although, during the sway of the *Beast*, who had been displayed in the foregoing chapter, many would fall from the faith, and would do homage to him (see xiii. 8. 16), yet the true Catholic Apostolic Church of Christ would never fail, and would finally triumph over the power of the *Beast*, and would *stand* with the *Lamb* on *Mount Zion*, in His Kingdom, which will never be destroyed; and is hereafter revealed as established "on a great and lofty Mountain." See xxi. 10.

In v. 1, on the perfect participle *ἑστῶς* see above, Matt. xxiv. 15, and *ἑστῶται*, 1 Cor. x. 12. *Winer*, § 14, p. 72.

St. John hears a sound of jubilee coming out of heaven (v. 2).

The heavenly voices rejoice in the Victory of the Apostolic company of the 144,000 on Mount Zion. The heavenly quire celebrates *their* victory, by singing a new song before the *Throne*, and before the *Four Living Creatures* and the *Elders*, the emblems of the HOLY SCRIPTURES of the Old and New Testament (see on iv. 4—6), because the Victory has been gained through the power of God and His Holy Word.

In v. 4 the Apostolic Company of the 144,000 on Mount *Zion* who stand with the Lamb, are described as they which *were not defiled with women*: that is, they were not corrupted by the spiritual harlotries of *Babylon*, the false Church who is seated on the *Beast*, and who lures men with her fascinations, and bewitches them with her charms, and tempts them to drink of the cup of her strange doctrines; and who will be more fully described hereafter (xvii. 1—5). They have not defiled themselves with any spiritual fornications, such as that of the *woman Jezebel*, the false Teacher, already described as deceiving God's servants, and tempting them to commit fornication, and to be false to their plighted troth and allegiance to Him (see above, on ii. 20. 22).

They were not sullied with any such defilements; for "*they are Virgins*." Their souls had been espoused to Christ in spiritual wedlock, in Holy Baptism, by an Apostolic ministry, as St. Paul says to the Corinthians (2 Cor. xi. 2), *I espoused you as a chaste Virgin to one Husband, Christ*. "A pure faith is the virginity of the soul" (S. Aug. See on 2 Cor. xi. 2). They have endeavoured to preserve their virgin purity of Soul in the true faith, "whole and undefiled," and to "perfect holiness in the fear of God," in spirit, soul, and body (2 Cor. vii. 1. 1 Thess. v. 23).

"The *Virgins* here mentioned," says the ancient Expositor in the works of *Augustine* (iii. pp. 31. 37), "are not only chaste in body, but they represent the Christian Church, which keeps the faith pure, not stained with any adulteration of heresy, nor with the sensual indulgences of this world: and we all, by baptism,

and by Repentance after Baptism, may be *Virgins*, in the inner man, and may be without guile."

The word *παρθένοι* is applied to *men* as well as to *women*. See *Suicer* in voce, and *Fabric*. Cod. Apocr. V. T. ii. 92. *Kypke*, Obs. Sacr. on this passage. St. John himself is sometimes called *παρθένος* by Ecclesiastical Writers.

These *Virgins* represent the faithful Bride, married to the spotless Lamb (see xix. 7. 9), and they have not been seduced from their love to Christ by any of the ministers of the *Beast*; *they are they who are following the Lamb wheresoever He goeth*. If He goes to Gethsemane, they follow him thither; if he goes to Calvary, they take up their Cross and follow Him thither; and therefore, since He is gone to heaven, they will be with Him there also.

In v. 4 remark the *present participle*, *οἱ ἀκολουθοῦντες*, *they who are following* the Lamb. Cp. *οἱ ἐρχόμενοι ἐκ τῆς θάλασσης* (vii. 14), and *τοὺς νικῶντας ἐκ τοῦ θηρίου* (xv. 2). This use of the *present participle* with the definite article, which gives it almost the force of a *noun substantive*, is very expressive, as denoting the prominent feature, and distinctive characteristic which is designed for the reader's attention. Cp. *οἱ ἐν Κυρίῳ ἀποθνήσκοντες* (xiv. 13), those who are *dying* in the Lord, *οἱ προσκυνοῦντες τὸ θηρίον* (xiv. 11), *οἱ τηροῦντες τὰς ἐντολάς τοῦ Θεοῦ* (xiv. 12). See *Winer*, § 18, p. 100, and § 45, p. 316, and note above, on Matt. iv. 3, *δ τεράζων*.

In v. 5 *Elz.* has *δόλος*, but A, B, C have *ψεῦδος*, *a lie*, and so *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Tregelles*. Cp. the contrast in the prophecy of St. Paul concerning the Man of Sin, with his *lying* wonders, *τέρατα ψεύδους*, and adherents, who are given over to love *the lie* (τὸ ψεῦδος), which he upholds (2 Thess. ii. 9—11).

On the word *ἁμωμος*, *without blemish*, see Eph. i. 4; v. 27. Col. i. 22. The Saints are made spotless by the blood of the Immaculate Lamb, Who redeemed them, and washed them from their sins, and Who, by offering Himself to God as "a Lamb *without blemish* (*ἁμωμον*) and without spot" (1 Pet. i. 19. Heb. ix. 14), enables them to "offer themselves living sacrifices, holy and acceptable to God" (Rom. xii. 1. Heb. xiii. 15).

In v. 5, after *εἰσιν*, *Elz.* has *ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ*, but this addition is not in A, B, C, and is rejected by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, and *Tregelles*, and it is liable to objection on this account, because the servants of God, who are here presented to the view, are *not yet exalted to heavenly glory* and everlasting felicity, but are on *Mount Zion*, the Christian Church, and they are a *first-fruit* to God and the Lamb (v. 4).

The triumphal song does not originate with this Apostolic company of the 144,000, but it comes forth from *heaven* (v. 2, 3), from the lips and harps of Angels, chanting their *victory*; and it is *learned* by the Apostolic company (v. 3), who are on Mount Zion. The triumphs of the Church on Earth are celebrated by the Church in heaven: and the Church on Earth learns the song of praise, and echoes the joyful sound. The γὰρ after *ἁμωμοι* is not in A, C, and is omitted by *Lachmann*.

The ANGEL flying in mid-heaven with the EVERLASTING GOSPEL to preach to ALL.

6, 7. καὶ εἶδον] And I saw another Angel flying in mid-heaven, having the everlasting Gospel to preach unto them that sit on the earth, and unto every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.

Here is another Contrast.

The *Beast* has been represented in a preceding Vision as warring against HOLY SCRIPTURE, and killing the Two WRITINGS (see on xi. 3—7), which were raised again by the Spirit of God. The Scriptures have been also represented in another

αἰώνιον εὐαγγελίσαι ἐπὶ τοὺς καθήμενους ἐπὶ τῆς γῆς, καὶ ἐπὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν, ⁷ λέγων ἐν φωνῇ μεγάλῃ, Φοβήθητε τὸν Θεὸν καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πηγὰς ὑδάτων.

⁸ Καὶ ἄλλος δεύτερος ἄγγελος ἠκολούθησε λέγων, Ἐπεσεν, ἔπεσε Βαβυλὼν ἡ μεγάλη, ἡ ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικε πάντα τὰ ἔθνη.

⁹ Καὶ ἄλλος ἄγγελος τρίτος ἠκολούθησεν αὐτοῖς λέγων ἐν φωνῇ μεγάλῃ, Εἴ

foregoing Vision as having been bound at the Great River *Euphrates*, which is the River of the Great City, the Mystical *Babylon*, the seat of the *Beast* (see above on ix. 14, and below, xvii. 3—5), and as having been afterwards loosed at God's command (see above on ix. 14).

As a natural sequence of those Visions, an *Angel* is now revealed, flying in *mid-heaven*,—that is, conspicuously soaring aloft in triumph in the zenith of the sky, in the sight of all the world, and bearing “the EVERLASTING GOSPEL to preach unto (*ἐπὶ*, so A, B, C, *Lach.*, *Tisch.*, *Tregelles*) those who are sitting upon the Earth,” sitting in worldliness and carnal indifference (see on Luke xxi. 35, and above, iii. 10), and to preach unto (*ἐπὶ*) every nation, and tribe, and tongue, and people.

This Preaching of the Gospel is a preparation for the End, as Christ Himself has declared. See Matt. xxiv. 14.

The Gospel which the Angel bears is called the EVERLASTING GOSPEL. Here is another contrast to the agency of the *Beast* above described, and of his adherents. The Gospel of Christ is the *everlasting* Gospel. It is unchanged and unchangeable. Nothing can be taken from it, and nothing can be added to it. The Gospel is One and the same Gospel as it was 1800 years ago. It is the same Gospel for all Nations, and for all ages, even unto the end of the world. And St. Paul has said, “If any one, or even an *Angel* from heaven, preach to you any thing, *besides* what we preached, let him be *anathema*.” (See on Gal. i. 8—9.)

Yet, in spite of that *Apostolic anathema* twice repeated, the adherents of the *Beast* have pronounced *their anathema* on all who do not receive the *new* doctrines which they have added to the Gospel of God.

The words with which the Trent Council concluded its deliberations were words of malediction, “*Anathema, Anathema*,” and they were reiterated against all those who will not accept their novel decrees. *Concil. Trident.* Session xxv. Decr. 4, 1563.

In that Council the Papacy affirmed that its own *Latin Version* is to be the authentic Standard of Holy Scripture: and it has denied the free use of vernacular Versions of the Holy Scriptures to Nations under its sway (see above on xiii. 17, 18): but in this Vision the Angel *fies* (such is his eagerness and love) to preach the *Everlasting Gospel* unto every nation, and tribe, and language, and people.

The Angel also commands the world to worship God. Here is another contrast to the agency of the second *Beast* or false Teacher described above, who has horns like a *Lamb*, and endeavours to make every one worship the *Beast*, and his *Image* (see xiii. 11, 12, 15).

ANTICIPATION OF THE FALL OF BABYLON.

8. καὶ ἄλλος] And there followed another Angel, saying, “*Fell, Fell, Babylon the Great*,” who hath given to all nations to drink of the wine of the wrath of her fornications.

Remark the *aoiist* here, *ἔπεσεν*, repeated, “*Fell, Fell, Babylon the Great*.” The English words “*is fallen*” do not exactly represent the Angel's prophecy. The meaning is,—though *Babylon* is now so great, and seems so strong, yet she *fell*. He foresees her fall as an event so certain that he describes it as *past*. On this prophetic use of the *aoiist*, which expresses the certainty and suddenness of the fall, as if it were by a single blow, see above on *ἐπελεύθη*, x. 7.

There is also a peculiar significance in these words *ἔπεσεν*, *ἐπεσεν Βαβυλὼν ἡ μεγάλη*, as connecting this Apocalyptic prophecy concerning the fall of the *mystical Babylon* with the predictions of the *Hebrew Prophets* concerning the fall of the *literal Babylon*. Compare here Isa. xxi. 9, *πέπτωκε πέπτωκε, Βαβυλὼν*, and Jer. li. 8 = xxi. 8 in the Septuagint Version, *ἔπεσε Βαβυλὼν*. And this *parallelism* between Hebrew Prophecy and the Apocalypse suggests and teaches, that as certainly and as suddenly as the *literal Babylon fell*, so certainly and so suddenly will the *mystical Babylon fall*.

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Babylon fell. Here is an anticipation. It is a characteristic of the Apocalypse, as it is of Hebrew Prophecy, to anticipate future events, and to speak of them as having already taken place; and afterwards to return, by way of recapitulation, and to enlarge more fully upon them. See *Augustine*, de Civ. Dei xx. 14, “*recapitulando dicit, tanquam ad id rediens, quod distulerat*,” and *ibid.* c. 17, in *Apocalypsi Joannes*, “*eadem multis modis repetit*.” See above, *Introduction*, p. 148, and below, xx. 1—7, and cp. *Dieterdieck*, *Einleitung*, pp. 15—21.

Here, then, is a prophetic pre-announcement of an event which is to be described more fully hereafter—the fall of the *mystical Babylon*. See below, xvii. 1—18, pp. 244—247, where the question will be considered,—What City is meant by “*Babylon the Great*?”

It is not said here that *Babylon* was able to compel all nations to drink of her cup. The verb *ποτίσω* is used in *fourteen* other places of the New Testament, and in no case does the verb *ποτίσω* bear that meaning. The sense is, that she endeavours to make all Nations to drink of her golden cup (see xvii. 4). This cup is declared to be full of the wine of the wrath, that is, the wrath of God (cp. ἡ ὄργη, 1 Thess. ii. 16. Pa. lxxv. 9. Isa. li. 17. Jer. xxv. 15, 16), who, in His righteous retribution, will give to her to drink of the cup of the wine of the fierceness of His wrath (xvi. 19; cp. xiv. 10).

She is arrayed in splendid attire (xvii. 3), and professes to give them a delicious beverage from her golden chalice; but it will be found by those who drink it, to be no other than the wine of the wrath of God. And it is said to be the wrath of her fornication, because her fornication is the cause of that wrath, and because it is the object against which that wrath is directed.

On this use of the genitive, see above on Luke vi. 12, and *Winer*, § 30, pp. 167—169.

Some recent expositors have rendered these words, “*Who hath forced the nations to drink of the wrath of her fornication*,” and have interpreted the word *fornication* to mean “*secular commerce*,” and “*wrath*” to signify the violence with which the commerce is driven forward. Such interpretations may be mentioned as indicating the results produced by the erroneous theory, that St. John is here speaking of a *secular* or *heathen* power; and as serving, among other evidences, to show the unsoundness of that theory.

WARNING AGAINST WORSHIP OF THE BEAST.

9. καὶ ἄλλος] And a third Angel followed them, saying with a loud voice, If any man worshippeth the *Beast* and his Image, and receiveth his mark upon his forehead or upon his hand, he also shall drink of the wine of the wrath of God which is mixed undiluted into the cup of His indignation; and he shall be tormented with fire and brimstone before the *Lamb*. And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the *Beast* and his Image, and whosoever receiveth the mark of his name.

—ἐἴ τις προσκυνεῖ] If any man worshippeth the *Beast*, he shall drink of the wine of the wrath of God.

These words contain an answer to the objections of some who allege, that the interpretation propounded above—which applies the description of the *Beast* to the Roman Papacy—cannot be true, inasmuch as it would involve a denial of the salvability of all who lived under it.

This objection is wholly unfounded.

The Apocalypse itself refutes such a supposition. It declares that there are some servants of God in *Babylon*, the city of the *Beast*, and that there will be some servants of God in her there even till the eve of her fall. It contains a warning to God's people to come out of her; and it is evident from this warning, that some who are in her are people of God (xviii. 4).

Many, doubtless, there are, and ever have been, under the Papacy like those of *Thyatira*, who are described in this book as not knowing the depths of *Satan* (ii. 24).

It is not till after the fall of *Babylon*, already anticipated in

H 2

1 Ps. 75. 8.
Isa. 51. 17.
Jer. 25. 15.
ch. 16. 19.
& 19. 20. & 20. 10.

k Isa. 54. 10.
ch. 19. 3.

1 ch. 13. 10.

m 1 Cor. 15. 18.
1 Thess. 4. 14.

τις προσκυνεῖ τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ ἢ ἐπὶ τὴν χεῖρα αὐτοῦ, ¹⁰ καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ Θεοῦ, τοῦ κεκρασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον τῶν ἁγίων ἀγγέλων καὶ ἐνώπιον τοῦ Ἀρνίου. ¹¹ καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν εἰς αἰῶνας αἰώνων ἀναβαίνει, καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτὸς οἱ προσκυνούντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἰ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ. ¹² Ὡδε ἡ ὑπομονὴ τῶν ἁγίων ἐστίν· οἱ τηροῦντες τὰς ἐντολὰς τοῦ Θεοῦ καὶ τὴν πίστιν Ἰησοῦ.

¹³ Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγούσης, Γράψον· Μακάριοι οἱ

v. 8, and now supposed to *have taken place*, that the solemn and awful denunciation contained in these verses (vv. 9, 10) is uttered. But *that* fall has *not* taken place yet. It is *present* to God, who foreknows all things. Indeed, it is so certain, that it is represented as already *past* (v. 8). But it is still *future* to us. Babylon still stands. The woe pronounced in these verses will light on those who have seen the dreadful judgments which will be executed by God on Babylon, and yet will not profit by the warning of her fall, but will persist in worshipping the Beast, even to the end. See note on v. 11.

But here a caution is necessary.

Many, doubtless, there were in *former times in our own land*, who had not the privilege, which *we* enjoy, of hearing the voice, "*Come out of her, My People.*" They had not the warnings of the Everlasting Gospel: to them it was almost a sealed book. And this, too, is still the case with many in *foreign lands*. And since men's responsibilities vary with their privileges, and God judgeth men according to what they have, and not according to what they have not, therefore Christian Love, which hopeth all things, will think charitably, and if it speak at all, will not speak harshly of them.

This is true. But this is not all. What will be the lot of those who *hear* the voice, "*Come out of her,*" and do not *obey* it? And, still more, what will be the lot of *those who go in* to Babylon and dwell there, when the voice from heaven says, "*Come out of her, My people?*"

The holy *Angels* are represented here as preaching the Gospel (v. 6), and announcing God's *warnings* to the world, especially those warnings which concern Babylon, and the power of the Beast (vv. 8, 9, 11).

Let us, therefore, take heed not to weaken the force of these divine warnings, lest we ourselves be excluded from the blessed company of the Angels. We may hope for the enjoyment of their society, if with hearts like theirs, full of love to God, and of zeal for the salvation of mankind, we announce these warnings to others, and labour and pray for those who are in need of these admonitions.

It is to be carefully observed, that in the present Chapter we are brought to the very eve of the *Second Advent* of Christ; see vv. 7, 14, 15, 18.

Here is another example of *anticipation* which is very common in the Apocalypse. If (as some have said, and even still say) the *Beast*, as represented here, means the *Heathen Empire of Rome*, and if, as some allege, Babylon means the *Heathen City of Rome*, then the warnings of this Chapter would be altogether irrelevant. The *Heathen Empire of Rome* has disappeared more than a thousand years ago, and the *Heathen City of Rome* is no longer Mistress of the Earth. There is not, nor has there been for ten centuries, any need of an Angel from heaven to warn the world *not to worship Heathen Rome*.

But there is great need of an angelic voice to warn the world not to bow down, in their Consciences, Judgments, Reasons, and Wills, to another power, whose throne is at Rome; and who exercises a potent spiritual sway in many countries of the world.

In v. 10 the wine of God's wrath is said to be *mixed* (κεκρασμένος), and yet to be *undiluted* or *unmixed* (ἀκράτος).

Here is an *oxymoron*, showing that this saying is a *spiritual* one, and *not* to be taken *literally*. The wine of God's wrath is *mixed*, because it is mingled with the *bitter ingredients* of His indignation; as wine among the Hebrews sometimes was *mixed with drugs*, for the purpose of giving it greater potency (see Ps. lxxv. 9, and on Matt. xxvii. 34). But it is also *unmixed*, as not being *tempered* with any elements of *mercy*; as wine among the Hebrews and other ancient nations was diluted with *water*. See Isa. i. 22, and cp. *Jahn*, *Archæol.* § 144.

In v. 11 of προσκυνούντες τὸ θηρίον is a stronger expression than "*those who worship the Beast*;" it means those whose *distinguishing characteristic* is, that they are *worshipping* the beast, and *persist* in worshipping him, even to the end. On this sense of the present participle with the article, see above, v. 4, cp. vv. 12, 13.

This characteristic is so strongly marked that they are here represented as keeping it even *after* their death; that they, *who are the worshipping votaries* and vassals of the Beast, they who live and die with this character stamped upon them, *have no rest day or night* after death.

12. Ὡδε ἡ ὑπομονή] Here is the patience of the Saints: they that are the keepers of the commandments of God and of the faith of Jesus.

13.] And I heard a voice from heaven saying, Write, Blessed are the dead, they who are dying in the Lord henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow with them.

They who are the keepers of the *faith of Jesus*, that is, the faith taught by *Jesus* (see on Rom. xii. 6. Jude 3, and of which He is the object, see xii. 17), are contrasted with those who have been just described (in vv. 9 and 11), as the worshippers of the Beast and the wearers of his mark, that is, the upholders and promoters of his profession of faith. The contrast between the number of *Jesus* and that of the Beast has been mentioned above, on xiii. 18.

After λεγούσης in v. 13, Elz. adds μοι, but this is not in the best MSS., and is rejected by *Griesb., Scholz, Lach., Tisch., Tregell.*

The word ἀπὸρτι, henceforth, from this time forth (see John i. 52; xiii. 19; xiv. 7), intimates that there is a special blessedness announced from heaven to those who in times of great trouble and trial remain unwavering and firm, and stand fast, *keeping the commandments of God, and the faith of Jesus*. This mention of the faith of *Jesus* is a caution against the Judaistic notions of St. John's days, and reminds the reader that the *Sion* of the Apocalypse (see v. 1) is the *Church of Jesus Christ*.

Some Ancient Expositors connect ἀπὸρτι with *val*. See *Andreas, Primasius, Bede*, and so *B.* and *Vulg.*, "*Amodo, jam, dicat Spiritus*;" the meaning of which would be that they who depart hence in the Lord enjoy *immediate* blessedness after their dissolution (see on Luke xxiii. 43). But wherever *val* is used in the New Testament, it stands the *first* word in the sentence. Perhaps, however, this sense, in a somewhat modified form, is the true one. *Blessed are they who are dying in the Lord*; and then a pause is to be made, and ἀπὸρτι may stand by itself, the word *blessed* being repeated: *blessed* they are *even* from this moment in which they are *dying*; the present participle being used here. *Yea, saith the Spirit*, blessed are they who are thus dying, *that they may rest from their labours*.

They (says *Bede*) who worship the Beast to the end *never rest* after their death (see v. 11), but they who die in the Lord enjoy repose and are *blessed, even from the moment of their death*. And so the passage is understood by *A Lepide, Wolf, Ewald, De Wette, Hengstenberg, Ebrard*, see *Düsterdieck*, p. 470. Thus this passage would indeed declare the *immediate* blessedness of the faithful, whose *complete* blessedness is hereafter declared in xix. 9, which is the consummation of this declaration (cp. *Hengstenberg* here). *Yea, even so saith the Spirit*, *blessed are they* who thus depart this life, not that they may *perish* (1 Cor. xv. 18), or pass into a place of everlasting torment (v. 10), as will be the lot of those who persist in worshipping the Beast, after the fall of Babylon, and continue worshipping him even to the end (vv. 8—11), but who go hence in order *that they may rest in peace from their labours* (see above, on vi. 11. Cp. *Winer*, p. 409), and their works are not lost, but *follow with them*, and will receive an eternal reward at the Great Day.

νεκροὶ οἱ ἐν Κυρίῳ ἀποθνήσκοντες ἀπάρτι. Ναὶ, λέγει τὸ Πνεῦμα, ἵνα ἀναπαύ-
σονται ἐκ τῶν κόπων αὐτῶν· τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.

14^a Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκή, καὶ ἐπὶ τὴν νεφέλην καθήμενον ὅμοιον ^{n Ezek. 1. 26.}
Τίφ' ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν, καὶ ἐν τῇ χειρὶ ^{Dan. 7. 13.}
αὐτοῦ δρέπανον ὀξύ. ^{ch. 1. 13. & 6. 2.} 15^a Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ κράζων ἐν ^{o ch. 16. 17.}
φωνῇ μεγάλῃ τῷ καθήμενῳ ἐπὶ τῆς νεφέλης, Πέμψον τὸ δρέπανόν σου καὶ ^{Joel 3. 13.}
θερίσον, ὅτι ἦλθεν ἡ ὥρα θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς. ^{Matt. 13. 30.} 16^a Καὶ ^{Jer. 51. 33.}
ἔβαλεν ὁ καθήμενος ἐπὶ τὴν νεφέλην τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ
ἐθερίσθη ἡ γῆ.

17^a Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ ἔχων καὶ αὐτὸς
δρέπανον ὀξύ. ^{p ch. 8. 13.} 18^a καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, ὁ ἔχων ^{Joel 3. 13.}
ἐξουσίαν ἐπὶ τοῦ πυρὸς, καὶ ἐφώνησε κραυγῇ μεγάλῃ τῷ ἔχοντι τὸ δρέπανον τὸ
ὀξύ λέγων, Πέμψον σου τὸ δρέπανον τὸ ὀξύ, καὶ τρύγησον τοὺς βότρυας τῆς
ἀμπέλου τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ αὐτῆς. ^{q ch. 19. 15.} 19^a Καὶ ἔβαλεν ὁ ἄγγελος

A, C have ἀναπαύσονται here, and this has been compared with the form ἐκδήν from καίω (see *Winer*, § 15, p. 80), but there seems to be little analogy between the two. B has ἀναπαύονται.

A, C have γὰρ before ἔργα, and so *Lachmann* and *Tregelles*; but B and the majority of Cursives have δέ, and so *Tisch.*, and this reading seems preferable as introducing an additional circumstance of blessedness.

Preparation for the LAST JUDGMENT.

14—18. καὶ εἶδον] And I saw, and behold a white cloud, and one sitting on the cloud like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the inner temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the season is come to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth: and the earth was reaped.

One like the Son of Man is Christ (see i. 13) in His Human Nature coming to judge the world. He sitteth because He is the Judge; and He sitteth on the Cloud, which is like His judgment-seat and chariot, on which He is described as coming in glory to judgment (see Dan. vii. 13. Matt. xxiv. 30; xxvi. 64. Luke xxi. 27. Acts i. 11; above, i. 7; x. 1; and xi. 12), and this cloud is white like light, the colour of Christ (see vi. 2). And He has a golden crown of victory, as in the First Seal. See vi. 2, and *Andreas* here.

Hitherto we had heard the voices of the *Heralds* announcing the approach of their Lord, but now we see the JUDGE (*Bede*).

He receives a commission to reap. The commission comes through the Angel from God. The Angel is only the bearer of it. The commission comes from the *voas* of God; that is, from the inner shrine of the heavenly Temple, from the oracle of the Heavenly Holy of Holies, in which the Godhead dwells in ineffable glory, and it comes to Christ as *Son of Man*. "The Father judgeth no man, but hath committed all judgment to the Son, and hath given Him authority to execute judgment also because He is the Son of Man" (John v. 22. Acts x. 42; xvii. 31). And the hour appointed for the Last Judgment is determined by the FATHER. Matt. xxiv. 36. Acts i. 7.

Vision of the LAST JUDGMENT. The work of JUDGMENT is described under a double figure,

1, As a HARVEST; 2, as a VINTAGE.

The dominant idea in the metaphor of the *Harvest* is the ingathering of the Good; the dominant idea in the metaphor of the *Vintage* is the crushing of the Wicked.

The *Harvest* is mentioned first; and this priority shows that Christ's first desire is that all should be saved (see 1 Tim. ii. 4). The *Harvest* is the manifestation of God's Love in the ingathering of the Good wheat into the heavenly barn (Matt. xiii. 39). In like manner when Christ describes the transactions of the Great Day, He speaks first of the reward to them on the right hand (Matt. xxv. 34), and afterwards He pronounces the doom of those on the left hand (v. 41).

The Parable of the Tares and the Wheat is not at variance with this view; for there the whole drift of the Parable is concerning the existence of evil in the world, and in the Church: and evil is therefore put prominently forward; and the Wheat could not be reaped with the sickle, unless the Tares growing with it had been first rooted up (Matt. xiii. 30. 39. 43).

In accordance with this view of the divine desire for the salvation of all men, the work of reaping the *Harvest* of the good seed is here done by Christ Himself, the Son of Man (v. 14), but He executes by an Angel the work of the *Vintage*.

It is indeed Christ Who treads the Winepress (see xix. 15), "for all judgment is committed to Him."

The World's VINTAGE.

17—20. καὶ ἄλλος] And another angel came out of the inner temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, he that hath authority over the fire: and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the Earth: for her grapes are fully ripe. And the angel thrust in his sickle into the Earth, and gathered the vine of the earth, and cast it into the great Winepress of the wrath of God. And the Winepress was trodden without the City: and blood came out from the Winepress, even up to the bristles of the Horses, for the space of a thousand six hundred furlongs.

In v. 18 A, C have ὁ before ἔχων, and so *Lach.*, *Tisch.* *Elz.* omits it. In v. 19 A, B, C have τὸν μέγαν, and so *Griesb.*, *Scholz.*, *Lach.*, *Tisch.*, *Tregelles*; and some of the old Commentators (e. g. *Primarius*) have remarked on this singular combination of a masculine adjective with a feminine substantive. Cp. *Winer*, § 59, p. 466. If the reading is correct, perhaps this is another specimen of the practice of the writer of the Apocalypse endeavouring to stimulate the attention of the reader to things and persons of unparalleled grandeur and sublimity by bold solecisms (see above, i. 4). The substantive *ληνός* is feminine, but his view of it, as here used, may be, that a feminine adjective would be too weak to describe its awful fury: and that the exceeding terror of the winepress of the wrath of God may best be described by a combination at variance with ordinary human utterances concerning the things of this lower world. Even in heathen Poets we find something of the same anomalous combination, e. g. in *Æschyl.* *Eumen.* 551, *Wellauer*; *Agam.* 545, *Blomf.* *Æurip.* *Hippol.* 387. *Pindar.* *Olymp.* vi. 23, *Heyne*. Cp. *Matt.* G. G. § 436. There was something of the same *δεινότης* in the acclamation "Moriatur pro rege nostro Mariâ Theresâ."

The casting of Grapes into a Winepress, and the act of treading them under the feet, so that the juice flows out of them in purple streams, is emblematic in Holy Scripture of destruction of Enemies in battle, with great carnage (Isa. xvii. 6. Jer. xlix. 9. Lam. i. 16). It is especially descriptive of the Last Judgment to be executed by Christ. For He in His own Death and Passion poured out His own blood in the Winepress of God's fury against the Sin of the World, and thus He was a Saviour and a Redeemer of all, before He became their Judge. But when the Day of grace and salvation is past, and the Day of Doom is come, and the season of the World's Vintage, then He will tread all His enemies under His feet (1 Cor. xv. 25. 27) with the same ease as the treader of grapes in a Winepress tramples the ripe, luscious fruit; He will trample them in the great Winepress of the wrath of God. Compare the prophecy of Isaiah (lxiii. 1—6), where the two ideas above expressed are combined in one picture; and see Joel iii. 9. 13, where the imagery of the Vintage is used to describe the Judgment of God.

This judgment and destruction of His Enemies will be

r Isa. 63. 3.
Lam. 1. 15.
ch. 11. 8.
& 19. 14.

τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησε τὴν ἄμπελον τῆς γῆς, καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ Θεοῦ τὸν μέγαν. ²⁰ Καὶ ἐπατήθη ἡ ληνὸς ἔξωθεν τῆς πόλεως, καὶ ἐξῆλθε αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων, ἀπὸ σταδίων χιλίων ἑξακοσίων.

a ch. 12. 1, 3.
& 14. 10. & 16. 1.

b ch. 4. 6. & 5. 8.
& 13. 15, 17.
& 14. 2. & 21. 18.
Matt. 3. 11.

c Exod. 15. 1.
Ps. 111. 2.
& 139. 14.
& 145. 17.

d Isa. 66. 23.
Jer. 10. 7.

XV. ¹ Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστὸν, ἀγγέλους ἑπτὰ ἔχοντας πληγὰς ἑπτὰ τὰς ἑσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ Θεοῦ. ² Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρί· καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνης αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ, ἑστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιθάρας τοῦ Θεοῦ. ³ καὶ ᾄδουσι τὴν ψῆδὴν Μωϋσέως δούλου τοῦ Θεοῦ, καὶ τὴν ψῆδὴν τοῦ Ἀρρίου, λέγοντες, Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν ἐθνῶν. ⁴ τίς οὐ μὴ φοβηθῇ

universal. None will escape. The blood is therefore described as flowing from the Winepress for 16,000 furlongs, i. e. 4 × 4000, which is symbolical of *all space*,—"per quatuor omnis mundi partes," says *Primasius*. See above, on ch. xi. at end.

On the use of ἀπὸ here, to signify *distance*, see on John xi. 18; xxi. 8.

The Winepress is trodden *from without the City*; for no unclean thing can enter *into* the City, the Holy City (xxi. 27; xxii. 15). *Elz.* has ἔξω here; but A, B, C have ἔξωθεν, and so *Griesb., Scholz, Lach., Tisch., Tregelles.*

The blood is said to reach up to the *bridles of the Horses*. This mention of *Horses*, in connexion with the *Winepress*, may at first cause surprise. But it serves an important purpose. It is doubtless designed to show, that the words are to be understood *figuratively* and *not literally*; a purpose which is also answered by the combination of a *sickle with the vintage* (v. 18). And the *Horses* are mentioned here, in order to *connect* this prophecy of Christ's Triumph over His enemies with the vision of His Victories on the *White Horse* revealed in the first Seal (vi. 2), and with His final conquest in xix. 11—14, where He is described as "riding on the *White Horse*, and His Armies follow Him on *White Horses*, and He has a vesture dipped in blood, and He treadeth the *Winepress of the fierceness and wrath of the Almighty*; and He hath on His vesture His name written, *KING OF KINGS, and LORD OF LORDS*." Observe the combination of the *Winepress* with the *Horses* in *that Vision*, as here.

CH. XV. 1. καὶ εἶδον] And I saw another sign in heaven, great and marvellous, seven angels, having seven plagues, which are the last, for in them is finished the wrath of God.

St. John, having been brought, in the foregoing chapter, to the eve of the Day of Judgment, now *re-ascends*, as usual, to an earlier point in the Prophecy; and *enlarges* on the judicial chastisements to be inflicted on the Empire of the Beast.

Those chastisements are called the *Seven last Plagues*, or *SEVEN VIALS* (see v. 5, and xvi. 1).

The plagues which are to be poured out upon the Empire of the Beast are called the *last*, for in them is *filled up* the wrath of God.

Here is another Evidence that the Empire of the Beast is a Power that will endure to the *eve of the end*; and cannot be (as some have imagined) the *Heathen Empire of Rome*.

The aorist ἐτελέσθη (literally, *was finished*) is the prophetic aorist, which speaks of a thing foreseen and decreed by God as *already done*. See above, note on ἐτελέσθη, x. 7.

ANTICIPATIONS, continued and expanded, of the future VICTORY of the Faithful over the Power of the Beast.

2. καὶ εἶδον] And I saw as it were a sea of glass mingled with fire, and those who come forth conquering from the Beast and his image, and the number of his name, standing on the sea of glass, having harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, O Lord God the Almighty: righteous and true are thy ways, thou King of the Nations. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all the nations shall come and worship before thee: for thy judgments were made manifest.

St. John sees a *sea of glass mingled with fire*. Here is an allusion to the deliverance of the Israelites from the captivity of Egypt, and to the Divine retribution executed on the enemies of

the ancient People of God. The *fire* is the emblem of Judgment. The *sea* which St. John beholds calls to mind the *Red Sea* which overwhelmed God's foes with its waves, but which is not a tumultuous element to His *faithful servants*, but a placid sea of *glass*, like the crystal sea in Heaven described above, iv. 6.

Standing on its shore are seen those who come *forth* conquerors *out of the bondage of the Beast*, that is, those who are delivered from his sway, as the Israelites were in their Exodus from the land of Pharaoh, and from the house of bondage, and who emerged in triumph from the waters of the Red Sea. This is the idea expressed in the phrase τοὺς νικῶντας ἐκ, a very significant phrase, as showing that their *victory* consisted in *deliverance from the Dominion* under which they had been enslaved, and from the dangers by which they were compassed. Compare the phrase μετανοεῖν ἐκ, ii. 21, 22; ix. 20, 21; xvi. 11; and cp. Ps. xviii. 21, "Thou hast heard me *out of the horns of the unicorns*," and *Winer*, § 47, p. 329.

Observe the use of the participle with the article, τοὺς νικῶντας, literally, the *conquering ones*, those who *conquer*, and *continue* conquering; and are presented to the view as *ever conquering*, inasmuch as the fruits of their victory are *everlasting*. See above, on xiv. 4, οἱ ἀκολουθοῦντες τῇ ἀπρίῃ.

The κιθάραι τοῦ Θεοῦ, *harps of God*, are those which sing His praise, and are dedicated wholly to that purpose. Cp. v. 8; xiv. 2.

Here is comfort to the Churches of England, Ireland, America, and others which have been delivered from the bondage of the Papacy. There is also admonition to them in this prophetic Vision. Let them stand, as it were, on the sea-shore, as the Israelites did on the Eastern side of the Red Sea, and let them praise God for their deliverance. Let them have *harps of God* in their hands, and sing the *song of Moses the servant of God*, as the ancient Church did after its Exodus (Exod. xv. 1. 6. 13), and as Moses did on that occasion and at the close of his life (Deut. xxxiii.), and let them sing the song of the *Lamb*, for they *overcame by the blood of the Lamb*, and by the *Word of their testimony* (xii. 11). In other words, let them *not be content* with having *renounced the errors of the Papal Egypt*, but let them *hold fast the true faith*. Let them offer a pure and holy service to God; let them sing with their hearts, and in their lives, a perpetual song of love and obedience to Him and to the Lamb.

On the form of the adjective, ὑαλινός, of *glass*, see above, note on 1 Cor. iii. 1. *Winer*, § 16, p. 89.

In v. 2 *Elz.* has ἐκ τοῦ χαράγματος αὐτοῦ after εἰκόνας αὐτοῦ καὶ, but those words are not in A, B, C, and have been rejected by *Griesb., Scholz, Lach., Tisch., Tregelles.*

Also *Elz.* has ἁγίων, of *saints*, at the end of v. 3, but ἐθνῶν, of *Nations*, is the reading of A, B. Compare Jer. x. 7. And this reading has been received by *Griesb., Scholz, Lach., Tisch., Tregelles.* C has ἀλάνων, but this (as *Tregelles* has observed) is only a slight variation from ἐθνῶν, arising from the similarity of sounds of αἰ and εἰ in the ancient pronunciation—still maintained in Greece—and from the likeness of the letters Θ and Ω.

Remark, that God is here praised as *King of Nations*. He judges *Nations* as well as *Individuals*, and in the *last days* His Divine Judgments will be more and more *manifest*, because *Nations* will have *no national existence in the next world*, and therefore *Nations* must expect to be judged in *this world*. Let *Nations* therefore take warning from this prophecy.

v. 4. "Thou only art holy." ὁσιος.

The God whom Christians worship is the only God who is *ὁσιος, holy*: the deities of the heathen are *unholy*. Even their worshippers represent them as actuated by evil passions, such as

σε, Κύριε, καὶ δοξάσει τὸ ὄνομά σου; ὅτι μόνος ὁσῖος· ὅτι πάντα τὰ ἔθνη ἤξουσιν καὶ προσκυνήσουσιν ἐνώπιόν σου, ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.

⁵ Καὶ μετὰ ταῦτα εἶδον, καὶ ἡνοίγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ· ⁶ καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι, οἱ ἔχοντες τὰς ἑπτὰ πληγὰς, ἐκ τοῦ ναοῦ, ἐνδεδυμένοι λίνον καθαρὸν λαμπρὸν, καὶ περιεζωσμένοι περὶ τὰ στήθη ζώνας χρυσᾶς· ⁷ καὶ ἐν ἑκ τῶν τεσσάρων ζώων ἔδωκε τοῖς ἑπτὰ ἄγγέλοις ἑπτὰ φιάλας χρυσᾶς, γεμούσας τοῦ θυμοῦ τοῦ Θεοῦ τοῦ ζώντος εἰς τοὺς αἰῶνας τῶν αἰώνων. ⁸ Καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ Θεοῦ, καὶ ἐκ τῆς δυνάμεως αὐτοῦ· καὶ οὐδεὶς ἠδύνατο εἰσελθεῖν εἰς τὸν ναὸν, ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ ἀγγέλων.

XVI. ¹ Καὶ ἤκουσα μεγάλης φωνῆς ἐκ τοῦ ναοῦ, λεγούσης τοῖς ἑπτὰ ἀγγέλοις, Ὑπάγετε καὶ ἐκχέετε τὰς ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ Θεοῦ εἰς τὴν γῆν.

cruelty, anger, envy, lust. "Thou only, O God, art holy," see Ps. xcix. 3. 9.

On the meaning of the word δικαιώματα in v. 4, see note above on Rom. i. 32.

Preparation for the pouring out of the SEVEN VIALS on the Empire of the Beast.

5. καὶ μετὰ ταῦτα] And after this I saw, and the inner-temple of the tabernacle of the testimony in heaven was opened: And the seven Angels came out of the inner-temple, who have the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four Living Creatures gave unto the seven Angels seven golden Vials full of the wrath of God, who liveth for ever and ever. And the inner-temple was filled with smoke from the glory of God, and from His power: and no man was able to enter into the inner-temple, till the seven plagues of the seven Angels should have been finished.

The place from which the seven Angels who have the seven plagues come forth is the ναὸς, the inner-temple in which God dwells (vase). See on xi. 1, 2, and on 2 Thess. ii. 4.

It is called the sanctuary of the tabernacle of the testimony, because the testimony (μαρτύριον) was in the Holy of Holies in the Levitical Temple; and it bare witness to, and was typical of, the offering to be made by Christ, the Great High Priest, in the true heavenly Holy of Holies, before the Mercy-seat of God. See above, note on 1 Tim. ii. 6.

The seven Angels come forth from the Heavenly Holy of Holies, the throne of God's majesty and mercy, and the sanctuary in which Christ is ever offering prayer, and in which the testimony of His Love is enshrined, and they are arrayed in pure, bright linen garments, and with golden girdles about their breasts, v. 6; that is, they are arrayed in the attire of Priests of the heavenly temple (see above, i. 13; and cp. Exod. xxviii. 6, 8); and one of the four Evangelical Living Creatures (see above, iv. 6) gives them their instruments of vengeance.

These instruments are called Vials, or rather sacred bowls, for sacrificial purposes (see above on v. 8, and below, xvi. 1), showing that the office which these seven Angels are commissioned to execute is a sacred one. They are not swayed by the impulse of human passion in undertaking it; it is a sacerdotal office, a religious function, discharged in obedience to God's command, issuing from His heavenly throne, and for the vindication of His honour and service, and for retribution on His enemies, who have despised and disobeyed the Law of His testimony. It also calls to mind, that the destruction of those who impiously rebel against God, is, as the Hebrew Prophets represent it, like a great sacrifice (cp. Isa. xxxiv. 6; lxiii. 1. Jer. xlv. 10. 18. Zeph. i. 7; cp. above, James v. 6; below, xix. 17), and that it is a consequence of the prayers of the Church for deliverance, and of Christ the Mediator and Advocate, the King and Judge of all.

In this respect, as in others, which will be noted hereafter, the VIALS which are poured out upon a particular form of hostility to God, bear a striking resemblance to the TRUMPETS, which announce God's Judgments generally against the wicked. The VIALS are to the Empire of the Beast, what the TRUMPETS are to the whole body of God's enemies, with this difference, that the Trumpets announced Judgments, the Vials execute them. Cp. on viii. 2—6.

v. 8. The smoke in the inner-temple is like a prelude to the breaking forth of the fire of God's wrath. It is the warning of coming judgments now to be described. Cp. Exod. xix. 18. Isa. vi. 4. Heb. xii. 18.

No one could enter the Inner-Temple on account of the Divine presence in the manifestation of the Divine indignation. Cp. Exod. xl. 34, 35, where Moses is not able to enter the Tabernacle; and 1 Kings viii. 10, where no one could stand to minister because of the cloud. If that was the case in consequence of the cloud, which was not an evidence of anger, how much more would it be here, by reason of the smoke, which is a precursor of the outbreak of the fiery indignation of God!

THE SEVEN VIALS.

CH. XVI. 1—10. καὶ ἤκουσα] And I heard a great voice out of the inner-temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God into the earth.

And the first went his way and poured out his vial into the earth; and there came a noisome and grievous boil upon the men which have the mark of the Beast, and upon them which worship his image.

And the second poured out his vial into the sea; and it became as the blood of a dead man: and every soul alive died, —those that were in the sea.

And the third poured out his vial into the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Righteous art Thou, O Lord, which art, and wast, holy art Thou, because Thou didst judge thus. For they poured out the blood of saints and prophets, and Thou hast given them blood to drink; they are worthy. And I heard the altar say, Even so, Lord God Almighty, true and righteous are Thy judgments.

And the fourth poured out his vial upon the sun; and it was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, who hath the authority over these plagues: and they repented not to give Him glory.

And the fifth poured out his vial upon the throne of the beast; and his kingdom was filled with darkness: and they were gnawing their tongues for the pain, and they blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

The same imagery is preserved as in the preceding chapter; the scenery is derived from Egypt; and the Empire of the Beast is scourged by Plagues, like those which fell on Pharaoh and his people.

These Plagues are poured forth from VIALS.

To understand the full meaning of the word Vials, we must refer to the history of the Egyptian plagues.

"The Lord said unto Moses and Aaron, Take to you ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh; and it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man and upon beast, throughout all the land of Egypt. And they did so. And the Magicians could not stand before Moses because of the boils; for the boils were upon the Magicians, and upon all the house of Pharaoh." (Exod. ix. 8—11.)

One of the Egyptian plagues was a boil on the Egyptians, even on the Magicians and house of Pharaoh; and the first of these Seven Plagues of the Apocalypse is a boil upon all who have the mark of the Beast.

The word used by St. John to describe this plague is ἔλκος, the same word as used by the LXX in the Books of Moses to describe the plague on the Egyptians. See Exod. ix. 10, 11. Deut. xxviii. 27, 35.

In Egypt the action was performed by Moses and Aaron the

Num. i. 50.
ch. 11. 19.
f ch. 1. 13.
Exod. 28. 6, 8.
Ezek. 44. 17, 18.

Exod. 40. 34.
1 Kings 8. 10.
Isa. 6. 4.
2 Thess. 1. 9.

a Exod. 9. 9—11.
ch. 13. 14, 16, 17.

² Καὶ ἀπῆλθεν ὁ πρῶτος καὶ ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὴν γῆν καὶ ἐγένετο ἔλκος κακὸν καὶ πονηρὸν ἐπὶ τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς προσκυνούντας τῇ εἰκόνι αὐτοῦ.

b Exod. 7. 17, 20.
ch. 8. 8, 9.

³ Καὶ ὁ δεύτερος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν καὶ ἐγένετο αἷμα ὡς νεκροῦ καὶ πᾶσα ψυχὴ ζῶσα ἀπέθανεν, τὰ ἐν τῇ θαλάσῃ.

Priest with common fire from the furnace; but here the plagues are poured forth by Angel Priests with *φιάλαι*, VIALS. This word, as was before observed (v. 8), is not to be understood in its common English acceptation. It does not signify a bottle, but a bowl-like dish. It is a word borrowed from the *Temple-Worship*, and describes the *sacred bowls*, in which the aromatic *incense*, that was lighted by coals taken from the great brazen altar of *sacrifice*, which stood in the outer court of the Temple, was offered on the *Golden Altar*, which stood in the inner court or Holy Place, before the Veil.

The Vials, then, are *sacred Vessels*. The incense now contained in them is called the *Wrath of God*; and there is a contrast between *φιάλη γέμουσα θυμοῦ*, and *φιάλη γέμουσα θυμιαμάτων*. (Rev. v. 8.) The former, instead of containing *θυμίαμα*, *incense*, contains *θυμός*, *wrath*, burning like fire. We have, in English, a parallel to this, in our word *incensed*.

The *incense* of God's wrath is poured out by Angel-Ministers coming forth from the heavenly oracle; and it is poured forth on the *power of the Beast*, on which the Harlot City, Babylon the Great, sits enthroned. (Rev. xvii. 3. 7. 18.)

The act of *pouring forth* had already been used in Hebrew Prophecy as an image descriptive of the execution of Judgments from heaven (see Ps. lxxix. 6. Zeph. iii. 8); and it exhibits, in a striking manner, the ease with which the Almighty Ruler of the World, the King of Nations (xv. 3), punishes the most powerful Kingdoms of the Earth. He pours out upon them some of the ingredients of the cup of His wrath, and forthwith they are destroyed thereby.

The *sixth* plague of *Egypt*—that of the *boils*—is the *first* plague *here*. The reason of which (as Dr. Lightfoot has suggested) seems to be, that the *sixth* plague of *Egypt* was on its *false Teachers*, the *Magicians*; and they could not stand before *Moses* (see Exod. ix. 11); and the Empire, on which these *Apocalyptic* Plagues are poured, is not only a temporal Power, but a *spiritual* Empire.

The Vessels here used as instruments of punishments are *holy* Vessels, filled with coals from God's altar, by *ministering Angels* in *priestly attire*; and, according to that adaptation and adjustment which usually subsist between *divine punishments* and the *human sins* which are punished, the sacred Vials are poured out by *Angel Priests*, coming forth from the *heavenly Church*, upon an *hierarchical* Empire, for *spiritual* sins.

Vials are *holy* Vessels, and the use of Vials in the execution of Vengeance, represents the change of instruments of blessing into weapons of chastisement. It exhibits a solemn warning, a moral lesson, and spiritual admonition. Wherever means of grace are *not duly used*, they recoil on those to whom they have been offered, and become means of *punishment*. These Vials represent blessings changed into banes. The greater the gifts of God are to a Church, the more fierce will be His wrath against her, if she abuse them. "Now, O ye *Priests*," says God by Malachi (ii. 1), "the commandment is for *you*, If ye will not hear to give glory to My Name, I will send My curse upon you, and will curse your blessings."

"Thanks be to God," says St. Paul, "Who always leads us in triumph in Christ and maketh manifest the savour (or odour, rather) of His knowledge in every place. For we are a sweet savour (or perfume, rather) of Christ in them that are saved, and in them that perish. To the one we are a savour (odour) of death unto death; to the other a savour (odour) of life unto life. And who is sufficient for these things? For we are not as the many who corrupt the Word of God." (2 Cor. ii. 14—16.)

The Apostles of Christ, who dispense the Word and Sacraments in truth and godly sincerity (2 Cor. ii. 17) in His name Who gave Himself for us, an offering and a sacrifice to God, for a sweet-smelling savour (Eph. v. 2), are like the Priests of the Temple offering sweet incense to God on the altar of His Sanctuary, which oblation is acceptable to Him in Christ, "Who has entered within the Veil" (Heb. vi. 19); and this Ministry of Apostles, and Apostolic men, is a sweet-smelling odour to Life Eternal for all who gladly receive what they deliver.

But, if a Church adulterates the Word and Sacraments, the aromatic incense of their spiritual censers fills up the *Vials of God's wrath*, and instead of ascending into Heaven in fragrant clouds, it descends upon her in fiery streams. The blessings of

His Word and Sacraments become Plagues. Scripture becomes a Scourge, and the Word a Woe. *They are an odour of death unto death.*

All the Vials are poured *into* (εἰς) the *earth*; and yet one of them, especially, is described as poured into the *earth* (v. 2), and another is poured into the *sea* (v. 3), and another into the *river* (v. 4), and another upon the sun (v. 8). All are poured from heaven downward into the lower *earthly region*; and each is poured upon special objects in that lower region.

Observe also the change in the use of the preposition prefixed to the several objects of the seven Vials. The first three Vials are poured *εἰς*, or *into*: i. e. *into the earth*; *into the sea*; *into the rivers*. The last four Vials are poured *ἐπὶ*, or *upon*, with an accusative; i. e. *upon the sun*; *upon the Throne of the Beast*; *upon the river Euphrates*; *upon the air* (ἀέρα).

The former preposition (*εἰς*, *into*) seems to denote *infusion into* and *admixture with* the object of punishment; the latter (*ἐπὶ*, *upon*) seems to denote the Divine dominion *over* the object which has exalted itself against God, and to indicate His Majesty and Vengeance triumphing and treading *upon* it.

Remark also that the VIALS are represented as poured out successively, without any such interruptions or episodes as occur in the series of the TRUMPETS. They all concern the same Empire, that of the Beast, and this consecutive and continuous character seems to represent the regularity and celerity with which the Divine Judgments will be inflicted upon it.

The FIRST VIAL is poured *into* (εἰς) the *earth*, as the *First Trumpet* ushered in a Judgment on the *earth*; and there comes a *boil* (ἔλκος, ulcer, sore), sore and grievous, upon the men who have the *mark of the Beast* and worship his image.

This plague sent into the *Earth* is directed against that *carnal, earthly* element, which is opposed to the *spiritual* and *heavenly*. See i. 7; iii. 10; xiii. 12. It is upon men's *persons*, and represents something loathsome, as well as painful.

Before we enter on the exposition of this and the following Vials, it is requisite to premise, that, although even now, at the present time, the state of Europe exhibits some striking evidences of the fulfilment of these Visions of the Vials, yet it is probable that what we now see is only a *portion* of the evidence; and is like a prelude and specimen of what will be more fully developed in later times; as may be inferred from their name, "the *last* plagues."

The contempt of God's Holy Word has already brought forth many foul boils, and blotches, and eruptions upon those who are subject to the Papacy. Almighty God, in His Word, condemns those who *forbid to marry* (1 Tim. iv. 3); St. Peter,—whom the Popes profess to succeed, and on whom they build their claims,—was a married man (Mark i. 30), and had his wife with him in his Apostolic journeys (1 Cor. ix. 5); and St. Paul gives precepts concerning the wives and children of the Clergy (1 Tim. iii. 1—5. 12).

But, in defiance of this divine warning, example, and doctrine, the Papacy has enforced celibacy on her ecclesiastics for nearly a thousand years. This enforcement has engendered many impurities both of body and soul. Cp. *Gieseler*, Eccl. Hist., Third Period, § 65.

Again; the Papacy claims to dispense with the Law of God in Matrimonial causes, and to supersede the degrees of consanguinity and affinity, which are set forth in the Word of God, and thus many unholy and incestuous Marriages have been contracted under its sanction, which have entailed a miserable inheritance of imbecility and ignominy on many princely houses. Evidence of this may be seen in *Sandys*, *Europæ Speculum*, p. 41, ed. 1673.

Further; the ministry of the Confessional familiarizes the Romish Priesthood and People with thoughts and actions which ought to be veiled in silence, and mars that modest delicacy of feeling which is one of the best safeguards of virtue. It provides a ready expiation for gross sin; and the doctrines of the *Casuists*,—such as *Liquori* and others,—who have devised ease for the troubled conscience, by subtle equivocations and mental reservations, have produced foul sores on the social and domestic constitution of Nations subject to the Papacy, and especially on the Hierarchical body; sores visible to all, and like penal retributions

⁴ Καὶ ὁ τρίτος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τοὺς ποταμοὺς καὶ εἰς τὰς πηγὰς τῶν ὑδάτων καὶ ἐγένετο αἷμα. ⁵ Καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος, Δίκαιος εἶ, ὁ ὢν καὶ ὁ ἦν, ὅσιος, ὅτι ταῦτα ἔκρινας, ⁶ ὅτι αἷμα ἀγίων καὶ προφητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς δέδωκας πιεῖν ἄξιοί εἰσι. ⁷ Καὶ ἤκουσα τοῦ θυσιαστηρίου λέγοντος, Ναὶ, Κύριε, ὁ Θεὸς ὁ παντοκράτωρ, ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις σου.

c ch. 1. 4, 8.
& 4. 8. & 11. 17.
d Isa. 49. 26.
Matt. 23. 34.
e ch. 9. 13.
& 15. 3.

⁸ Καὶ ὁ τέταρτος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον καὶ ἐδόθη αὐτῷ

for the neglect of those precepts of Chastity, and motives to purity, which are supplied in God's Word and Sacraments.

The *Vials* of His wrath for this desecration of Holy Things have been poured on the Papal Empire, and have produced a loathsome disease like the boils of Egypt.

THE SECOND VIAL.

In v. 3 the Second Vial is poured into the *Sea*; and it becomes *blood*, as of a dead man; as in the *Second Trumpet* (viii. 8), and every soul alive died,—*the things* that were in the *sea*.

This is explained by another passage in the Apocalypse. The Woman who is enthroned on the Beast, is said to sit upon *many waters* (xvii. 1), and the *waters* where the Harlot sitteth, are explained to mean *Peoples, and Multitudes, and Nations, and Tongues* (xvii. 15).

These are now described as a *Sea*.

The *Sea* in the Apocalypse represents Nations in a restless state, tossed about by winds and storms of passion, like the *Sea* to which the wicked are compared by Isaiah, "the wicked are like the troubled *sea*, when it cannot rest, whose waters cast up mire and dirt; there is no peace, saith my God, for the wicked" (Isa. lvii. 20, 21).

The language of this Vial may be illustrated by the description in chap. viii. 9, ἀπέθανε τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ, τὰ ἔχοντα ψυχὰς, where see the note.

The sense of the word ψυχή here appears to be the same as there, and to designate the *carnal mind*; and the word ζῶσα, *living*, is added to show that, while *alive in name*, they are in fact *dead*. They are like the Church of Sardis described above, chap. iii. 1, "Thou hast a name that thou *livest*, and thou art *dead*" (νεκρός).

The carnally-minded widow "is *dead* while she is *living*" (ζῶσα τέθνηκε, 1 Tim. v. 6). These passages supply the best comment on the present one. A, C have ζῶης here, but this reading may be ascribed to want of perception of the *oxymoron* in ζῶσα τέθνηκε, supposed to be a contradiction. However, if ζῶης is the true reading,—and it derives some authority from ψυχή ζῶης in Gen. i. 30, and it is received by Lachmann and Tisch.,—it will make little difference in the sense. Cp. Winer, § 30, p. 169.

There is also a peculiar significance in the *newer* here, τὰ, namely, *the things in the sea*; intimating that carnal minds lose the genuine properties of *men*, and are merely like *inanimate things*, and become κτίσματα, *creatures*, as they are called in the parallel place above in viii. 9, which happily illustrates the meaning here; see the note there. Elz. omits τὰ, but it is in A, C, and is restored by Lach., Tisch., Tregelles. The reading τὰ is also confirmed (as Hengstenberg has observed) by the parallel passage in the Septuagint concerning the Egyptian plague of blood, Exod. vii. 20, 21.

An important lesson and practical religious truth may be derived from this passage. A life tossed about in the restless sea of popular passions, and agitated by the fickle winds and waves of popular tumults, may appear to the world to be full of energy; but it is *not life*: it is not worthy of that name; it ought rather to be called *death*. And they who pass their lives in such a tempestuous element, and are swayed to and fro by it, forfeit the genuine characteristic of independent *men*; they lose the masculine vigour of true Christians (cp. xii. 5); they become *things*,—the sport and laughing-stock of the veering gale.

THE THIRD VIAL.

v. 4. The third Vial is poured into the *rivers* and the *wells* of water, and they become *blood*.

Here also is a parallel to the plagues of Egypt. Exod. vii. 19, 20. Ps. lxxviii. 44, and compare above, the third *Trumpet*, viii. 10, 11.

The *rivers* and *wells* are the channels and springs of the prosperity and health of the Power which is here punished.

The prophecy contained in this Vial has also already been in part fulfilled. It foretold calamities to be inflicted on the re-

sources of the Papacy; and announced that those very things which were once tributary to it, and supplied it with the means of greatness, would be turned against it, and become occasions and instruments of its suffering and shame.

This may be applied to the traffic of the Papacy in *Indulgences*, and *Legendary Fables*, and *Miracles*, which were for many centuries like *wells* and *rivers* of wealth to the See of Rome; but which became the sources of her weakness, by opening the eyes of Nations to the fraudulent cheats and impostures practised by her, and by arousing their indignation against her. See the evidence in Gieseler, Eccl. History, Third Period, Division iv. chap. vi. and viii.

In v. 4 A has ἐγένοντο: in v. 5 Beza and Elz. 1633, have ὁ ἐσόμενος, but this has little, if any, MS. authority.

The pouring out of this Vial, by which the *rivers* and *wells* are said to be changed into blood, is declared to be due to the sins of those who are punished, in pouring out the *blood* of *Saints* and *Prophets*; that is, of holy men, especially *preachers* of the Gospel. See xi. 3. 10.

In v. 7 we read, "I heard the *Altar* saying, Yea, O Lord, the God, the Almighty."—The *Altar* speaks. Such is the reading of the best MSS. received by Griesb., Scholz, Lach., Tisch., Tregelles; and so the words are interpreted by Bengel, De Wette, and Düsterdieck. The reading ἄλλου, *alterius*, seems to be due to Latinizing MSS., and to be a repetition of *altaris*. The *Altar* speaks: for it is *God's Altar*; and this is in harmony with the general tone of the Apocalypse, in which the things of the *Living* God are themselves endued with *life*. Thus the Gospels are ζῶα, *living creatures* (iv. 6). The *Altar* speaks, as the *Blood* of Abel is said to cry (Gen. iv. 10; cp. Heb. xii. 24), and the *Stones* of Jerusalem to cry out (Luke xix. 40). The *Altar* speaks, because the souls of the Martyrs, who had been slain by the Beast, are described as *Vicims* whose *blood* has been poured out upon God's Altar (see above, vi. 9, and 2 Tim. iv. 6). The Altar itself, though typified by what was of stone and brass, yet, inasmuch as it is a *heavenly Altar*, and an Altar of God, is beautifully represented as *feeling compassion* for the sufferings of His Martyrs, and as rejoicing in the vindication of God's honour by the execution of His judgments on those who had slain His servants.

The sublime address of the Prophet of Judah to the Altar of Jeroboam, "O Altar! Altar!" (1 Kings xiii. 2.) is conceived in the same spirit of poetic beauty, and oratorical vehemence, which is characteristic of Hebrew Prophecy, and which often finds utterance in the Apocalypse, and makes it to be one of the noblest Poems, as well as sublimest Prophecies, that have ever been given to the world.

THE FOURTH VIAL.

v. 8. The Fourth Vial is poured upon (ἐπὶ) the *Sun*: and the *Sun scorches the men* (that is, the *men* of this Empire; cp. vv. 2. 21, and above, ix. 4. 10, "the *men* who had not the Seal of God") with fire; and they blaspheme the name of God.

On the accusative καὶμα see Luke xii. 47. Winer, § 32, p. 204.

Observe the change of *preposition* here. The *first three* Vials are poured *into* (εἰς) the elements, &c., which are the objects and instruments of punishment; the *last four* are poured *upon* them. See above on v. 1.

The verb ἐδόθη, "it was *given*," does not intimate any benefit bestowed upon the recipient, but it intimates that all these penal results are due to the *permission* of God. Cp. the use of ἐδόθη in vi. 4. 8; ix. 1. 3. 5.

The objects, upon which the Vials are poured out, are elements and powers of the *Empire of the Beast*.

The Sun is the glory of that Empire, that which dazzled men with its brilliance. The Sun is here represented as *scorching* men by its heat. This image is derived from the history of the Exodus, and of the pilgrimage in the wilderness, when the people of God were sheltered from the sun's glare by the pillar of cloud by day, Exod. xiii. 21, 22; xl. 38. Numb. xiv. 14. And it is a figure frequently occurring in Hebrew prophecy (as Isa. iv. 6;

f vv. 11, 21.
Dan. 5. 22, 23.
ch. 9. 20.

καυματίσαι τοὺς ἀνθρώπους ἐν πυρί· ⁹ καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι καῦμα μέγα· καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ Θεοῦ τοῦ ἔχοντος τὴν ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας· καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν.

g ch. 13. 2.
& 9. 2. & 11. 10.

¹⁰ Καὶ ὁ πέμπτος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη· καὶ ἔμασῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου, ¹¹ καὶ ἐβλασφήμησαν τὸν Θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἑλκῶν αὐτῶν καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.

h ch. 9. 21.

i ch. 9. 14.
Jer. 50. 38.
Isa. 41. 2, 25.

¹² Καὶ ὁ ἕκτος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν

xlix. 10. Ps. cxxi. 6), and is repeated in the Apocalypse, vii. 16; cp. Ps. cv. 38.

This prophecy also has been partly accomplished already.

The temporal splendour of the Papacy has already had an effect similar to that which is here described. The earthly grandeur of the Romish Hierarchy, its profuse expenditure in pompous pageantries, and in sumptuous edifices, its prodigal profusion in the aggrandizement of Papal families, and in their luxurious affluence of Palaces, Equipages, Pictures, Statues, Demesnes, and Gardens, have made themselves felt by those under its sway, in galling exactions, and oppressive burdens entailed upon them for the maintenance of the solar splendour of that brilliant magnificence. The meridian glory of this Spiritual Empire has scorched the people of the Romagna and of Italy by the glare of its rays.

The provision of revenues for the erection and decoration of the Church of St. Peter at Rome by means of a shameless sale of Pardons and Indulgences, may be cited as one example among many of the manner in which the grandeur of Papal Rome has been created and supported; and its traffic in Bulls, Dispensations, and the levy of Annates and First-fruits, and Peter-Pence, and other onerous imposts, and the simoniacal sale of Ecclesiastical Preferments, in all countries under its sway; and the burdensome taxation of those under its temporal monarchy, have been like parching heat, withering the herbage and exhausting the resources of the soil.

The historical proofs which substantiate these statements are open to all. A summary of them may be seen in *Isaac Casaubon's* Dedication to his *Exercitationes Anti-Baroniane*, p. 9. *Sir R. Twyden's* Vindication, chap. iv. *Dr. Inett's* Origines, ii. pp. 488—503, and *Gieseler*, Eccl. Hist., Third Period, Division iii. ch. i. § 55. 84. 103. 105, who thus speaks (in § 103): "All kinds of Church-oppression, which, when essayed by temporal Princes, had been resisted by the Papacy, were now practised in a greater degree by the Papacy itself."

The consequences of this parching heat may be described in the words of St. John (v. 9); "the men blasphemed the name of God; and they did not repent to give Him the glory."

This unhappy result has been already displayed to the world.

The usurpations and corruptions of the Papacy have already produced a baneful harvest of Infidelity and Blasphemy.

Men, seeing and feeling in their own persons that evil practices are promoted and enforced under spiritual sanctions, and with spiritual penalties, by a Christian Government, even by the Government of one who calls himself the Head of the Church and the Vicar of Christ upon Earth; and not being acquainted with any other form of Christianity than that which presents itself too often before them as a minister of superstition and imposture, tyranny, and wrong, have been led to identify Christianity with Papal corruptions and usurpations, and have been goaded on by a spirit of vindictive resentment and indignation to blaspheme the Gospel itself, as if it were the cause of their sufferings. One of the worst evils produced by the fanaticism, fraud, and oppression practised by the Papacy, is this; that it has estranged whole Nations from Religion, and has driven them by a reckless recoil and desperate reaction into Infidelity; and has thus prepared the way for some future terrible outbreak of anarchical rebellion against all lawful authority, and even for an impious insurrection against Christ Himself.

THE FIFTH VIAL.

v. 10. The fifth Vial is poured upon the throne of the Beast; and his kingdom is darkened.

Here is another reference to the plagues of Egypt, that of the "darkness that could be felt." (Exod. x. 21. Cp. Ps. cv. 28. Wisd. xvii. 21.)

They did not repent from their deeds; but their hearts were hardened—like that of Pharaoh. Exod. x. 27.

They were biting their tongues for the pain. On the use of ἐκ see viii. 13 above; ix. 21. Acts xviii. 3. *Winer*, § 47, p. 329.

THE SIXTH VIAL.

12. καὶ ὁ ἕκτος] And the sixth poured out his vial upon that great river, the Euphrates; and the water thereof was dried up, that the Way might be prepared of the Kings who come from the sunrise.

The mention of the Euphrates reminds us that the Vision concerns the Power which sits upon the Beast, and is the mystical Babylon, xvii. (1—5.)

What is its EUPHRATES?

In the Apocalypse, Babylon is not the literal city; and Euphrates, the river of Babylon, is to be understood spiritually. See note above on ix. 14, p. 205.

There is an allusion here to the manner in which the literal or Assyrian Babylon was taken; namely, by the drying up of its great River, the River Euphrates.

It has been said, indeed, by some learned persons (e. g. *Hengstenberg*) that the Apocalypse does not derive any of its imagery from events related by Heathen writers, such as Herodotus and Xenophon, who describe the taking of Babylon by Cyrus, when he had drained the Euphrates from its bed, and made for his army a passage by the dry channel into the city.

This may be true; but it is to be remembered, that the drying up of the Euphrates by Cyrus, as a preparation for the capture of Babylon, is not only described by heathen historians, *Herodotus* (i. 190), and *Xenophon* (Cyrop. vii. 5), but was also predicted by the Holy Spirit Himself, speaking by the mouth of the Hebrew Prophets, *Isaiah* (xlv. 27) and *Jeremiah* (l. 38; li. 36).

It cannot reasonably be doubted, that St. John here refers to that circumstance; and this reference to the means which led to the capture of the literal Babylon, has been rightly recognized by the ancient Expositors: e. g. *Haymo*, who says, "Euphrates quippe fluvius Babylonis est; Medi et Persæ hunc dividerunt fluvium, et per ejus alveum ingressi sunt Babyloniam."

The glory and strength of the literal Babylon was the Euphrates; and its channel was made dry by Cyrus, and so Babylon was taken.

The glory and strength of the mystical Babylon is her Supremacy, spiritual and secular, which have blended their streams in a swelling and navigable flood; by which her ships have gone forth, like those of a Merchant City, and riches have flowed into her bosom from all nations of the earth.

Accordingly, an Expositor of the Apocalypse, who lived in the fourteenth century, *Peter Olivi*, thus speaks, "The Primacy of the Pope, and the multitude of those who are subject to him, are, as it were, a River Euphrates, which hinders the passage of the Kings of the East;" and obstructs the expeditions of those who desire to see the Evangelical restoration of the Christian Church. See *Baluzii* Miscell. i. p. 213, sqq. The tide of this Papal Euphrates, which has long impeded the march of the Kings of the East, is already ebbing, and will one day be dried up, and open a way for them.

What is this WAY?

In Scripture language "the way" is the "Way of God;" the "Way of Salvation." See above, Acts ix. 2; xvi. 17; xix. 9. 23; xxii. 4; xxiv. 14. 22.

Who are the KINGS of the EAST?

The expression is figurative, and to be understood spiritually. The words rendered Kings from the East are οἱ βασιλεῖς οἱ ἀπὸ ἀνατολῆς ἡλίου: that is, the Kings from the rising of the Sun.

The Sun here is CHRIST. He is "the Sun of Righteousness rising with healing on His wings" (Mal. iv. 2). "He is the Day-spring (Ἀνατολή) from on high" (see on Luke i. 78, cp. Zech. iii. 8; vi. 12, where Christ is called Ἀνατολή in LXX).

In the Apocalypse the Church is clothed with the Sun, xii. 1, that is, with Christ; and the Angel who seals the elect comes from the rising of the Sun, vii. 2; and Christ says, "I Jesus am the bright and Morning Star," xxii. 16; cp. ii. 28.

The above interpretation is given by the ancient Expositors. See *Aug. l.*, *Bede*, *Haymo*, and others. The words of *Bede* are

Εὐφράτην καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἐτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ ἀνατολῶν ἡλίου. ¹³ καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος, καὶ ἐκ k 1 John 4. 1, 3.
ch. 12. 3, 9.
& 19. 20. & 20. 10.

"The saints are the Kings of the East, whose way is made open by the drying up of the Euphrates."

The reference here made to the capture of the literal Babylon, as prefiguring the fall of the mystical Babylon, is fraught with practical instruction at the present time.

(1) Some persons may now be in danger of being deluded by the confident language and bearing of Rome. They may imagine that a cause pursued with such sanguine reliance must be good. But let them remember the parallel—Babylon. Its streets echoed with music; its halls resounded with mirth and revelry; the king's guards were intoxicated at the gates of the city and at the very doors of the palace, and the vessels of God were on the table at the royal banquet, when the fingers of a man's hand came forth from the wall,—and Babylon fell. See Dan. v. 5, and Isa. xxi. compared with *Xenophon*, *Cyrop.* vii. 5.

So it may be with the Papacy. It may be most infatuated when most in peril. It may vaunt its power, and make new aggressions, and put forth new doctrines, and be entranced in a dream of security, when its doom is nigh. And, as the great river, the river Euphrates, the glory and bulwark of Babylon, became a road for the Conqueror of the city, so the swelling stream of Rome's temporal and spiritual Supremacy, which has now flowed on so proudly for so many centuries, and has served for the aggrandizement of the Papacy, may be in God's hands the means and occasion of its fall. The reason of this is obvious. The Papacy puts forth lofty claims, above all human pretensions, and rivaling the divine attributes. Such claims as these, uttered in proud language, and resting on unsound foundations, provoke the indignation and hostility of men—and how much more of Him who is a jealous God, and will punish all usurpations of His own Prerogatives! The Papal Supremacy will one day be dried up, and will supply the appointed means of the Papal downfall. It will be like a channel of the Euphrates, and give an entrance to the beleaguered city.

(2) It is said by St. John, that the Euphrates is to be dried up, in order that the way of the Kings from the East may be prepared.

Cyrus, "the shepherd" of God (Isa. xlv. 28), "the anointed of God" (Isa. xlv. 1), the King who was raised up from the East (Isa. xli. 2, 25), for the preparation of whose way God dried up the rivers (Isa. xlv. 27), was a signal instrument for executing God's counsel, and for performing all God's pleasure (Isa. xlv. 28; xlv. 11), not only in punishing Babylon for its pride, cruelty, blasphemy, and idolatry (see Isa. xlv. and xlvii. Dan. v. 22—24, and Hab. ii. 5—20), but also in delivering God's people from their captivity in Babylon, and for restoring Jerusalem (Isa. xlv. 28. Ezra i. and ii.). See the excellent remarks in *Dean Jackson*, on the Creed, v. 404—414, book vi. pt. ii. ch. xxvi. *Dean Prideaux's* *Connexion*, b.c. 538—536.

From the past history of the literal Babylon we may gather some anticipations with regard to the future fate of that Power which is compared to Babylon by Almighty God in the Apocalypse. The drying up of the Euphrates for the march of the Persian King, and the consequent capture of the literal Babylon by Cyrus, was, in God's hands, the occasion of the liberation of the literal Israel; and of the rebuilding of the literal Jerusalem.

It may reasonably be expected, that the drying up of the Papal Euphrates, in order to expedite the march of the spiritual soldiers of Him Who was typified by Cyrus, and Who is the true King from the East, JESUS CHRIST; and the fall of the mystical Babylon, may be preparatory to the deliverance of many of God's People, who are now in spiritual bondage at Babylon, and for their restoration to their true home, in the Spiritual Sion, the Christian Church.

Perhaps, also, in God's divine purpose it may not be without its gracious results to God's own ancient People, the Jews.

It is, and long has been, a deeply-rooted opinion among the Jews, that, as the Restoration of their forefathers by Cyrus did not take place till Babylon was taken, and then immediately ensued, so "the Redemption of Israel cannot be accomplished before Rome is destroyed." See *R. Kimchi* in *Abdiam* עַם יִשְׂרָאֵל חֲדָשׁ הַשְּׁמִינִי מִדְּבַר הַמֶּלֶךְ הַמְּשֻׁלָּם *cum devastabitur Roma (Edom), erit redemptio Israeli*; cp. *Mede's* Works, p. 902.

There is much reason in this supposition.

When we consider the stumbling-blocks which the Papacy places in the way of the conversion of the Jews, by adding the Apocryphal Books,—as of equally divine authority,—to the Hebrew Scriptures, and by its adoration of the Blessed Virgin, and of Saints, Angels, and Images,—idolatrous practices, which the Jews, having once so severely suffered for Idolatry, regard with

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the greatest abhorrence,—we cannot but believe, with humble submission to the mysterious counsels of Divine Providence, that there is a solemn truth in this their popular conviction; and that the spiritual Redemption of Israel will be ushered in by the fall of Rome.

It may also be reasonably supposed, that together with this reference to the drying up of the Euphrates, previously to the capture of Babylon, and the liberation of God's People, by Cyrus marching from the East, there is also an allusion to the circumstances of the drying up of the River Jordan to facilitate the passage of Joshua, before the capture of Jericho: see Josh. iv. 22, 23.

This is the more probable, because there is a constant retrospect in the Apocalypse to the circumstances of the Exodus, and to the pilgrimage in the wilderness, and to the victorious entrance under Joshua, into Canaan, the type of Heaven. See above concerning the Trumpets, viii. 6.

It is also remarkable, that in the book of Joshua there is a marked emphasis laid on the fact that he and his army came into Canaan from the sunrise: see Josh. i. 15; iv. 19, where the Septuagint has ἡλίου ἀνατολᾶς—the words here used by St. John.

If this be so, we may derive another anticipation from this reference;

The drying up of the stream of the Papal Supremacy may be preparatory to new victories to be achieved by Christ the Divine Joshua, and to the overthrow of the Jerichoes of this world, and to the glorious entrance of His faithful soldiers into their promised Land, and to the full and final possession of their heavenly inheritance.

Three UNCLEAN SPIRITS come forth from the mouth of the Dragon, and of the First and Second Beast; and gather together the kings of the whole world for the great conflict of ARMAGEDDON, against Christ.

13. καὶ εἶδον] And I saw three unclean spirits like frogs from out of the mouth of the dragon, and from out of the mouth of the beast, and from out of the mouth of the false prophet. For they are spirits of devils, working miracles, which go forth upon the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

Here we are again reminded of Egypt and its plagues.

"Aaron stretched his hand over the waters of Egypt, and Frogs came up and covered the land" (Exod. viii. 6). "Their land brought forth Frogs; yea, even in their Kings' chambers" (Ps. cv. 30).

Aaron brought up Frogs on Egypt; and the Magicians of Egypt did the same; they also brought up Frogs; but this was their last action of this supernatural kind. When Aaron smote the dust of the earth, and it became lice, the Magicians attempted to do the same, but they could not, and they said, "This is the finger of God" (Exod. viii. 19).

The Dragon, the Beast, and the False Prophet are here seen leagued together; and as it was with the literal Egypt, so it will be with them; they will send forth frogs; but as the ancient Interpreters have observed, this will be their last struggle, as it was of the Magicians, and be the omen of their defeat. As St. Paul says, speaking of the Magicians of Egypt, they shall proceed no further (2 Tim. iii. 8, 9).

The Apostle St. Paul, in the passage first cited, appears to offer an explanation of the meaning of the sending forth of frogs by the Magicians of the Papal Egypt,—“They are men of corrupt minds, reprobate concerning the faith,” “men who have the form of godliness, but denying the power thereof” (see note on 2 Tim. iii. 1—9), “lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers.”

St. Paul has there described a confederacy like that in this Apocalyptic Vial, where the Dragon or Satan, the Beast, and the False Prophet are united. He represents a combination of corrupt Religion having a form of Godliness, and allied with Lawlessness and Infidelity.

These emissaries thus leagued together will endeavour to enlist the World in a campaign against true Religion. They will draw out their forces in terrible array; and while Christ, the King from the East, is marshalling His legions from the bright Day-spring under His heavenly banner, they will come forth from the realms of darkness, and muster their forces for the conflict.

They are called βάτραχοι, frogs, and unclean spirits (v. 13). They are strangers to the clear light and fresh streams of divine

τοῦ στόματος τοῦ θηρίου, καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου πνεύματα τρία ἀκάθαρτα, ὡς βάτραχοι· ¹⁴ εἰσὶ γὰρ πνεύματα δαιμονίων ποιοῦντα σημεῖα, ἃ ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς ἡμέρας ἐκείνης τῆς μεγάλης τοῦ Θεοῦ τοῦ παντοκράτορος.

11 1 Tim. 4. 1.
2 Thess. 2. 9.
James 3. 15.
ch. 13. 13, 14.
& 17. 14.

m Matt. 22. 44.
Luke 12. 39.
2 Cor. 5. 3.
1 Thess. 5. 2.
2 Pet. 3. 10.
ch. 3. 5, 4, 18.
n ch. 19. 19.

¹⁵ Ἰδοὺ, ἔρχομαι ὡς κλέπτης· μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ· ἵνα μὴ γυμνὸς περιπατῇ, καὶ βλέπωσι τὴν ἀσχημοσύνην αὐτοῦ.

¹⁶ Καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ Ἀρμαγεδών.

Truth, and dwell in the slime and quagmire of sordid cogitations, loving the slough of debasing lusts, or the misty glimmerings of false Philosophy and worldly Policy, and yet are puffed up with pride, and speak swelling words, and come forth in the Evening of the World's existence, and make it ring with their shrill discord.

Such are they who do not own that the glory of the Highest, and the eternal happiness of men, are the true ends, and right reasons, and immutable laws of all Government, secular and spiritual; but limit its aims to earth, and degrade it into an abject slave of human opinions, and human appetites. Such are they, who do not receive the doctrines of Religion as God has been pleased to reveal them, but would make themselves the standards and oracles of Truth, and would make Truth to vary with their own proud and fickle caprices. In a word, such are they who do not raise their eyes upward to the sun and stars of God's Power, Providence, and Wisdom, set in the clear vault of His glorious firmament, but look downward to earth, and judge of the things of heaven as they are reflected in the watery mirror of the low pools and miry marshes of their own minds.

These unclean spirits, it is said, *work miracles*.

We are, therefore, to be prepared to hear of strange Apparitions. The Emissaries of whom St. John speaks will be permitted to show "signs and wonders, with all power, after the working of Satan," Matt. xxiv. 24. 2 Thess. ii. 9; as the Magicians of Egypt were with their enchantments, Exod. vii. 11. 22; so as to deceive, if it were possible, *the very elect*, Matt. xxiv. 24. Mark xiii. 22.

Further: *These spirits*, it is added, *go forth upon the Kings of the Earth to gather them to the Battle*.

The *Kings of the Earth* are opposed to the *Kings of the East*, that is, they are opposed to Christ and to those whom Christ has *made to be Kings* (v. 10), by their incorporation in Himself, *Whose Kingdom is the Kingdom of Heaven* (xvii. 14), and Who is *King of Kings* (xix. 16).

The unclean spirits are said to *go forth upon* (ἐπὶ) the kings of the World; which seems to denote, that these spirits will not only address themselves to, but also will exercise some influence upon and over, these kings. Cp. *Winer*, § 49, p. 362.

Thus St. John foreshows that the Papacy, when distressed by the *drying up of its Euphrates*, will resort for help even to godless powers; that it will advocate doctrines of political licentiousness, and flatter Rulers with seducing words for their own advantage; that it will countenance men in disobeying the divine Word, as the Egyptian Magicians encouraged Pharaoh in his resistance to God; that it will palliate crimes which the Gospel condemns; that its emissaries will encourage disloyalty and Insurrection against Christian powers opposed to themselves, and will invoke benedictions on Rebellion, and be like Hierarchs of Revolution.

The scene of the future conflict is called "in the Hebrew tongue ARMAGEDDON," of which more will be said hereafter. See v. 16.

But in the mean time, while these preparations are going on, Christ mercifully interposes and pronounces a warning.

v. 15. *Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.*

See above, on 1 Thess. v. 2, 4, and on the *garments*, and on the word *naked*, see above, iii. 4, 5, 17, 18.

Preparations for ARMAGEDDON.

The conflict itself does not take place yet; it is described hereafter (see xix. 19—21). We have now only a view of the *gathering together of the hostile forces against Christ*.

v. 16. *And they gathered them together into a place called in the Hebrew tongue Armageddon.*

As to the reading of the word, B and some Cursives have Μαγεδών, or Μαγεδδών; A has Ἀρμαγεδών, and ποταμὸν for τόπον. *Lachmann* and *Tisch.* print the word with an aspirate, Ἀρμαγεδών, and ancient Latin authorities have *Hermagedon*.

What is meant by AR-MAGEDDON, or Har-magedon?

Observe that St. John here specially calls attention to the *Hebrew* etymology, by saying that the place is called in the *Hebrew* tongue *Ar-mageddon*, or *Har-magedon*.

Ar-mageddon, or *Har-mageddon*, is formed of two Hebrew words; the one signifying a *Mountain*, *הר*, *har*, the other, a *cutting to pieces*; from *חָרַץ*, *excidit*; and thus it means the *Mountain of excision*, or *of slaughter*.

When the Prophet Zechariah is speaking of the destruction of all nations that come against the City of God, he says that there will be a great mourning in the valley of Megiddon (Zech. xii. 9); and *Megiddon* is there translated by the Septuagint Interpreters, *cut up*, or *destroyed*. LXX, Zech. xii. 11, *ῥοῦνος ἐν πεδίῳ ἐκκοπτομένην*.

Lightfoot and *Vitringa*, who have called attention to this etymology, do not seem to have been aware that they had been anticipated by *Andreas* and *Arethas* ad loc., and in the Ancient Greek *Catena*, Cramer, p. 420, and also by *Æcumenius*, *ibid.* p. 552, who deserve to be cited. *Catena*, Cramer, p. 420, xvi. 16, *τόπον τὸν καλούμενον Ἑβραϊστὶ Ἑρμαγεδὼν τόπον γὰρ τὸν καιρὸν ἀκουστέον τῷ καιρῷ τοίνυν τούτῳ οἱ ἀπὸ ποταμῶν πνευματικῶν ἀπατηθέντες καταλαμβανόμενοι τεύχονται διακοπῆς· τοῦτο γὰρ Ἑρμαγεδὼν ἡ Ἑβραϊκὴ λέξις εἰς τὴν ἑλλὰδα διέλεκτον διαπορευομένην νοεῖν παρέχει.*—*Æcumenius*, *ibid.* p. 552, τὸ Ἀρμαγεδὼν διακοπὴ ἢ διακοπτομένην ἑρμηνεύεται, ἐκεί γὰρ τὰ ἔθνη συνσπόμενα ἐκκόπτεσθαι νοεῖν ἀπέλουντο.

The word *Armageddon*, then, signifies a *Mountain of slaughter*; like that valley of *decision* or *cutting off*, described by the Prophet Joel (iii. 14), and it is a figurative expression similar to that in the same Prophet, namely, the Valley of *Jehoshaphat* (Joel iii. 2. 12), or *judgment of God*. There may be also a reference in this word to the Hebrew root *תָּא*, to *gather together* in a troop for an attack.

The word *Ar-mageddon* seems also designed to signify a defeat and slaughter, such as that of the Kings of Canaan at *Megiddo*, in the region of Galilee, wrought by a *miraculous* interposition of Almighty God, discomfiting the vast and terrible army of Sisera and his confederate Princes. "The Kings came and fought, then fought the Kings of Canaan in Taanach by the waters of *Megiddo*. They (the armies of God) fought from heaven; the stars in their courses fought against Sisera" (Judges v. 19, 20).

The Holy Spirit, by the mouth of David, specially speaks of these Kings as types of God's foes, in their sin and doom. "Do Thou to them as unto the Midianites; unto Sisera, and unto Jabin, at the brook of Kison; who perished at Endor, and became as the dung of the earth" (Ps. lxxiii. 9).

These Kings had oppressed Israel, and were routed by the army of God at *Megiddo*; and, in like manner, earthly powers will rise against Christ and His Church, and be defeated in a marvellous manner, in a great encounter, which is called by St. John *Ar-mageddon*.

It will also be remembered, that King Josiah was defeated and mortally wounded at *Megiddo* (2 Chron. xxxv. 20. 22); and though Josiah was a pious King, yet, when at *Megiddo*, he was disobeying a Divine command, given him by the Prophet Jeremiah. 1 Ed. i. 25—32, where the LXX has Μαγεδδών, *Mageddon*. See also *S. Jerome*, ad Ctesiphontem, ad finem, and Ep. 86, ad Eustach.—*Campi Mageddo* Josias necis coneci. He was endeavouring to repel Pharaoh-Necho, who was marching towards the river *Euphrates* to besiege Babylon, and so Josiah was then an ally of *Babylon*.

Thus the name *Megiddo* or *Mageddo* had been prepared for St. John as a word denoting the scene of a defeat and slaughter of God's foes, and allies of the city of the Beast.

Megiddo itself was in a *Valley* (2 Chron. xxxv. 22. Zech. xii. 11), and *Harmagedon* is a *Mountain*; but this circumstance does not present any difficulty; on the contrary, it may serve to remind the reader that the word is not to be understood literally, but to be regarded as a symbolical word; and the characteristic significance of the *Mountain* of destruction, which the defeat will be conspicuous to the world.

17 ° Καὶ ὁ ἑβδομος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα· καὶ ἐξῆλθε φωνὴ ° ch. 21. 6.
μεγάλῃ ἀπὸ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα, Γέγονε 18 p καὶ ἐγένοντο p ch. 4. 5. & 2. 5.
ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ, καὶ σεισμός ἐγένετο μέγας, ὅσος οὐκ ἐγένετο
ἀφ' οὗ ἄνθρωπος ἐγένετο ἐπὶ τῆς γῆς, τηλικούτος σεισμός οὕτω μέγας.

19 ° Καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη· καὶ αἱ πόλεις τῶν ἐθνῶν q ch. 14. 8, 10.
ἔπεσαν. & 18. 5.
Isa. 51. 22, 23.
Jer. 25. 15, 16.

Καὶ Βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ Θεοῦ, δοῦναι αὐτῇ τὸ ποτήριον
τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ.

20 ° Καὶ πᾶσα νῆσος ἔφυγε, καὶ ὄρη οὐχ εὐρέθησαν 21 ° καὶ χάλαζα μεγάλη r ch. 6. 14.
ὡς ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· ° ch. 11. 19.
' καὶ ἐβλασφή- & 16. 9, 11.
μησαν οἱ ἄνθρωποι τὸν Θεὸν ἐκ τῆς πληγῆς τῆς χαλάζης, ὅτι μεγάλη ἐστὶν ἡ t vv. 9, 11.
πληγὴ αὐτῆς σφόδρα.

XVII. 1 ° Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἔχόντων τὰς ἑπτὰ φιάλας, a Jer. 51. 13.
Nab. 3. 4.
ch. 16. 19. & 18. 2.

This gathering together of the Kings of the Earth to Armageddon, or Har-magedon, at the instance of unclean spirits going forth from out of the mouth of the Dragon, the Beast, and False Prophet, intimates (as has been observed by ancient Expositors, Primarius, Haymo, and others), that there will be a muster of earthly powers, combined together in an unholy confederacy and league of godless Policy and corrupt Religion, like that of Pilate with the Chief Priests against the Lord and His Anointed: and it pre-announces the signal discomfiture and manifest cutting off of those powers, as on a lofty Mountain, visible to all, by the might of Him Who is the Conqueror on the White Horse, and Who will slay His enemies with the Sword that goeth forth out of His mouth (xix. 15).

But it is only the gathering together of these forces which is described here. The description of the conflict of Har-magedon, and the issue of it, is reserved for a later period in the prophecy. See xix. 19—21, where it is said, "I saw the Beast, and the Kings of the Earth, and their Armies having been gathered together (συνηγμένα) to fight the battle (πολεῖν) with Him that sitteth upon the Horse, and with His armies. And the Beast was taken, and the False Prophet that is with him, and they were cast into the lake of fire, and the rest were killed with the sword of Him that sitteth on the Horse."

This conflict does not take place yet. See below, p. 258.

THE SEVENTH VIAL.

In the mean time the SEVENTH VIAL brings with it a judgment on the mystical Babylon, which is the capital city of the Empire of the Beast.

17—21.] And the Seventh Angel poured out his vial upon the air; and there came a great voice from the temple, from the throne, saying, It is done.

And there were lightnings, and voices, and thunders, and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, so great.

And the great City was made into three parts, and the cities of the nations fell; and Babylon the Great came in remembrance before God, to give unto her the cup of the wine of the fury of his wrath.

And every island fled away, and mountains were not found.

And there cometh down upon the men great hail out of heaven, about the weight of a talent: and the men blasphemed God because of the plague of the hail; for the plague thereof is great exceedingly.

The Air (ἀήρ) here (v. 17) is the region of darkness, in which the powers of evil abide. See Eph. ii. 2.

The great city Babylon is divided into three parts, and the cities of the Nations or Gentiles (τῶν ἐθνῶν) fall. These cities are those which are opposed to Christ, and to the Christian Sion (see xi. 2, and cp. ii. 26; xi. 18; xix. 15; xx. 8); they are contrasted with the true Israelites, the true Jews, those who are Jews inwardly, whose circumcision is of the heart in the spirit (see Rom. ii. 29; above, ii. 9; iii. 9).

Babylon the Great comes into remembrance in the sight of God to give to her the cup of the wine of the fury of His wrath (cp. above, xiv. 8).

The fuller description of Babylon the Great, her site, her wealth, her magnificence, her sins, and her fall, is contained in the two following chapters, the xviii and xix.

In the mean time, it is to be observed that although in this Vial Babylon, the Great City, the capital of the Empire of the Beast, comes into remembrance before God, and is now about to

fall; yet, as appears from the Prophecy, the Beast itself, and its ally the False Prophet, will not be destroyed with the Fall of Babylon, but will survive that fall; and will appear afterwards in hostile array against Christ, in the conflict of Armageddon (see xix. 19).

Yet further, even after their defeat and doom, described in xix. 20, Satan, or the Dragon, will still remain to wage war against Christ (xx. 8); but finally he also will be defeated and cast into the lake of Fire (xx. 10).

Thus, then, the following chronological series is presented in the Prophecy.

(1) The drying up of the spiritual Euphrates, the river of the mystical Babylon, to prepare the way for Christ's people, the Kings of the East, coming against the mystical Babylon (xvi. 12).

(2) The mustering of the Kings of the Earth, or Powers opposed to the Kingdom of Heaven, at the instance of the emissaries of the Dragon, the Beast, and False Prophet, against Christ and His armies (xvi. 14).

(3) God's Judgments upon Babylon, the capital City of the Beast. The Fall of Babylon.

(4) The great conflict of the Powers of the Earth, which had been leagued together and mustered under the Dragon, the Beast, and the False Prophet, against Christ.

Their signal rout and discomfiture in the battle of Armageddon, the great day of the Almighty.

(5) The defeat and doom of the Beast and of the False Prophet (xix. 20).

(6) The gathering together of the forces of the Dragon, or Satan, against Christ (xx. 8).

(7) The defeat and doom of the Dragon (xx. 10).

(8) The full and final triumph of Christ. Cp. xi. 15—17.

(9) The General Resurrection (xx. 13).

(10) The Universal Judgment (xx. 11—13. Cp. xi. 18).

(11) The Lake of Fire (xx. 14; xxi. 8).

(12) The Heavenly City (xxi. xxii. Cp. vii. 4—17).

ETERNITY.

Further enlargement concerning the great City, the Mystical BABYLON; and concerning the BEAST, upon which she sits; and concerning her splendour, her sins, and her fall.

CH. XVII. 1. καὶ ἦλθεν] And there came one of the seven angels who had the seven vials, and talked with me, saying, Come hither, I will show unto thee the Judgment of the great Harlot that sitteth on the many waters: with whom the kings of the earth committed fornication, and they who are dwellers in the earth were made drunk with the wine of her fornication.

And he carried me away in the Spirit into a wilderness: and I saw a Woman sitting upon a scarlet-coloured Beast, full of the names of blasphemy, having seven heads and ten horns.

And the Woman was arrayed in purple, and scarlet, and gilded over with gold, and precious stones, and pearls; having a golden cup in her hand full of abominations and the uncleanness of her fornication: and upon her forehead a name written, Mystery, Babylon the Great, the Mother of the Harlots, and the abominations of the Earth.

And I saw the Woman drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus: and when I saw her I wondered with great wonder.

And the Angel said unto me, Wherefore didst thou wonder? I will tell thee the Mystery of the Woman and of the Beast that carrieth her, which hath the seven heads and the ten horns.

καὶ ἐλάλησε μετ' ἐμοῦ, λέγων, Δεῦρο δείξω σοι τὸ κρῖμα τῆς πόρνῆς τῆς
 b Jer. 51. 7.
 ch. 14. 8. & 18. 3. μεγάλης, τῆς καθημένης ἐπὶ τῶν ὑδάτων τῶν πολλῶν, ² μεθ' ἧς ἐπόρνευσαν οἱ

The Beast that thou sawest, was, and is not, and is about to ascend out of the bottomless pit, and to go into perdition, and they who are dwellers on the earth, whose names are not written in the book of life, will wonder when they see the Beast, that it was, and is not, and will appear.

Here is the understanding which hath wisdom: the Seven Heads are Seven Mountains, upon which the Woman sitteth.

And they are Seven Kings; the five are fallen, the one is, the other is not yet come: and when he is come, he must continue a little while.

And the Beast that was, and is not, even he is an eighth (King) and is from the seven, and goeth into perdition.

And the Ten Horns which thou sawest are Ten Kings, who have not received a kingdom as yet; but receive power as kings one hour with the Beast. These have one mind, and give their power and strength unto the Beast. These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of Lords, and King of Kings, and they that are with Him called, and chosen, and faithful (will overcome them).

And he saith unto me, The Waters which thou sawest where the Harlot sitteth, are peoples, and multitudes, and nations, and tongues.

And the Ten Horns which thou sawest and the Beast, these will hate the Harlot, and will make her desolate and naked, and will devour her flesh, and will burn her utterly with fire. For God put in their hearts to perform His mind, and to perform one mind, and give their kingdom unto the Beast, until the words of God shall be fulfilled.

And the Woman which thou sawest is that great City, which reigneth over the kings of the earth.

PRELIMINARY NOTE on this CHAPTER.

In order to understand this prophecy, it is requisite to ascertain clearly the subject of it. Some preliminary remarks on this question are, therefore, necessary.

What is the City of which St. John here speaks?

Certain criteria are supplied by him for the determination of this question.

(1) He says, "Here is the understanding which hath wisdom; the Seven Heads (of the beast) are (that is, they signify, or represent, see i. 19, 20) the Seven Mountains on which the woman sitteth" (v. 9).

(2) He also calls it "the great City," and it is a city which was in existence in his age (see v. 18).

At that time there was one City, a Great City, built on Seven Mountains, Rome. The name of each of its Seven Mountains is well known: they were the Palatine, Quirinal, Aventine, Cælian, Viminal, Esquiline, Janiculan. In St. John's time Rome was usually called "the Seven-hilled City" (ἡ πόλις ἡ ἐπτάλοφος, *urbs septicollis*). She was celebrated as such in an annual national festival, the *Septimontium*. And there is scarcely a Roman Poet of any note, who has not spoken of Rome as a City seated on Seven Mountains,—*Virgil*, *Horace*, *Tibullus*, *Propertius*, *Ovid*, *Silius Italicus*, *Statius*, *Martial*, *Claudian*, *Prudentius*; in short, the unanimous voice of Roman Poetry, during more than five hundred years, beginning with the age of St. John, proclaimed Rome as "the Seven-hilled City."

The passages referred to from these writers are as follows;

Virgil, *Georg.* ii. 535. *Æn.* vi. 784, "Septemque una sibi muro circumdabit arces." *Horace*, *Carmen Sæc.* 7, "Dis, quibus septem placuere colles." *Tibullus*, ii. 5, 55, "Carpite nunc tauri de septem montibus herbas." *Propertius*, iii. 10, 57, "Septem urbs alta jugis toti quæ præsidet orbi." *Ovidius*, *Trist.* i. 4, 69, "Sed quæ de septem totum circumspicit orbem Montibus imperii Roma deumque locus." *Silius Italicus*, xii. 606, "Defendere tecta Dardana, et in septem discurrere jusserrat arces." See also x. 587; xvi. 620. *Statius*, *Silv.* iv. 3, 26, "Septem montibus advovere Baias." *Martial*, iv. 64, 11, "Hinc septem dominos videre montes, Et totam licet æstimare Romam." *Claudian*, xii. 19 (ed. Gesner), "Aurea septem-geminas Roma coronet arces." See also xv. 194. *Prudentius*, de Romano Martyre, 411, "Divûm favore cum puer Mavortius Fundaret arcem septicollem Romulus."

This prophecy of St. John is also illustrated in this respect from another source, equally open to the eyes of the world—*Coins*.

On the Imperial Coinage of that age, Rome is displayed as a Woman sitting on Seven Hills, as she is represented in the Apocalypse. See the coin of *Vespasian*, described by *Capt. Smyth*, *Roman Coins*, p. 310. *Ackerman*, i. p. 87, "Rome

seated on seven hills; at the base Romulus and Remus suckled by the wolf; before, the Tiber personified." It is figured in *Gessneri Numismata*, Tab. lvii. Cp. *Vaillant*, p. 30.

(3) St. John gives another criterion by which the Woman is to be identified. He says that she is the reigning city of his age. "The woman which thou sawest (he says) is that great city which reigneth (literally, "which hath royal sovereignty"—ἡ ἔχουσα βασιλείαν) over the kings of the earth" (v. 18). The reigning city of that age was Rome.

If we refer to the Latin Poets of that time, we find that the epithets commonly applied to Rome are *The great*; *The mighty*; *The royal Rome*; *The Queen of Nations*; *The Eternal City*; *The Mistress of the World*; as, see for example, "*Maxima rerum Roma*," *Virg. Æn.* v. 600. 660. *Manil.* iv. 773. *Propert.* iv. 1. *Hor.* i. Sat. v. 1. 1. *Ep.* vii. 44. *Ovid.* *Met.* xv. 445.

If, again, we contemplate the public feelings of the World as expressed on the *Coins* of that period, we there see Rome, as the great City, deified, crowned with a mural diadem, holding in her palm a winged figure of Victory, which bears in its hand a Globe, the symbol of Rome's Conquests and Universal Sway. See the figures described, and the citations collected, in *Spence's Polymetia*, p. 243, and *Vaillant*, *Numismata Ærea Imperatorum*, Paris, 1695, p. 205, "*Dea Roma*; *Roma Æterna* . . . dextrâ *Victoriam* tenens." See also 191, and *Gessner*, Tab. lviii. and lxii.

The City on Seven Hills is *ROME*; the great City which reigned over the kings of the earth was *ROME*. Therefore the City here described is *ROME*.

(4) Next, the City here described by St. John is also called by him "*BABYLON*;" "*BABYLON the GREAT*" (v. 5). He cannot be speaking of the literal *Babylon in Assyria*; for that was not built on seven Mountains; nor did it then reign over the Kings of the earth.

What he means to say is, that the City of which he is here speaking, resembles *Babylon*; and it may, therefore, in the figurative language, commonly used in the Apocalypse, be called *Babylon*.

Rome was in many respects a second *Babylon*. *Babylon* had been the *Queen of the East*, in the age of the *Hebrew Prophets*; and *Rome* was the *Queen of the West*, when *St. John* wrote. *Babylon* had been called in the Old Testament "the Golden City," "the glory of kingdoms," "the beauty of the Chaldees' excellency." *Babylon* boasted herself to be *Eternal*. She said in her heart, "I will ascend into heaven, I will exalt my throne above the stars of God. I shall be a *Lady for ever*. I am, and none else beside me: I shall not sit as a widow, neither shall I know the loss of children." (*Isa.* xiii. 19; xiv. 4. 13; xlvii. 7, 8.)

In these respects *Babylon* was imitated by *Rome*. She also called herself the *Golden City*, the *Eternal City*.

The words *ROMÆ ARTERNAE* are found on the imperial coins of Rome, e.g. on those of *Gallienus*, *Tacitus*, *Probus*, *Gordian*, and others. The Bishop of Rome is called *Urbis Æternæ Episcopus*, by *Ammian.* *Marcellin.* xv. 7. Cf. xiv. 6; xvi. 10; xix. 10. The Jupiter of *Virgil* speaks the national language when he says (*Æn.* i. 278), "His ego nec metas rerum nec tempora pono; Imperium sine fine dedi."

Again: the King of *Babylon* "was the rod of God's anger, and the staff of His indignation" (*Isa.* x. 5) against *Jerusalem* for its rebellion. *Babylon* was employed by God to punish the sins of *Sion*, and to lay her walls in the dust.

So, in St. John's age, the Imperial legions of *Rome* had been sent by God to chastise *Jerusalem* for her sin in rejecting His Holy Word, and crucifying His beloved Son.

Again: the sacred Vessels of God's Temple at *Jerusalem* had been carried from *Sion* to *Babylon*, and were displayed on the table at the royal banquet in that night, when the fingers of a man's hand came forth from the wall and terrified the Chaldean King. (*Dan.* v. 5, 6.)

So, the sacred Vessels of the Jewish Temple, which were restored by *Cyrus*, and the Book of the Law, and the Golden Candlestick (*Joseph.* B. J. vii. 5), and the Table of Shewbread, were carried captive in triumphal procession from *Sion* to *Rome*; and even now their effigies may be seen at *Rome*, near the site of the Roman Forum, carved in sculpture on the marble sides of the triumphal Arch of *Titus*, the Imperial Conqueror of *Jerusalem*.

And the Jewish Candlestick is figured on a coin of *Vespasian*, with the legend "*HIEROSOLYMA CAPTA*." *Gessner*, Tab. lviii.

The Jews commonly gave to *Rome* the name of *Babylon*. See the authorities in *Mede's Works*, p. 902. *Winer*, *R. W. B.* ii. p. 335, art. *Rom*.

So did the Christians. See *S. Hippolytus*, de Christo, § 35, who quotes this and the following chapter. *Tertullian*, adv. Jud. c. 9; c. Marcion. iii. 13. *Euseb.* ii. 16. *S. Hieron.* in *Em.* xlvii.

βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς.

1; and *Victorinus*, *Primasius*, and *Cassiodorus* on this chapter. We may sum up all in the words of *S. Augustine*, "Rome is a second Babylon" (de Civ. Dei xvi. 17; xviii. 2. 23).

Let us now review the evidence before us; we see that the Woman here described is designated by St. John—

- (1) As a great City, seated on seven Mountains.
- (2) As that great City, which in the time of St. John reigned over the Kings of the Earth. And
- (3) It is called *Babylon*.

What City corresponds to this description?

It cannot be the *literal* Babylon, for she was not built on seven hills, nor was she the Queen of the Earth in St. John's age. It is some great City which then existed and reigned over the Kings of the Earth. Among the great Cities, which then were, one was seated on Seven Hills. She was universally recognized in St. John's age as the Seven-hilled City. She is described as such by the general voice of her own most celebrated writers for five centuries; and she has ever since continued to be so characterized. She is represented as such on her own coinage, the coinage of the World. That City then reigned over the Kings of the Earth. She exercised Universal Sovereignty, and boasted herself Eternal. That same City resembled Babylon in many striking respects: in dominion, in wealth, and in historical acts, especially with regard to the ancient Church and People of God. This same City was commonly called Babylon by St. John's own countrymen, and by his disciples. And, finally, the voice of the Christian Church, in the age of St. John himself, and for many centuries after it, has given an almost unanimous verdict on this subject;—that the Seven-hilled City, the Great City, the Queen of the Earth, Babylon the Great of the Apocalypse, is the City of Rome.

This conclusion is so clear and certain, that it is admitted even by the Divines of Papal Rome.

Thus, for example, *Cardinal Bellarmine* says, "that Rome is signified in the Apocalypse by the name of Babylon" (de Rom. Pont. ii. c. 2, § Præterea, tom. i. p. 232, ed. Colon. 1615). And *Cardinal Baronius* (Annal. ad A.D. 46, Num. xvi.) owns "that all persons confess that Rome is denoted by the name of Babylon, in the Apocalypse of St. John." "In Apocalypsi Joannis Romam Babylonis notatam esse nomine in confesso est apud omnes." And the celebrated French Prelate *Bossuet*, in his Exposition of the Book of Revelation, observes, that "the features (in the Apocalypse) are so marked, that it is easy to decipher Rome under the figure of Babylon." *Bossuet*, Préf. sur l'Apocalypse, § vii., "C'est une tradition de tous les Pères que la Babylone de l'Apocalypse c'est l'ancienne Rome. Tous les Pères ont tenu le même langage. Avec des traits si marqués c'est une énigme aisée à déchiffrer, que Rome sous la figure de Babylone."

Here then we see the question is brought into a narrow compass. It is affirmed by Romish writers, as well as by others, that Babylon in the Apocalypse is the City of Rome.

But here a separation takes place.

The Divines of Papal Rome assert that St. John in this prophecy is speaking of Rome as a City, and not as a Church.

Many of those Divines say, that St. John's prophecy concerned Rome as *heathen*, but does not concern it as *Christian*; and they affirm that the prophecies in this chapter, and in the next, predicting the fall of Babylon, have been already fulfilled. They allege, that these prophecies were fulfilled when Rome was taken by the Goths in the fifth century of the Christian era. See *Bellarmin*, de Pontif. ii. c. 11. *Baronius*, Annales ad A.D. 45, Num. xviii.; and *Bossuet*, who says, "La Babylone, dont Saint Jean prédit la chute, étoit Rome conquérante et son empire: et la chute de Rome, arrivée sous Alaric, est un dénouement de la prophétie de Saint Jean." *Bossuet*, Préf. sur l'Apoc. § viii. x., vol. xxiv. of his works, ed. Paris, 1827.

Let us examine this hypothesis.

(1) The destruction of the great City, the Mystical Babylon, is represented in the Apocalypse as a punishment for her sins when brought to a head. "Her sins, it is said, had reached to heaven, and God remembered her iniquities," which had become full. (Rev. xviii. 5.)

But, when Rome was taken by Alaric and the Goths, she had become *Christian*. As one of the ancient Fathers, *S. Jerome*, says (c. Jovinian. lib. ii. ad finem), "she had wiped off the blasphemy on her forehead by the confession of the Christian faith." Rome had then ceased to persecute the Christians; and, as we learn from *S. Augustine* (de Civ. Dei, ad init.), the invasion of the Goths was represented by her *heathen* writers as a consequence of the

anger of the *heathen Deities* against the City for its neglect of the old religion, and for the favour shown by it to Christianity.

Therefore, the capture of Rome by Alaric cannot have been the destruction which is here foretold in the Apocalypse.

(2) Again: the destruction of Rome, as foretold in the Apocalypse, is to be total and final. It is here prophesied that she will be burnt up with fire (xvii. 16; xviii. 9); and the smoke of her burning shall ascend for ever (xviii. 9. 18; xix. 3); and that she shall be plunged into perdition like a great millstone into the sea, and that she shall be found no more at all (xviii. 21); and that the voice of harpers and musicians shall be no more heard in her, and that no craftsmen shall be found in her, and the light of a candle shall no more shine in her (xviii. 22, 23); in a word, that the city described in the prophecy shall be utterly destroyed.

But this cannot be said to have taken place when Rome was captured by the Goths, or to have ever taken place—as yet. Rome has not been burnt with fire, and the smoke of her burning does not ascend to heaven. The voice of harpers has not ceased within her. She has not been taken up like a great millstone and plunged into the sea. The sound of music is yet heard in her palaces: they are still adorned with pictures and statues. The riches of her purple, and silk, and scarlet, and pearls, and jewels, are still displayed in the attire of her Pontiff and her Cardinals in their conclaves. Cavalcades of horses and chariots, and trains of religious processions move along her streets; clouds of frankincense arise in her temples, which on high festivals are hung with tapestry, and brocade, and embroidery; her precious vessels glitter on her altars; her rich merchandise of gold and silver is still purchased; her dainty and goodly things are not yet departed from her. She still sits as a Queen and glorifies herself and says, "I am no widow" (xviii. 17). She still claims divine titles, and calls herself 'Eternal.'

Therefore we are brought again to the conclusion, that the prophecies of the Apocalypse concerning the fall of Rome, were not fulfilled in the destruction of Rome in the fifth century, but concern the Rome of a later age.

(3) These Prophecies also declare, that Rome, after her destruction, will become a desolate wilderness, and the habitation of unclean creatures. St. John's words are, "Babylon the Great fell, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird" (xviii. 2). Will it be allowed by Romish Divines that this is now fulfilled? Will they allow that after its capture by the Goths Rome became, and is still, "the habitation of devils, the hold of every foul spirit, the cage of every unclean and hateful bird?" Do we describe her in such dark colours as these?

Certainly not. After the taking of Rome by Alaric, Rome had many holy men within her. She was still a source of blessings to other nations. She had a Gregory the Great, Bishop of Rome, who sent an Augustine to England, at the end of the sixth century, and whose writings will ever be read, and whose memory will ever be revered, with grateful regard by the faithful.

Even now, we are fully persuaded, Almighty God has some people in Rome. He Himself says, on the very eve of her fall, "Come out of her, My People" (see below, xviii. 4). And in the language of Romish Divines, Rome is still the "Capital of Christendom," the "Holy City," the "spiritual Sion." They call her Sovereign "the Supreme Pontiff," "Holy Father;" his States are "the States of the Church;" and his throne, "the Holy See."

Therefore these Apocalyptic prophecies were not fulfilled in *Heathen* Rome.

But it is allowed by Romish Divines, as well as by other writers, that they concern Rome. Therefore they concern Rome, not as she was when Pagan, but they concern her such as she became, after she had ceased to be Pagan, and after long-continued sin, which at length will reach to heaven, and bring down God's judgments upon her, and involve her, as the prophecy reveals, in utter destruction, total desolation, and irreparable ruin.

When Rome had ceased to be Heathen, and when her Imperial Power was extinct, and when also the Imperial Power of her German Masters was broken (see below on v. 10), Rome became subject to the Bishop of that city; and after the lapse of some centuries, the Bishop of Rome acquired a spiritual and temporal sway, under the titles which he then assumed of *Sovereign Pontiff* and *Supreme Head of the Universal Church*, and *Vicar of Christ upon Earth*, and "Ruler of the World" (see above on xiii. pp. 224, 225, and on v. 10, p. 250). He stood in a more lofty eminence than had ever been attained by the Cæsars. That position has now been occupied by him for eight hundred years.

Here then we already see reason to believe that these pro-

c ch. 13. 1.
& vv. 7, 8.

³ καὶ ἀπήνεγκέ με εἰς ἔρημον ἐν πνεύματι, καὶ εἶδον γυναῖκα καθημένην ἐπὶ
θηρίου κόκκινον, γέμον ὀνόματα βλασφημίας, ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα
δέκα.

phesies, which are generally acknowledged to concern *Rome*, and which were *not* fulfilled in *Heathen Rome*, refer to that City in which the *Bishop of Rome* now lives and reigns, and in which he has reigned for many centuries.

In order to escape this conclusion, some *other* Romish Divines allege, that although—as they candidly confess—these Prophecies cannot fairly be said to have been fulfilled in *ancient Heathen Rome*, yet it is possible that *Rome* may again *become* Heathen, and that these Prophecies may *then* be fulfilled in *her*.

This is the hypothesis of some learned Romish Theologians. It is maintained by *Suarez, Viegas, Ribera, Lessius, Menochius, Cornelius à Lapide*, and others. This hypothesis is important to be noticed, as an avowal on their part that the other theory above stated of their co-religionists—*Bellarmino, Baronius, and Bossuet*, and many more—who say that these prophecies were fulfilled in *ancient Heathen Rome*—is untenable.

Here then is a remarkable phenomenon. Here are two discordant schools of Romish Theologians. The one school says that these Apocalyptic Prophecies concern the *Rome* that was destroyed more than a *thousand years ago*. The other school affirms, that they relate to the *Rome* of some *future* time. They differ widely from each other in the interpretation of these Prophecies, which, as they *all agree*, concern their own *City*. And yet they say that they have an *Infalible Interpreter* of Scripture resident at *Rome*. And they boast much of their own unity.

There is something ominous in this *discord*. But it makes their *agreement* more striking. It confirms the proof that these Apocalyptic prophecies concern *Rome*.

The hypothesis that these prophecies concern some *future* heathen *Rome* is irreconcilable with the language of St. John.

St. John refers to *Rome* reigning over the *Kings of the Earth* in his own day. He then proceeds to reveal her future history. No intimation is given of any break in the thread of his prophecy. But if *Babylon* is some heathen *Rome*, in ages yet to come, as well as the *Rome* of St. John's age, there must be a chasm in that history of nearly two thousand years.

It is also said that the *Beast* on which the *Woman sitteth* is an *eighth* King or Kingdom; and that *five* heads, or *Kingdoms*, had already fallen in St. John's age; that the *sixth* was then in being; that the *seventh* would continue only for a *short time*, and *then* the *Beast* with the woman sitting upon it, would be revealed; and the *Beast*, in *that phase*, is declared to be of the *seven* and to be an *eighth*. See below on v. 11, pp. 250, 251.

It is clear that an *uninterrupted succession* of Powers is here represented, and that consequently the *Beast* must have appeared long since with the *Woman* sitting upon it.

Therefore, since it is generally agreed that these prophecies concern *Rome*, and since they were not fulfilled in *Heathen Rome*; and since they concern *Rome* as she was to become after she had ceased to be *Heathen*; and since, after she had ceased to be *Heathen*, she became in course of time subject to the *Bishop of Rome*, and has continued to be subject to him for many hundred years, therefore, our conclusion is, that they concern *Rome* as the capital City of the *Bishop of Rome*, and of the *Papal World*.

After a careful meditation, for many years, upon these prophecies concerning the Apocalyptic *Babylon*, the present writer here solemnly, in the presence of the Omniscient Searcher of hearts, Who dictated these awful predictions, records this as his deliberate judgment upon them, probably for the last time. He has endeavoured seriously to examine all the *objections* which have been urged against this interpretation. He has found that these objections, as far as they have any validity, affect some minor incidents and subordinate details in the *mode* in which that interpretation is sometimes stated; but do not in the least affect the *principle*, or in any way impair the soundness of that interpretation itself. And when he has proceeded to examine other *different* interpretations of these Prophecies—such, for instance, as that interpretation which applies these Prophecies to *Heathen Rome*, or to some *Infidel* Power—he has found all those other interpretations to be so vain and futile, and so inconsistent and irreconcilable with the general scope and language of these Prophecies themselves, that even on this account he has been confirmed in the conviction that the Interpretation adopted in these notes, is the *true*, and *only true* Interpretation.

We may now proceed to consider this chapter in detail, and see whether this conclusion is confirmed by such an examination of the prophecy.

1. δεῦρο δεῖξέ μοι.] Come, I will show thee the judgment of the great Harlot.

The city of *Rome* is here called a *Harlot*. Is this word applicable to a *Church*? Is it applicable to the *Church of Rome*?

Such is Christ's love for His *faithful* people, that He is pleased to speak of His own relation to them under the term of *marriage*. The *Church* is His *Spouse* (John iii. 29. Eph. v. 23—32). "I have espoused you, as a *chaste Virgin*, to Christ," says St. Paul to the *Corinthians* (2 Cor. xi. 2). Hence spiritual *unfaithfulness* to Christ is represented in Scripture as *adultery*.

This idea runs through the whole Book of Revelation. In the *Church of Pergamus* there are said to be some who hold the doctrines of *Balaam*, and cause others to commit fornication (ii. 20). At *Thyatira* there is a *Jezebel*, who, by her false teaching, seduces Christ's servants; and they who commit adultery with her are threatened with tribulation (ii. 20, 22).

On the other hand, the *faithful*, who follow the *Lamb* whithersoever He goeth, are said to be *Virgins*, and not to have been defiled with women; that is, not sullied with the stain of spiritual harlotry (xiv. 4).

The name *Harlot*, therefore, describes a *Church*, which has fallen from her first love, and has gone after other Lords, and given to them the honour due to CHRIST alone.

But, here it is objected by some Romish Divines—If a faithless *Church* had been here intended by St. John, he would not have called her a *Harlot*, but an *Adulteress*, and he would not have designated her by the name of a *heathen* city, *Babylon*, which never owned the true God, but by the name of some City, such as *Samarita*, which once knew Him, and afterwards fell away from Him. (Bossuet, Préface sur l'Apocalypse, vii.—ix.)

But to this allegation it may be replied, that a faithless *Church* may be, and often is, called in Scripture a *Harlot*, when she mixes false doctrine and worship with the true faith. Thus *Isaiah* says concerning *Jerusalem*, the ancient *Church* of God, "How is the faithful city become a *harlot*!" (Isa. i. 21.) And *Jeremiah*, "Thou hast played the *harlot* with many lovers." (Jer. iii. 1.) And *Hosea*, "Though *Israel* play the *harlot*, let not *Judah* offend." (Hosea iv. 15.)

The original word which is uniformly used for *harlot* by St. John in the *Apocalypse* is πόρνη, *Porné*. And this same word (πόρνη), or its derivatives, is used in the passages just quoted, and is employed in the Greek Septuagint Version of the Prophets of the Old Testament, at least fifty times, to describe the spiritual fornication, that is, the corrupt doctrine and practice of the *Churches* of *Israel* and *Judah*; e.g. Ezek. xvi. 15. 22. 33. 35; xxiii. 7. 8. 11. 14. 17—19. 29. 35. 43. 45; xliiii. 7. 9. Jer. ii. 20; iii. 1. 2. 6. 9; xiii. 27. Hosea ii. 4, 5. 10; iv. 12. 15. 18; v. 4; vi. 10; ix. 1. Isa. i. 21. Micah i. 7. Nahum iii. 4. So ἐκπορνέω very frequently.

Therefore the word *Harlot* does designate a *Church*; and if the *Church* of *Rome* is described by that name in the *Apocalypse*, then the word *harlot*, as applied to her, indicates the multitude of her sins.

The question therefore is—

Has the *Church of Rome* been unfaithful to Christ? Does she teach new doctrines, and draw any of His servants to their allegiance to Him, their only Lord, to other objects of veneration and love? Is she thus guilty of *harlotry*?

This question receives a sufficient answer from the Twelve new articles of the *Trent Creed*, which is imposed on all by the *Church of Rome*; and from her worship of *Saints*, and especially of the *Blessed Virgin Mary*. See above on the xiiith chapter. The *Harlot* is also described as sitting as a *Queen* "on the many waters;" and these are explained in the prophecy to signify peoples, and multitudes, and nations, and tongues (v. 16).

The *Bishop of Rome*, when he is crowned, is saluted as *Rector Orbis*, Ruler of the World (see above, p. 225). His Coins declare his claims to Universal Supremacy. "The nation and Kingdom which will not serve thee shall perish." "All Kings shall serve him;" such are the inscriptions upon them. (See Numismata Pontificum, pp. 50. 58, ed. Paris, 1679.) The reigning Pontiff, on the 10th Feb. 1848, used the following words in an address to the people of *Rome*, "It is a great gift of heaven that our three millions of subjects have two hundred millions of brethren of every tongue and every nation. It is this which in other times, and in the midst of the confusion of the Roman world, has ensured the safety of *Rome*."

Thus in the claim of the *Church of Rome* to exercise sway over all Kings and Nations of the earth, and in that amplitude of

⁴ ^d Καὶ ἡ γυνὴ ἣν περιβεβλημένη πορφύρου καὶ κόκκινων, καὶ κεχρυσωμένη χρυσῷ καὶ λίθῳ τιμῷ καὶ μαργαρίταις, ἔχουσα ποτήριον χρυσοῦν ἐν τῇ χειρὶ d ch. 18, 12, 16.
Dan. 11, 38.
Jer. 51, 7.

dominion and plenitude of felicity, to which she has appealed for so many generations as an evidence that she is favoured by Heaven, we recognize another proof that the Babylon of the Apocalypse, the Woman which "sitteth upon the many waters," which are "peoples, multitudes, nations, and tongues," is the City of Papal Rome, the capital of the Papal Empire.

This interpretation is no new one. It dates from the time in which Papal Rome displayed herself to the world in those colours which characterize the Harlot City of this chapter. It may be traced in the writings of *Peter of Blois*, and in the expositions of *Joachim*, Abbot of Calabria, at the end of the twelfth century; of *Lucretius di Casali*, *Peter Olivi*, and others in the thirteenth century (which may be seen in the Appendix to the Editor's Greek Text of the Apocalypse, ed. 1849, pp. 121—146); *Marsilius* of Padua, and those of the illustrious *Dante* and *Petrarch*. See the authorities in *Wolff's* *Lectiones Memorabiles*, ii. pp. 839—841; also in i. 376. 384. 408. 418. 429. 438. 443. 488. 597. 600. 610; and in *Gerhard*, *Confessio Catholica*, p. 583, sqq. ed. Francofurti, 1679; and in *Abp. Uscher*, de Christ. Eccl. Success. c. ii. p. 36; c. v. p. 109; c. vii. p. 196. *Illyric. Catal.* Test. p. 1558. *Grossette*, Bp. of Lincoln, ap. M. Paris, ad A.D. 1253. The Bishop's dying words on this subject are very striking. See also *Allix*, Hist. of the Churches of Piedmont, p. 207; and the numerous passages collected from *Dante* by Wolf, pp. 610—613; from *Petrarch*, ibid. pp. 677—684; and from *Dante* and *Petrarch* in *Rossetti's* *Spirito Antipapale*, Lond. 1832.

To omit the names of a multitude of English Divines, who have approved this interpretation, it may suffice to mention those of *Hooker*, *Bp. Andrewes*, *Bp. Sanderson*, and *Bp. Wilson*, of Sodor and Man. A learned and pious writer of the present age, the *Rev. Isaac Williams*, in his Notes on the Apocalypse, says, "That which has the horns of a Lamb (see above, xiii. 13) must be a false Christ; and a Harlot is a false Church," p. 243; "the Prophecy does in some awful manner hover as with boding raven wing over Rome" (p. 337).

This opinion derives also additional force from the fact, that, although the capture of Rome by the Goths, in the fifth century, was a very striking event, yet they who lived then, did not suppose that these prophecies were accomplished in that capture, but looked forward to some future time for their accomplishment.

Some Christian writers, such as *Primasius*, *Bede*, and others, who lived after the capture of Heathen Rome, and before the manifestation of the errors, usurpations, and corruptions of Papal Rome, and to use *Hooker's* words "her gross and grievous abominations" (iii. l. 10), do not, indeed, apply them to Rome Christian. For how could they foresee that such gross and grievous abominations would show themselves in a Christian Church? But they did not imagine that these prophecies had been fulfilled in the capture of Heathen Rome by the Goths. The opinion which connects these prophecies with that Fall, was first propounded by Papal Theologians, many centuries after that event.

The present seems to be a suitable place for resuming the consideration of objections that have been urged against the exposition now adopted. Compare above, p. 226.

(1) Why, it has been asked, should so large a portion of the Apocalyptic prophecies be directed against Romanism? Are there not other forms of error equally noxious? especially *Scepticism* and *Infidelity*? To this it may be replied that the Apocalypse does speak in unequivocal terms against other errors in faith or practice. It declares that "the fearful, and unbelievers, and sinners, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake that burneth with fire and brimstone, which is the second death" (xxi. 8. See also xxii. 15).

But it must be remembered, that certain errors are more insidious and subtle than others; and therefore need to be more clearly pointed out, and more minutely described, that they may be shunned. Such are the errors of Rome. They present themselves in a specious form, with many alluring fascinations. They are therefore more dangerous.

In another respect, also, they are more injurious. They have been a main cause of the prevalence of schism and unbelief in the world. The Church of Rome has the three orders of the Christian Ministry, and the Sacrament of Holy Baptism, and yet is chargeable with many grievous errors and sins; and has thus brought discredit on the name and offices of the Christian Church, and even on Christianity itself; see above, p. 240.

Looking, then, at the declarations of Scripture concerning Infidelity, and at the true ends of Christian Prophecy, and at the perils of the World from Herey, Schism, and Infidelity, and at

the countenance and advantage given to them by Popery; and looking, also, carefully at the language of these Apocalyptic prophecies, we see reason to believe even on this account, that the form of Antichristianism contemplated in these Prophecies is a religious one; and we recognize the wisdom of God in providing such clear cautions against the errors, frauds, usurpations, and corruptions of Papal Rome.

(2) Another objection is, also, sometimes urged.

If the Church of Rome is the Apocalyptic Babylon, then the Ministers of the Church of England, who derive their Holy Orders from Rome, are infected with the taint of Babylon: their ministerial commission, therefore, is liable to grave suspicions: the validity of their ministrations is questionable; in a word, by fixing a stigma on Rome, they brand themselves.

Such is the objection.

But, assuredly, the fear of it is as groundless, as the allegation of it is illogical.

The Ministers of the Anglican Priesthood do not derive their Holy orders from Rome—but from CHRIST. He is the only source of all the grace which they dispense in their ministry. And suppose that we admit that this virtue flows from Him through some who were in communion with the Church of Rome, and that no charitable allowance is to be made for those who held some of her doctrines in a darker age—what then? The Channel is not the Source. The human Officer is not the Divine Office. The validity of the commission is not impaired by the unworthiness of those through whom it was conveyed. The Vessels of the Temple of God were holy even at Babylon: and, after they had been on Belshazzar's table, they were restored to God's altar (Ezra i. 7). The Scribes and Pharisees, against whom Christ denounces woe, were to be obeyed, because they sat in Moses' seat (Matt. xxiii. 2), and as far as they taught agreeably to his Law. The Word and ordinances of Christ, preached and administered even by a Judas, were efficacious to salvation. The Old Testament is not the less the Word of God because it has come to us by the hands of Jews, who rejected Him of whom *Moses* and the *Prophets* did write (John i. 45). And so, the sacred commission, which the ministers of the Church of England have received from Christ, is not in any way impaired by transmission through some who were infected with Romish corruptions; but rather, in this preservation of the sacred deposit even in their hands, and in its conveyance to us, and in its subsequent purification from corrupt admixtures, and in its restoration to its ancient use, we may recognize another proof of God's ever-watchful providence over His Church, and of His mercy to ourselves.

(3) We ought to be on our guard against two opposite errors. On the one hand, it is alleged by some, that if Rome be a Church, she cannot be Babylon. On the other hand, it is said by others, that, if Rome be Babylon, she cannot be a Church. Both these conclusions are false. Rome may be a Church, and yet Babylon: and she may be Babylon, and yet a Church. This will appear from considering the case of the Ancient Church of God.

The Israelites in the Wilderness were guilty of abominable idolatry. Yet they are called a Church in Holy Writ (Acts vii. 38. 41. 43). And why? Because they still retained the Law of God and the Priesthood (*Hooker*, iii. c. 1 and 2). So, also, Jerusalem—even when it had crucified Christ—is called in Scripture the Holy City (Matt. xxvii. 53). And why? By reason of the truths and graces which she had received from God, and which had not yet been wholly taken away from her.

A distinction, we see, is to be made between what is due to God's goodness on the one side, and to man's depravity on the other.

As far as the divine mercy was concerned, God's Ancient People were a Church: but by reason of their own wickedness, they were even a Synagogue of Satan (Rev. ii. 9; iii. 9), and, as such, they were finally destroyed.

Hence, their ancient Prophets, looking at God's mercy to Jerusalem, speak of her as *Sion, the beloved City* (Ps. lxxxvii. 2): but regarding her iniquities, they call her *Sodom, the bloody city* (Isa. i. 9, 10; iii. 9. Ezek. xxiv. 6).

In like manner, by reason of God's goodness to her, Rome received at the beginning His Word and Sacraments, and through His long-suffering they are not yet utterly taken away from her: and by virtue of the remnants of divine truth and grace, which are yet spared to her, she is still a Church. But she has miserably marred and corrupted the gifts of God. She has been favoured by Him like Jerusalem, and like Jerusalem she has rebelled against Him. He would have healed her, but she is not healed (Jer. li. 9). And, therefore, though on the one hand, by

e 2 Thesa. 2. 7.
ch. 11. 8. & 14. 8.

αὐτῆς γέμον βδελυγμάτων, καὶ τὰ ἀκάθαρτα τῆς πορνείας αὐτῆς, ^δ καὶ ἐπὶ τὸ
μέτωπον αὐτῆς ὄνομα γεγραμμένον, ΜΥΣΤΗΡΙΟΝ ΒΑΒΥΛΩΝ Ἡ ΜΕΓΑΛΗ,
Ἡ ΜΗΤΗΡ ΤΩΝ ΠΟΡΝΩΝ ΚΑΙ ΤΩΝ ΒΔΕΛΥΜΑΤΩΝ ΤΗΣ ΓΗΣ.

His love, she was, and has not yet wholly ceased to be, a Christian Sion—on the other hand, through her own sins, she is an Antichristian Babylon.

v. 1. The Harlot is described as sitting on *the many waters*: that is, as the Angel explains it below (v. 15), as having dominion over many nations and languages.

v. 2. *The Kings of the earth committed fornication with her, and they that are dwellers on the earth have been made drunk with the wine of her fornication.*

v. 4. *She holds in her hand a golden cup full of abominations and of the uncleanness of her fornication* (as to the accusative after γέμον cp. v. 3. Phil. i. 11. Col. i. 9. Winer, p. 205), and has on her forehead a name written, "Mystery: Babylon the Great, the Mother of Harlots."

Heathen Rome received the Gods of other Nations into her Pantheon. Even the deities of Syria and Egypt found a place there. Therefore again we see that the Apocalyptic Babylon is not Heathen Rome.

But this prophecy is very descriptive of Papal Rome.

Almighty God has distinguished man from the rest of the creation by the endowments of Reason and of Conscience; which He commands them to *use*, and not to *give away*. But the Church of Rome requires men to sacrifice them to her own will. And then she pours into their minds a delirious draught of strange doctrines. She requires *all to drink of her cup*. "This (says she of her Trent Creed) is the *Catholic Faith*, out of which there is no salvation" (Oath in the Creed of Pope Pius IV.).

She has trafficked and tampered with all the Kings and Nations of the Earth.

In the words of *Hooker* (Serm. v. 15), "she hath fawned upon Kings and Princes, and by spiritual cozenage hath made them sell their lawful authority for empty titles." She has caressed and cajoled them with amatory gifts of flowers, pictures, and trinkets, beads and relics, crucifixes and *Agnus Deis*, and consecrated plumes and banners. She has drenched and drugged their senses with love potions of bewitching smiles and fascinating words; and has thus beguiled them of their faith, their courage, and their power. Like another Delilah she has made the Samsons of this world to sleep softly in her lap, and then she has shorn them of their strength. (Judges xvi. 19.) She has captivated, and still captivates, the affections of their Prelates and Clergy, by entangling them in the strong and subtle meshes of Oaths of vassalage to herself, and has thus stolen the hearts of subjects from their Sovereigns, and has made Kingdoms to hang upon her lips for the loyalty of their People; and so in her dream of universal dominion she had made the world a fief of Rome.

v. 3. St. John says that he is taken into a *wilderness*, and there sees the Woman enthroned. This is a remarkable characteristic. She is a *Great City*, and yet in a *wilderness*. These words may be understood either *literally* with some, or *figuratively* with other, Expositors. If *literally*, they are very descriptive of the desolate region in which Papal Rome is now situated. The Roman Campagna, which was formerly peopled with towns and cities, and alive with the busy stir of men, has now been reduced to a desolate wilderness by the inundations of the Pomptine marshes, and by the inveterate malaria of centuries; and from the fetid miasma brooding over its sulphureous springs and brooks, is now no longer habitable, and by its wild and lonely aspect presents a sad prognostic of its future destiny, and seems to forebode that the likeness will one day be more striking than it is now between Rome and Babylon. In many *spiritual* respects also Rome is not like a fruitful field of the Lord, but may be compared to a *wilderness*.

The Woman is described as sitting on a *scarlet-coloured* Beast. This is *her* colour, she is called the *great City* clothed in *scarlet* (see xviii. 12. 16).

This colour is reserved by *Papal* Rome for the use of her Prelates and Cardinals. She says in her "*Ceremoniale*" (iii. Sect. 5, c.), that "it specially belongs to the Pope." And Pope Paul II. forbade any one to wear hats of *scarlet*, but Cardinals. See *Platina*, p. 312. *Vitringa*, p. 758. *Heidegger*, i. p. 432.

The "*Ceremoniale Romanum*," or order of Roman Ceremonies, was written 350 years ago, by a Papal Archbishop; and is dedicated to a Pope, Leo X., and was printed at Rome, A.D. 1516, and has often been reprinted as the official Directory of Papal Ceremonies; see above, p. 228.

If we turn to that portion of this Volume which describes the first public appearance of the Pope, on his Election to the

Pontificate, we find the following order of proceeding,—“The Pontiff elect is conducted to the Sacrament, and divested of his ordinary attire, and is clad in the *Papal robes*.” The colour of these is then minutely described: *five* different articles of dress, in which he is then arrayed, are *scarlet*. Another vest is specified, and this is covered with *pearls*. His mitre is then mentioned; and this is adorned with *gold* and *precious stones*.

Such, then, is the attire in which the Pope is arrayed, and in which he *first* appears to the World as *Pope*. Refer now to the Apocalypse. We there see that *scarlet*, *pearls*, *gold*, and *precious stones* are thrice specified by St. John, as characterizing the Mysterious Power portrayed by himself (Rev. xvii. 4; xviii. 12. 16).

The *Beast* also is of *scarlet* colour, that is, it wears the livery of the Woman, as her servant and subject; she sits upon it; it *carries her* (see v. 7); it is like a Throne on which she is placed.

The *Beast* is described as having *seven Heads* and *Ten Horns*.

This designation of *Ten Horns* marks the *Beast* as the same in substance as that already described in the xiiith chapter (xiii. 1). Its *duration* is the same (cp. xi. 9, and xiii. 5). In the xiiith chapter we have mention of the Mark of the *Beast* (vv. 16, 17), and after the description of this *Beast* in the xviiith chapter we see mention again made of the *Beast* and his Mark (xix. 20, and xx. 4). See *Bp. Andrewes*, contra *Bellarmin.* cap. x. ad init. pp. 232, 233; and p. 288, where he says, "eadem est Bestia in cap. xviii. et xiii."

That *Beast*, as we have seen, represents the fourth great Monarchy passing through successive phases, first Heathen, and afterwards subject to the Papacy;

It has *first* been displayed as the *Pagan Empire* of Rome (xiii. 1).

Secondly. It was displayed as *killed*, as to its *Pagan Imperial* power; and as reviving and living again in more than its former energy under the Papacy (see xiii. 3—10. 12—17).

Thirdly. It is represented here (xvii. 3—7) wearing the *scarlet* livery of the Harlot City, and as carrying her on its back: that is, as subservient to Papal Rome.

Fourthly. The Prophecy foretells, that its *Ten Horns* will hereafter turn their power against the Harlot City. See on v. 16.

All that has been said before, in the xiiith to the xvth chapters inclusive, confirms the present proof that the Woman which is arrayed in *scarlet*, and sits on the *scarlet-coloured* *Beast*, is *Papal* Rome.

Here we may observe some striking contrasts which serve farther to strengthen this conclusion.

The colour of the Harlot and of the *Beast* is *Scarlet*.

The colour of the Bride and of Christ is *White* (see above, vi. 2, and below, xix. 14).

This contrast seems to be marked even by the word chosen in the Apocalypse to designate the *Lamb*. As was observed before, that word is not *ἄμνος*, as in the *Gospel*; but *Ἀβρίον*, which occurs twenty-nine times in the Apocalypse, where *ἄμνος* never occurs. And thus we have a striking contrast, which is aided by an exact correspondence of syllables and accents. On one side are,

The Harlot and the *Beast*,
Ἡ ΠΟΡΝΗ ΚΑΙ ΤΟ ὄΦΙΟΝ.

On the other side are,
The Bride and the *Lamb*,
Ἡ ΝΥΜΦΗ ΚΑΙ ΤΟ Ἀβρίον.

See Rev. xxi. 2. 9; xxii. 17.

If any one can have any doubt of St. John's intention to identify the *Woman* on the *Beast* with a *faithless Church*, let him read the following description:—Καὶ ἦλθεν εἰς ἐκ τῶν ἐπτά ἀγγέλων τῶν ἔχόντων τὰς ἐπτά φιάλας, καὶ ἐλάλησε μετ' ἐμοῦ λέγων, Δεῦρο, δείξω σοι τὸ κρίμα τῆς πόρνῆς τῆς μεγάλης . . . Καὶ ἀπήνεγκέ με εἰς ἔρημον ἐν πνεύματι· καὶ εἶδον γυναῖκα καθήμενη ἐπὶ θηρίον κόκκινον (Rev. xvii. 1. 3).

And then let him compare it with the words which describe the faithful Church in glory:—Καὶ ἦλθεν εἰς ἐκ τῶν ἐπτά ἀγγέλων τῶν ἔχόντων τὰς ἐπτά φιάλας . . . καὶ ἐλάλησε μετ' ἐμοῦ, λέγων, Δεῦρο, δείξω σοι τὴν νύμφην τοῦ ἁγίου τὴν γυναῖκα. Καὶ ἀπήνεγκέ με ἐν πνεύματι ἐπ' ὄρος μέγα καὶ ὄψην, καὶ εἶξε μοι τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ (Rev. xxi. 9, 10).

The *Lamb* (*Ἀβρίον*) is contrasted with the *Beast* (*ὄφιον*);

6¹ Καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων, καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ· καὶ ἐθαύμασα ἰδὼν αὐτὴν θαῦμα μέγα. 1 ch. 18. 24.

7 Καὶ εἶπέ μοι ὁ ἄγγελος, Διατί ἐθαύμασας; ἐγὼ σοι ἐρῶ τὸ μυστήριον τῆς γυναικὸς, καὶ τοῦ θηρίου τοῦ βασιλεύοντος αὐτὴν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα.

8² Τὸ θῆριον ὃ εἶδες ἦν, καὶ οὐκ ἔστι· καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, g ch. 11. 7.
ε 13. 1, 3, 8, 10. καὶ εἰς ἀπώλειαν ὑπάγει· καὶ θαυμάσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὰ ὀνόματα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλέπόντων τὸ θῆριον ὅτι ἦν, καὶ οὐκ ἔστι, καὶ πάρεσται.

so is the *Bride* (νύμφη) of the Lamb contrasted with the *Harlot* (πόρνη) who sits upon the Beast.

Thus, on one side we see the faithful woman (xii. 1), clothed with the Sun, Which is Christ, and treading on the Moon, that is, surviving all the changes and chances of this world; and having *her brows encircled with Twelve stars*—the diadem of Apostolic faith. She is a *Mother*: and her child is caught up to Heaven.

On the other side we see a faithless woman, arrayed in worldly splendour, and having on *her forehead* the name *Mystery*; and called *Mother* of Abominations of the *Earth*.

Again; on the one side, we see the faithful woman persecuted, and driven into the wilderness.

On the other side, we see the faithless Woman in the wilderness, enthroned on *seven hills*, and on the *many waters* which are *peoples and nations*; persecuting, and sitting on the Beast.

The former Woman is the faithful *Church*, which is truly *Catholic* or *Universal*.

The latter Woman, who is contrasted with her, and is called the *Harlot*, is a *faithless Church*, which *claims* to be Catholic, but is not.

Let us pursue the contrast.

The faithful Woman appears again, after her pilgrimage in the Wilderness of this world is over. Her sufferings have ceased. Look upward. Her glory is revealed at the close of the Apocalypse. The Woman is the *Bride* in Heaven. She is Christ's Church glorified, His Spouse purified. She is arrayed in *fine linen, pure and white*. She is called the *Holy City*, the *new Jerusalem* (Rev. xix. 7, 8; xxi. 2, 9, 10).

Now look below at the faithless Woman or Harlot sitting on the Beast. She is arrayed in *scarlet*, and *pearls*, and *jewels*, and *gold*. She is called *Babylon*, the *Great City* (Rev. xvii. 4, 5; xi. 8).

What is the conclusion from all this?

As the former Woman, the *Bride*, the *Holy City*, the *new Jerusalem*, represents the *faithful Church*, so the other Woman, the *Harlot*, the *great City*, the *City on Seven Hills*, which *reigned* in St. John's age, the mystical *Babylon*, represents a *faithless Church*, the Church on the *Seven Hills*, the Church of Rome.

3. θηρίον—γίμων ὀνόματα] B has τὰ ὀνόματα, and so Tisch., "full of the names of blasphemy." Observe the article, and see above, xiii. 1—5.

5. μυστήριον] *Mystery*. See below, v. 7.

—Βαβυλῶν] "*Babylon the Great*." See above, Preliminary Note on this chapter, p. 244.

6. εἶδον] *I saw the Woman drunken with the blood of Saints. And when I saw her*, says St. John, *I wondered with great wonder*.

If the Woman had been *Heathen Rome*, *past* or *to come*, why should St. John wonder? It is not wonderful that a *heathen city* should persecute the Saints of God. St. John had seen the blood of Christians spilt by imperial Rome. She had beheaded St. Paul, and had crucified St. Peter. He himself had been a Martyr in will, and was now an exile by her cruelty. Therefore he could not have wondered with great admiration if the Harlot was *heathen Rome*.

But it was a fit subject for surprise, that a *Christian Church*—a Church calling herself the "*Mother of Christendom*," "*the spiritual Sion*," "*the Catholic Church*"—should be *drunken with the blood of the Saints*; and at such a spectacle as that St. John might well have wondered with great admiration.

The Church of Rome has stained herself with the blood of Christians. She has erected the prisons, and prepared the rack, and lighted the fires, of "*the Holy Office of the Inquisition*" in Italy, Spain, America, and India. At this day she lauds one of her Popes, whom she has canonized, Pius the Fifth, in her Breviary, for being an inflexible Inquisitor (*Breviar. Roman.* v. Mail, ed. Ratisbon, 1840, and p. 662, ed. Paris, 1842). As has been already stated, she has engraven the massacre of St. Bartholomew's Day on her coins, and represents it there as a work done by an

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Angel from heaven (*Numismata Pontif.* p. 87, ed. Paris, 1679). Strange to say, Rome has recently recast this medal, viz. in the year 1839, 19th Dec., and again in 1840 (see *Irish Eccles. Journal*, No. 13). Thus she has proclaimed her desire to identify herself with that massacre. She has inserted an Oath in her Pontifical, which requires her Bishops to "*persecute and wage war against all whom she calls heretics*" (*Pontificale Romanum*, p. 63, ed. Rom. 1818).

St. John might justly wonder with great admiration that such acts should be done by any who profess Christianity.

7. διατί ἐθαύμασας] *Why didst thou wonder? I will tell thee the Mystery of the Woman, and of the Beast that carrieth her*.

I will tell thee the *Mystery*; a *Mystery* is something secret and sacred. See above, 2 Thess. ii. 7, where St. Paul describes the "*Mystery of Iniquity, or Lawlessness*," and compare St. Paul's words there, in that remarkable prophecy, with the words of this prophecy of St. John. The one is like an inspired comment on the other. See above, on Rev. xiii., p. 244.

St. John, when he calls us to see the Harlot City, the seven-hilled City, displays her name on her forehead—*Mystery*.

Her title is *Mystery*, a *secret spell*, bearing a semblance of *sanctity*: a solemn rite which promises bliss to those who are initiated in it: a prodigy inspiring wonder and awe into the mind of St. John: an intricate enigma requiring for its solution the aid of the Spirit of God.

Heathen Rome doing the work of heathenism, and persecuting the Church, was no *Mystery*. *Infidelity*, blaspheming Christ, is no *Mystery*, therefore the Woman is not *Heathen Rome*; and she is not an *Infidel* power.

But a *Christian Church*, calling herself the *Mother of Christendom*, and yet "*drunken with the blood of saints*"—this is a *Mystery*. A *Christian Church* boasting herself to be the *Bride*, and yet being "*the Harlot*;" styling herself *Sion*, and being "*Babylon*"—this is a *Mystery*. A *Mystery* indeed it is, that, when she says to all "*Come unto me*," the voice from heaven should cry, "*Come out of her, My People*" (xviii. 4). A *Mystery* indeed it is, that she who boasts herself the city of Saints, should become "*an habitation of devils*:" that she who claims to be infallible, should be said to "*corrupt the earth*:" that a self-named "*Mother of Churches*," should be called by the Holy Spirit the "*Mother of Abominations*:" that she who boasts to be inflexible, should in one day be destroyed, and that Apostles should rejoice at her fall. Rev. xviii. 20.

Nearly Eighteen Centuries have passed away, since the Holy Spirit prophesied by the mouth of St. John, that *this Mystery* would be revealed in *that City* which was then the *Queen of the Earth*, the *City on Seven Hills*,—the *CITY OF ROME*.

The *Mystery* was then dark, dark as midnight. Man's eye could not pierce the gloom. The fulfilment of the prophecy seemed improbable,—almost impossible. Age after age passed away. By degrees, the mist which hung over it became less thick. The clouds began to break. Some features of the dark *Mystery* began to appear, dimly at first, then more clearly, like Mountains at daybreak. Then the form of the *Mystery* became more and more distinct. The *Seven Hills*, and the Woman sitting upon them, became visible. Her voice was heard. Strange sounds of blasphemy were muttered by her. Then they became louder and louder. And the golden chalice in her hand, her scarlet attire, her pearls and jewels, glittered in the sun. Kings and Nations were seen prostrate at her feet, and drinking her cup. Saints were slain by her sword. And now the Prophecy has become clear, clear as noon-day; and we tremble at the sight, while we read the inscription, emblazoned in large letters, "*MYSTERY, BABYLON THE GREAT*," written by the hand of St. John, guided by the Spirit of God, on the forehead of the *CHURCH OF ROME*.

8. τὸ θηρίον] *The Beast which thou sawest, was, and is not, and is about to ascend out of the bottomless pit or abyss*. See xi. 7, and cp. ix. 1, 2, 11, concerning the meaning of the word *abyss*.

K k

h ch. 13. 1, 18.

⁹ Ἡ δὲ οὐὸς ὁ ἔχων σοφίαν αἱ ἑπτὰ κεφαλὰὶ ὄρη εἰσὶν ἑπτὰ, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν.

¹⁰ Καὶ βασιλεῖς ἑπτὰ εἰσιν οἱ πέντε ἔπεσαν, ὁ εἷς ἐστὶν, ὁ ἄλλος οὐπω ἦλθε,

The Beast was, in its Imperial form, and exists no longer in that shape; having received a deadly wound, and being killed in that respect (see above on xiii. 3. 12, and below on vv. 10, 11), and is about to ascend out of the abyss; that is, in this new form in which it will be described; and it goeth to destruction or perdition (ἀπώλειαν). Here again are other points of resemblance to St. Paul's Prophecy concerning the son of perdition (2 Thess. ii. 3, ὁ υἱὸς τῆς ἀπωλείας); and this parallel is further traceable in the words at the end of the verse, καὶ παρέσται, and he will appear—(which is the true reading, and received by almost all recent editors, instead of that of *Elz. καὶ περ ἐστί*)—he will appear, or, literally, he will be present, *παρεσται*. This word is to be compared with St. Paul's word παρουσία, *Advent*, a word also applied by him there to describe the *Advent* of Christ (2 Thess. ii. 1. 8; cp. Matt. xxiv. 3. 37. 39. 1 Cor. xv. 23. 1 Thess. ii. 19; iii. 13; iv. 15), and used by the Apostle to describe the *Advent* or *Appearing* of the Man of Sin (see on 2 Thess. ii. 9), and the word παρουσία signifies that the Coming of the Beast here described will manifest itself with a display of might and magnificence, imitating that of Christ. See the prophetic parallel above, p. 244, and cp. on v. 11.

The dwellers on the earth will wonder—seeing the Beast, that it was, and is not, and will appear.

Some interpreters render *ὅτι*, which, as if it were the neuter of *δοῖς*; but though *δοῖς*, and *ἦτις*, and *οἷτις* are used as relative pronouns by St. John and other writers of the New Testament, yet the neuter is not so used, except when followed by *ἔν*.

⁹ Ὡς ὁ νοῦς] Here is the mind or understanding that hath wisdom (cp. xiii. 18); that is, the mind that hath wisdom shows itself in the following explanation of the Mystery, which the Angel proceeds to reveal.

— αἱ ἑπτὰ κεφαλὰὶ] The Seven Heads of the Beast are Seven Mountains where the Woman sitteth upon them; that is, they signify or represent those Seven Mountains; they are emblematic of them. On this sense of *εἶσι*, see above, i. 20.

Hence it is clear that the Seven Mountains are Seven real Mountains; for they are typified by something else, i. e. by the Seven Heads; and whatever is typified by something else, is not typical, but real; whatever is symbolized by a type is not a type.

Therefore we cannot agree with those who imagine that the City on the Seven Hills is only an ideal representation of some abstract quality, such as Worldliness or Superstition, without any special local existence. It has its seat on seven hills: and it is "the great city which reigned in St. John's age." See v. 18.

There is a great difference between the "Seven Hills" on which the Woman sitteth, and the "Many Waters" on which she sitteth, and "the Beast" on which she sitteth. The Hills are real: but the Beast and the Waters are symbolical. This is evident from the fact that the Angel interprets the meaning of the "Many Waters" (see v. 15), and of "the Beast" (see vv. 8—15), on which the Woman sitteth. But "the Seven Hills" are themselves the interpretation of the symbolical imagery of the seven Heads. These seven Mountains are the Seven Mountains of Rome. See above, preliminary note on this chapter. In the words of Bp. Andrewes here (Bellarmin. p. 287), "Septem Montes sunt, quibus insidet urbs, orbi notissimi."

¹⁰ 11. καὶ βασιλεῖς] and they (that is, the seven Heads) are, i. e. they represent, seven kings; the five are fallen; the one is, the other is not yet come; and when he is come, he must continue a little while, and the Beast who was, and is not, even he is an Eighth (King—not Head) and he is from out of the seven, and goeth unto perdition, or destruction (ἀπώλειαν).

The seven Heads are explained to represent seven Kings; these Kings are represented as successive and not as contemporaneous, like the Ten Horns;

What, then, are these Seven Kings?

Some recent Expositors (e. g. Ewald, Lücke) suppose them to be the first Seven Roman Emperors, beginning with Augustus. But this opinion is untenable.

(1) It was unknown to Christian Antiquity. Ancient Expositors must have known whether this Vision had been fulfilled in the Emperors who had then lived; but none of the early Interpreters give this interpretation of it.

(2) It is grounded on the supposition that Augustus was the first Roman Emperor, not Julius, and that the Apocalypse was written in the time of the sixth Roman Emperor from Augustus (viz.), Galba; whereas, as Christian Antiquity testifies, it was not written till the age of the last of the Cæsars, Domitian. See p. 152.

(3) It is also founded on a notion, imputed to St. John, that Nero was again to come to life, and persecute the Church.

This strange supposition contravenes the belief of the Christian Church, which receives the Apocalypse as a divinely-inspired writing,—“the Revelation of Jesus Christ” (i. 1).

St. John's Prophecy is a sequel to that of Daniel (vii. 3—24), as is evident from the similarity of language, and particularly as to the Ten horns of the Beast; and it is to be interpreted from that Prophecy. The word βασιλεῖς, Kings, is used in the sense of kingdoms in this chapter (v. 12), and interchangeably with kingdoms in Daniel vii. 17. 23; cp. Isa. xxiii. 15.

The successive kingdoms typified by the Seven Heads seem to be the Kingdoms which were successively absorbed within the circle of the Roman Empire; in like manner as the Seven Hills, which are also here typified by the Seven Heads, were successively enclosed and embraced within the walls of the Roman City.

These kingdoms described in the Hebrew Scriptures by the Prophet Daniel, whose predictions are repeated and continued in the Apocalypse, are, (1) the Babylonian, (2) the Medo-Persian, (3) the Macedonian or Greek, (4) the Syrian, (5) the Egyptian, (6) the Roman Heathen Imperial.

The Roman City was like a microcosmic epitome of the Roman Empire. The Royal Capital of the Mistress of the World was a Mirror of that Universal Empire, of which she was the Queen.

Hence we may recognize the propriety of the imagery of the seven Heads, as emblematic of the Seven Mountains received within the Roman City, and also of the Seven Kingdoms to be absorbed in her universal rule.

At first sight it might seem surprising, that the seven Heads should be made to serve a double purpose, and to typify two things which did not appear to have any connexion with each other (viz. the seven Mountains of Rome, and the seven Kings, or Kingdoms of Rome); but the strangeness of this twofold application is removed by the above consideration, and the imagery is seen to be as appropriate as it is beautiful. The drawing together of the seven Mountains into the circle of the Roman city is combined in like manner by Roman Poets with the drawing together of the world's Kingdoms into the domain of the Roman Empire. Thus the great national Poet, Virgil, unites the two acts of contraction and absorption, in consecutive lines;

“Scilicet et rerum facta est pulcherrima Roma,
Septemque una sibi muro circumdedit arces.”

(Georg. ii. 634.)

And again he says,

“En hujus, nate, auspiciis illa inclita Roma
Imperium terris, animos aequabit Olympo,
Septemque una sibi muro circumdabit arces.”

(Æn. vi. 782.)

This exposition, as to its main principle, is to be found in the ancient commentaries of Andreas and others, Catena, p. 434, and it is well illustrated in Archdeacon Harrison's Lectures, pp. 376. 449, and it seems preferable to that view which regards the heads as emblems of the successive forms of Government of Rome itself.

This process of absorption had been predicted by Daniel in vii. 4—19, and xi. 5—30, and both these prophecies of Daniel extend also to a description of that other power which is the subject of St. John's prophecy in the thirteenth and fourteenth chapters; and thus Daniel's prophecies had prepared the way for the Apocalypse, and are continued and completed by it.

The Angel says to St. John, “The one (King) now is, or exists;” i. e. the Roman Imperial Heathen Power, which was the Sixth, is now in existence.

This Imperial Power might well be called “the one,” for it was the central principle of the whole. It was to the Roman world, what the Capitoline Hill was to the other hills of Rome.

The Angel adds, “The other” (i. e. the Seventh King or Kingdom) “is not yet come, and when he comes, he must continue (only) a little while.”

The Seventh King can hardly represent, as some have supposed, the kingdom of Odoacer, A.D. 476, for this was a kingdom of Italy, and in Italy; and added nothing to the Power of Rome. Nor can it be the Gothic kingdom of Theodoric in Italy, A.D. 493—526; nor the Eastern Christian Emperor, or his Deputy, the Exarch, at Ravenna, A.D. 566; for these were not augmentations

καὶ ὅταν ἔλθῃ, ὀλίγον αὐτὸν δεῖ μέναι¹¹ καὶ τὸ θηρίον, ὃ ἦν, καὶ οὐκ ἔστι, ^{1 ch. 1. 8.}
καὶ αὐτὸς ὄγδοός ἐστι, καὶ ἐκ τῶν ἑπτὰ ἐστι, καὶ εἰς ἀπώλειαν ὑπάγει.

¹² καὶ τὰ δέκα κέρατα ἃ εἶδες δέκα βασιλεῖς εἰσιν, οἵτινες βασιλείαν οὐπω^{k Dan. 7. 20, 21.}
ἔλαβον, ἀλλὰ ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσι μετὰ τοῦ θηρίου.^{ch. 13. 1.}

of the Roman sovereignty, but were rather like a continuation of the Roman Imperial Power in another form.

The Seventh King represents some Power which was first extrinsic to Rome, and was afterwards added to Rome; so as to be absorbed within the precincts of her Empire, like another or Seventh Mountain enclosed within the circuit of her walls.

There was a Power which rose upon the ruins of the Italian Kingdom above mentioned, and which endured only for a short time. This was the Imperial Power of Germany.

The following historical summary from C. W. Koch's *Revolutions of Europe*, Periods iii. iv. and v. pp. 29-37. 62, ed. Lond. 1839, illustrates this statement;

"In the eleventh century, Germany was the ruling Power of Europe. Its greatness gave rise to a system of polity which the Popes took care to support with all their credit and authority. According to this system, the whole of Christendom composed a single Republic, of which the Pope was the Spiritual head, and the Emperors of Germany the Secular. The Emperors had the election of the Pope. . . . But however vast their power seemed to be, it was far from being a solid and durable fabric . . . and in course of time a new powerful Monarchy arose on that of the German Empire; that of the Roman Pontiffs, which monopolized both spiritual and temporal dominion, and extended its influence over all the kingdoms of Christendom."

Here is a striking commentary on St. John's description of the Woman "sitting on the Many Waters" (v. 1. 15), and on the Beast with its Ten Heads or Kingdoms, into which the Roman Empire was to be split at its dissolution, according to the Prophecy of Daniel, vii. 7. 20. 24; cp. Dan. ii. 41, 42.

"This supremacy, whose mechanism is an object of astonishment to the most subtle politicians, was the work of Gregory VII. (Hildebrand, A.D. 1073-1085) . . . who had scarcely obtained the Imperial confirmation of his election, when he put in execution the project he had so long been concerting and preparing, viz. the creation of a spiritual despotism, extending to Priests as well as Kings, making the Supreme Pontiff the Arbiter in all affairs, both civil and ecclesiastical."

"At that time, the City of Rome, and the whole ecclesiastical States, as well as the greater part of Italy, were subject to the Kings of Germany, who nominated or confirmed the Popes . . . the Popes had used to date their acts from the years of the Emperor's reign, and to stamp their coin with his name."

The writer proceeds to show how the Imperial power was supplanted by the Papal. The Popes forbade sovereigns, under pain of Excommunication, to exercise the right of Investiture; and the Papal Power was aggrandized by the enforcement of Celibacy on the clergy, and by the forgery of the false Decretals, received into the Canon Law, and supplanting the Civil Law and the Common Law; and by imposing Oaths of allegiance on all Ecclesiastics; and by means of the Pallium, which all Archbishops were required to sue for and obtain from Rome.

"The custom of dating their acts from the years of the Emperor's reign, and coining their money with the name of the Emperor, disappeared after the time of Pope Gregory VII.

"The Empire thus fell into gradual decay, while the Pontifical Power, rising on its ruins, gained new accessions of strength; particularly under Pope Innocent III. (A.D. 1198-1216), by the multiplication of religious orders for the aggrandizement of the Papacy" (cp. note above, xiii. 11. 13); and by the Crusades, which were turned eventually even against Christians, such as the Greeks and the Waldenses, on the plea that they were schismatics and heretics (p. 43); and by the institution of the Inquisition; and by Interdicts. "God," said Pope Innocent, "made two great Lights, the Sun and the Moon (Gen. i. 16); that is, the Pontifical and the Royal Power: and the Pontifical is as much greater than the Royal, as the Sun is greater than the Moon; and as the Moon derives her power from the Sun, so does the Imperial Power from the Pope" (in Decret. Greg. I. Tit. 33, cap. 6).

"The efforts made by the Emperors Frederick I. and II. to establish the tottering Throne of the Empire ended in nothing, the House of Hohenstaufen was deprived of all its crowns, and perished on the scaffold."

At the end of the thirteenth century "the Pontifical Power was in its zenith, and the Popes assumed the title of Masters of the World. Boniface VIII. went even further than his predecessors had done, and declared that God had given two swords, spiritual and temporal, to the successors of St. Peter (see on Luke xxii. 32. 38), the former to be exercised by the Church alone,

the other by the Secular Powers, in submission to the Pope: all temporal power was made to depend on the spiritual, which is judged by no man (1 Cor. ii. 15); and 'we affirm,' said Boniface VIII., 'that it is absolutely necessary to salvation to every human creature to be subject to the Pope of Rome'" (Pope Boniface VIII., A.D. 1294, Extrav. Com. lib. i. tit. 8, cap. 1).

With these statements the reader may compare the masterly summary of Guicciardini (lib. iv.), expunged by the Roman Censors from many editions of his history, but reprinted in Heidegger's *Historia Papatūs*, p. 585, Amst. 1684.

See also Gibbon, chap. lxxix., and Hallam's *Middle Ages*, chap. vii., and the valuable collection of original authorities in Gieseler, *Church History*, Third Period, Division Third, § 47 to § 66.

11. καὶ τὸ θηρίον] And the Beast—even he is an Eighth (King); he is ὄγδοος, not ὀγδόη (κεφαλῇ). It is not said that the Beast is an eighth head, as some have interpreted the words; but that he is an eighth, and that he is out of the seven, that is, he rises after, and from out of the seven.

This is descriptive of the Roman power as it rose to supremacy under the Papacy, and carried the Harlot as on a Throne. It was an eighth kingdom, it rose after the Seven and from them. It rose after the Babylonian, Medo-Persian, Greek, Syrian, Egyptian, Roman Imperial, German Imperial; and, as represented in this chapter, it was diffused through the whole body of the θηρίον, and animated the whole.

It was like the Little Horn which grew out of the Beast of Daniel, and absorbed the Power of the Beast, so that it became the Beast. See above on xiii., p. 224.

The Beast as here displayed to St. John is called an eighth King, or Kingdom; and in Holy Scripture the number eight is the number of Resurrection (see on Luke xxiv. 1). Rome is the Western Babylon; and the Western Babylonian Power is, as it were, the octave of the Eastern. The Eastern Babylonian Power is the first in the Prophecies of Daniel. The Western Babylonian Power is the eighth in those of St. John.

And, if we may venture to use the expression, it is, as it were, like a Parody of the Power of Christ.

Observe the antithesis between Christ's power and this Antichristian power. Christ has His παρουσία or Advent. This Power has its Advent also. See on v. 8, and on 2 Thess. ii. 8, compared with 2 Thess. ii. 9, where the two παρουσίαι, or Advents, of the two adverse Powers are contrasted.

Christ died on the Sixth day; so the Beast was killed in its Sixth Head. See above, xiii. 3.

The Lamb (Ἀρνίον) received a deadly wound, and was slain (ἐσφαγμένον, see above, v. 6); the Beast (θηρίον) received a deadly wound, and was slain (ἐσφαγμένον, also xiii. 3).

The Lamb was, and is not, and will appear again. He was hidden for a "little while" on the seventh day, when He was in the grave; and then reappeared on the eighth Day, the day of His Resurrection (see John xvi. 16-24). So the Antichristian Power was; and then he was not for a time; and then he reappeared—in more than his former power and glory—in the Eighth Kingdom—that of the Papacy.

But now observe the end.

Christ has two Advents. He died, and rose again, and ascended into heaven to live for evermore. "I am He that liveth, and was dead, and lo! I am alive for evermore" (i. 18; ii. 8). And His second Advent will destroy him "whose Advent is with all power and signs and lying wonders" (2 Thess. ii. 9, 10).

The Lamb died, and liveth for evermore to give salvation unto all His faithful followers; but the Beast died and lives again, and goeth on to destruction (ἀπώλειαν: cp. 2 Thess. ii. 3. 8. 10).

12. καὶ τὰ δέκα κέρατα] and the Ten Horns which thou sawest are Ten Kings, which have not yet received a kingdom; but receive authority as kings one hour with the Beast.

They are Kings or Kingdoms growing out of the Roman Empire at its dismemberment. See *Irenæus*, v. 26. *S. Hippolytus* (pp. 14-18. 153, ed. Lagarde), and above on xiii. 1.

By saying that the Horns will receive power as kings, St. John intimates (says *Andreas*, Caten. p. 435; cp. *Irenæus*, p. 787, Stieren; p. 440, Grabe) the precariousness of their power, and by saying that they receive it one hour, he marks the shortness of its duration in a state of coalition and union with one another and with the Beast. Especially it marks the shortness of its duration, compared with the power of its contrast, the LAMB, which is not for an hour,—but for ever. On this use of ὥρα, cp. 1 Thess. ii. 17. 2 Cor. vii. 8. Gal. ii. 5. Philem. 15.

- 13 Οὗτοι μίαν γνώμην ἔχουσι, καὶ τὴν δύναμιν καὶ τὴν ἐξουσίαν αὐτῶν τῷ θηρίῳ διδόασιν. 14 Ὁὗτοι μετὰ τοῦ Ἀρνίου πολεμήσουσι, καὶ τὸ Ἀρνίον νικήσει αὐτούς, ὅτι Κύριος κυρίων ἐστὶ καὶ Βασιλεὺς βασιλέων, καὶ οἱ μετ' αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.
- 15 ^m Καὶ λέγει μοι, Τὰ ὕδατα ἃ εἶδες οὗ ἡ πόρνη κάθεται, λαοὶ καὶ ὄχλοι εἰσὶ καὶ ἔθνη καὶ γλῶσσαι.
- 16 ⁿ Καὶ τὰ δέκα κέρατα ἃ εἶδες καὶ τὸ θηρίον, οὗτοι μισήσουσι τὴν πόρνην, καὶ ἡρμηωμένην ποιήσουσιν αὐτὴν καὶ γυμνὴν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατακαύσουσιν ἐν πυρί. 17 ^o ὁ γὰρ Θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν γνώμην, καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι τελεσθῆσονται οἱ λόγοι τοῦ Θεοῦ.
- 18 ^p Καὶ ἡ γυνὴ ἣν εἶδες ἔστιν ἡ πόλις ἡ μεγάλη ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.
- XVIII. ¹ Μετὰ ταῦτα εἶδον ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ ἔχοντα ἐξουσίαν μεγάλην, καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ. ² ^a καὶ ἔκραξεν ἐν ἰσχυρᾷ φωνῇ λέγων, Ἔπεσεν, ἔπεσε Βαβυλὼν ἡ μεγάλη, καὶ

13. οὗτοι μίαν γνώμην ἔχουσι] *These have one mind, or purpose, and give their power and their authority to the Beast; these will make war with the Lamb, and the Lamb will conquer them (for He is lord of Lords and king of Kings): and they with Him who are called and elect,—will conquer them.*

15. τὰ ὕδατα] *The Waters which thou sawest, where the Harlot sitteth, are Peoples, and Multitudes, and Nations, and Tongues.* An expressive picture of the vast spiritual dominion of Papal Rome. See above, preliminary note, p. 246; and here is another resemblance to Babylon. Cp. Jer. li. 13.

16. καὶ τὰ δέκα κέρατα ἃ εἶδες καὶ τὸ θηρίον] *and the ten Horns which thou sawest and the Beast, they (οὗτοι, masculine, i. e. the Kings, v. 12) will hate the harlot, and will make her desolate and naked, and will tear her flesh.* Elz. has ἐπὶ τὸ θηρίον, i. e. the ten horns which thou sawest upon the Beast. And so the majority of Cursive MSS., and some early MSS. of the Vulgate. But *καὶ*, and, is found in A, B, and in twelve Cursive MSS. cited by Scrivener, p. 553; and the best MSS. of the Vulgate, and in the Syriac Version, and Arabic and Ethiopic, and in Hippolytus, p. 18, ed. Lagarde; and Irenæus seems to have so read the passage (v. 26), and this reading is received by Griesb., Scholz, Bengel, and Winet, p. 123, Lach., Tisch., Trevelles, and there seems little doubt that this is the true reading.

Here is another proof that the Harlot cannot be Heathen Rome; for it is certain that the Heathen City of Rome was not destroyed by any powers that grew out of the Empire of Rome.

The Harlot sitting on the Beast is the City of Rome. This is allowed by all. See the preliminary note above, p. 245. The Beast has been represented by St. John, in the successive stages of his existence, first as the Heathen Roman Empire; and next, as subordinate to the Papacy, and doing its pleasure, and, as it were, incorporated in it, and animated by it. And now this prophetic sentence reveals the wonderful result, that the Horns of the Beast, that is, some Powers that have grown out of the Roman Empire, will one day be alienated from the Papacy, and will hate the Harlot and devour her flesh. As Tertullian says (de Resur. carnis, § 25), "The Harlot City is to receive its deserved retribution from the Ten Kings, which will grow out of the dismemberment of the Roman Empire,—'abcessione Romani statūs.'"

The Horns or Kingdoms growing out of the Empire of Rome will turn against the City of Papal Rome. The Horns are here put first, as the prime movers in the work of retribution on the Harlot City. And it is added that the Beast, which was once Heathen (see above on v. 3), and afterwards became subject to the Papacy, and identified with it, and is described as such in the xiii. chapter, and which is represented even in this Chapter as bearing the Harlot on its back (v. 3. 7), and as wearing the scarlet livery of the Harlot (see above on v. 3), will eventually hate her and will devour her flesh, that is, they will invade and seize her territory, and will spoil and destroy her temporal power, and will burn her up with fire. Time will show whether this fire portends a literal conflagration of the City by those Powers, or whether this word is used to signify signal destruction, because burning was the punishment inflicted on Priests' daughters who were guilty of harlotry. (Lev. xxi. 9.)

This work of hostile devastation is not displayed in this

Vision, in which the Harlot is exhibited as still dominant; but it is pre-announced by the Angel as a prophecy.

It is said, that the Horns and the Beast will do this under the sovereign control of the mysterious and inscrutable purpose of Almighty God, employing some former vassals of the Papacy to execute His Almighty will in punishing it for its sins. The ruin of Papal Rome will not be effected by Protestant Kings or Nations, but by Papal Princes and People rising against her. They will suppose that they are following their own devices, and working out their own purpose; but they will be executing the decree, and accomplishing the purpose, of God. And therefore, with a repetition of words, making this truth more striking and emphatic, it is said, "God hath put it into their hearts to perform His mind, and perform one mind;" though differing in other respects, they will be united in this; and "give their kingdom to the Beast until the words of God shall have been fulfilled."

Here is another parallel to the history of the literal Babylon. She fell by the arms of some who had been lately subject to her. God gave a commission against her to Elam (Isa. xxi. 2), in which Susa was (Dan. viii. 2), and which was subject to Babylon; and He "raised up the spirit of the Kings of the Medes, for His device was against Babylon to destroy it" (Jer. li. 11); and thus He executed His purpose upon her. So will it one day be with the mystical Babylon—Rome.

How and when this will come to pass is hidden in the counsels of God. See further on xviii. 9, 10, p. 254.

18. καὶ ἡ γυνή] *And the Woman which thou sawest is the great City which reigneth over the Kings of the earth.* See the preliminary note on this chapter, p. 244.

CH. XVIII.] Fuller description of the future FALL of the MYSTICAL BABYLON.

It is to be carefully observed, that though Babylon falls, the Beast still remains. The fall of Papal Rome will not be the destruction of the Papacy. See below, xix. 19.

1. μετὰ ταῦτα εἶδον] *After this I saw.* The language of this chapter, concerning the Fall of Papal Rome, is derived from that of Hebrew Prophecy, describing the Fall of Babylon. It is here foretold, that Rome will become, what Babylon is, utterly reduced to a state of desolation.

Here then is another proof that these Apocalyptic prophecies do not concern ancient Heathen Rome; and that they were not fulfilled when Rome was captured by the Goths. That event took place 1450 years ago; and even if Rome had then been made desolate, which was not the case, it could not be said that her capture at that time was the fulfilment of these prophecies; for the desolation which these prophecies describe is final and forever (see vv. 2. 8. 20—23; xix. 3). They therefore concern Rome as she is now, and their fulfilment is still future. See above, preliminary note to chap. xvii., p. 245.

This chapter is quoted by S. Hippolytus, de Christo et Antichristo, § 40, p. 18, Lagarde.

2. ἔπεσεν, ἔπεσε] *Fell, fell Babylon the Great!* The aorist here used, and in xiv. 8, describes the suddenness of the fall of so great a city: the words which follow describe her state after the fall. See above, on xiv. 8, p. 233.

— καὶ ἐγένετο] Compare Isa. xiii. 21, 22, concerning Babylon.

ἐγένετο κατοικητήριον δαιμόνων, καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου, καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ μεμισημένον· ^{3 b} ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πόρνείας αὐτῆς πέπωκαν πάντα τὰ ἔθνη· καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνου αὐτῆς ἐπλούτησαν.

^{4 c} Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν, Ἐξέλθατε ἐξ αὐτῆς, ὁ λαὸς μου, ἵνα μὴ συγκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς, καὶ ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε, ^{5 d} ὅτι ἐκολλήθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ Θεὸς τὰ ἀδικήματα αὐτῆς· ^{6 e} ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν, καὶ διπλώσατε διπλᾶ κατὰ τὰ ἔργα αὐτῆς, ἐν τῷ ποτηρίῳ ᾧ ἐκέρασε κεράσατε αὐτῇ διπλοῦν· ^{7 f} ὅσα ἐδόξασεν αὐτὴν καὶ ἐστρηνίασε, τοσοῦτον δότε αὐτῇ βασανισμόν καὶ πένθος· ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει, Κάθημαι βασίλισσα καὶ χήρα οὐκ εἰμὶ, καὶ πένθος οὐ μὴ ἴδω· ^{8 g} διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἤξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμοὶ, καὶ ἐν πυρὶ κατακαυθήσεται, ὅτι ἰσχυρὸς Κύριος ὁ Θεὸς ὁ κρίνας αὐτήν.

— δαιμόνων] So *Elz.*, *Tisch.*, and all the Cursives.—A, B have *δαιμονίων*, and so *Lach.*

— φυλακὴ] not *cage* or *prison*, but place where they are *safe*; where these ill-omened birds resort or keep their vigils, and “lead unmolested lives and die of age;” cp. *Isa.* xxxiv. 11. *Jer.* i. 39; li. 37.

3. στρήνους] *riotous luxury*. The idea contained in this word *στρήνος* is further expressed in v. 7, by *ἐστρηνίασε*, and v. 10. The radical meaning of the word is seen in the words *στρήνης*, *streny* (Germ.), *strong*, *strenuous*, *strain*, *struggle*, conveying an idea of power showing itself in strong emotions, like the neighings of an untamed steed, exulting in its strength; or like the heavings of an Earthquake, or the burstings forth of a Volcano. Hence it is applied to describe insolence and voluptuousness breaking out into boastful vauntings of pride, and dissolute riot and revelry; like those of Babylon on the eve of her fall. Cp. *Lobeck*, ad *Phrynich.* p. 381, and the use of the word by the LXX in 2 Kings xix. 28, where God says of Sennacherib, τὸ στρήνός σου ἀνέβη ἐν τοῖς ὤσι μου, “thy rage and thy tumult is come up into mine ears—therefore will I put My hook in thy nose, and My bridle in thy lips, and will turn thee back.”

4. ἐξέλθατε ἐξ αὐτῆς, ὁ λαὸς μου] *Come forth out of her, My People*: as the Jews are called to come out of Babylon, *Isa.* xlviii. 20; lii. 11. *Jer.* i. 8; li. (xxviii. in the Septuagint) 6. 45. Cp. 2 Cor. vi. 17.

Elz. has *ἐξέλθετε* here; A has *ἐξέλθατε*, and so *Tisch.*; *Lach.* has *ἐξεθε*, which is in B, C.

This passage supplies an answer to the allegations of those who say, that the identification of the Apocalyptic Babylon with Papal Rome involves the supposition that the promise of Christ's presence with His Church had failed (*Matt.* xvi. 18; xxviii. 20), and that the Church of Christ had ceased to be visible, and had become utterly apostate. Such a supposition as that must, indeed, be disclaimed and reprobated; and the interpretation in question gives no countenance to it. The Babylon of the Apocalypse is Papal Rome; but the Church of Papal Rome never was the whole Catholic Church; there were Greek Churches, and African Churches, and Asiatic Churches, which never accepted the main errors and corruptions of Papal Rome, enforcing the doctrine of the Pope's Supremacy and Infallibility,—which are the essential characteristics of *Papery* as distinguished from, and opposed to *Christianity*. Those Churches did not accept the doctrine of the indispensable necessity of Obedience to his decrees, on pain of eternal condemnation; nor do they accept it to this day. Besides, many there were in the Communion of Rome, who did not drink all the ingredients of her cup. Nor did she enforce her novel doctrines on the faith of her Members, until the Council of Trent in the sixteenth century; and at that time, Churches in the West, such as the Churches of England and Ireland, wearied with her usurpations, and illumined by God's Holy Word lighted up anew with fresh radiance by the gracious influences of the Holy Spirit, reformed themselves. And even now, at this present time,—as this prophecy reveals,—when the cup of false doctrine in the hand of the mystical Babylon seems to have received its final infusion, in the addition of that last new article to her creed, the doctrine of the Immaculate Conception, and when that infusion seems to be making the cup of her guilt to overflow (below, v. 6), and also to be making God's cup of indignation to overflow upon her (cp. *Ps.* lxxv. 8; and above,

xvi. 19); yet still, even now, the Holy Spirit, Who reads the heart, and who wrote the Apocalypse, sees *some People* of God in Rome. Now, on the eve of her fall, He cries aloud by the voice of this heavenly Angel, “Come out of her, *My People!*”

5. ὅτι ἐκολλήθησαν] *because her sins clave even to Heaven*. Observe this remarkable word *ἐκολλήθησαν*, *were glued*; a reading restored from A, B, C by recent Editors, instead of the weaker word *ἠκολούθησαν* in *Elz.* On the signification and usage of the word in the N. T., see *Matt.* xix. 5. *Luke* xv. 15. *Acts* v. 13; viii. 29. 1 Cor. vi. 16, 17. Cp. *Pindar*, *Olymp.* v. 29, where the metaphor is applied to describe a continued series of buildings, joined on to one another.

There seems to be a reference to the building up of the tower of Babel, with *slime* for mortar, that its top might reach to heaven. *Gen.* xi. 3, 4.

The sense is this: Rome was designed by God to be a holy Church, building up the spiritual fabric of sound doctrine and discipline; and building up her people into a living temple, holy and acceptable to the Lord. But instead of this, she has built up a spiritual Babel; she has built up a tower of pride. Her sins, like planks of wood, have been attached, and soldered, and stuck fast together to each other in succession, as it were by glue, or pitch, or some other tenacious cement, till at length they have reached to heaven. Cp. *Jer.* li. 9, concerning Babylon, ἡγγικεν εἰς οὐρανὸν τὸ κρίμα αὐτῆς, ἐξῆρεν ἕως τῶν ἁστρῶν, and the confession of Ezra, ix. 6, “our iniquities are increased over our heads, and our trespass is grown up into the heavens,” and Baruch i. 20, ἐκολλήθη εἰς ἡμᾶς τὰ κακά, and *Ps.* lxiii. 8, ἐκολλήθη ἡ ψυχὴ μου ὀπίσω σου.

The Babel-tower of *sin* is a tower which man builds in pride, and when its top reaches to heaven, then it is suddenly thrown down (v. 19).

6. ἀπόδοτε] *Render ye*. Cp. *Ps.* cxxvii. 8. *Jer.* i. 16. 29.

7, 8. κάθημαι βασίλισσα] *I sit a Queen, and shall never see sorrow*. See *Isa.* xlvii. 7—9, concerning Babylon. It is remarkable, that the Church of Rome acknowledges the divine inspiration of the Apocalypse, and yet lays claim to those very qualities and attributes, which are assigned in the Apocalypse to the Harlot, and are there specified as the distinguishing traits and characteristics of *Babylon*. This appears as follows:—

1. The Church of Rome arrogates *Indefectibility*.

And the Harlot says here, *that she is a Queen for ever*.

2. The Church of Rome boasts of *Universality*.

And the Harlot is seated on many waters, which are Nations, and Peoples, and Tongues, xvii. 15.

3. The Church of Rome vaunts *temporal felicity*, and claims *supremacy* over all.

And the Harlot has kings at her feet.

4. The Church of Rome points to the *Unity* of all her members in one creed, and to their subjection under one supreme visible Head.

And the Harlot requires *all to drink of her cup*, v. 3.

Hence it appears that Rome's “*notes of the Church*” are marks of the Harlot: her trophies of triumph are stigmas of shame; the claims which she makes to be *Sion*, confirm the proof that she is *Babylon*.

Therefore, let no one be confounded by the wide extent, the temporal prosperity, the alleged Unity and Universality, and the

h Ezek. 26. 16.
ch. 17. 2. & 18. 3.
& ver. 18.

i Isa. 21. 9.
Jer. 51. 8.
ch. 14. 8.

k Ezek. 27. 36.

l Ezek. 27. 13.

m ch. 17. 4.

n Isa. 23. 14.
Ezek. 27. 29.

o ch. 5. 9. & 13. 4.

p Josh. 7. 6.
Job 2. 12.

⁹ ^h Καὶ κλαύσουσιν καὶ κόψονται ἐπ' αὐτὴν οἱ βασιλεῖς τῆς γῆς οἱ μετ' αὐτῆς πορνεύσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσι τὸν καπνὸν τῆς πυρώσεως αὐτῆς, ¹⁰ ⁱ ἀπὸ μακρόθεν ἐστηκότες, διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες, Οὐαὶ, οὐαὶ, ἡ πόλις ἡ μεγάλη, Βαβυλὼν ἡ πόλις ἡ ἰσχυρὰ, ὅτι μιᾷ ὥρᾳ ἦλθεν ἡ κρίσις σου.

¹¹ ^k Καὶ οἱ ἔμποροι τῆς γῆς κλαίουσι καὶ πενθοῦσιν ἐπ' αὐτῇ, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι, ¹² γόμον χρυσοῦ καὶ ἀργύρου, καὶ λίθου τιμίου καὶ μαργαρίτου, καὶ βυσσίνου καὶ πορφύρας, καὶ σθηκικοῦ καὶ κοκκίνου, καὶ πᾶν ξύλον θύϊνον, καὶ πᾶν σκεῦος ἐλεφάντινον, καὶ πᾶν σκεῦος ἐκ ξύλου τιμιωτάτου, καὶ χαλκοῦ καὶ σιδήρου καὶ μαρμάρου, ¹³ ^l καὶ κινάμωμον καὶ ἄμωμον καὶ θυμιάματα, καὶ μύρον καὶ λίβανον; καὶ οἶνον καὶ ἔλαιον, καὶ σεμίδαλιν καὶ σῖτον, καὶ κτήνη καὶ πρόβατα, καὶ ἵππων καὶ ῥεδῶν καὶ σωμάτων, καὶ ψυχὰς ἀνθρώπων.

¹⁴ Καὶ ἡ ὀπώρα σου τῆς ἐπιθυμίας τῆς ψυχῆς ἀπώλετο ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπώλετο ἀπὸ σοῦ· καὶ οὐκέτι αὐτὰ οὐ μὴ εὕρῃς.

¹⁵ Οἱ ἔμποροι τούτων, οἱ πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες, ¹⁶ ^m λέγοντες, Οὐαὶ, οὐαὶ, ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βύσσινον καὶ πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη ἐν χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις· ὅτι μιᾷ ὥρᾳ ἡρημώθη ὁ τοσοῦτος πλοῦτος. ¹⁷ ⁿ Καὶ πᾶς κυβερνήτης καὶ πᾶς ὁ ἐπὶ τόπον πλέων, καὶ ναῦται, καὶ ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ μακρόθεν ἔστησαν, ¹⁸ ^o καὶ ἔκραζον βλέποντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς, λέγοντες, Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ; ¹⁹ ^p Καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν,

long impunity, of Rome. It was prophesied by St. John that the mystical Babylon would have a wide and enduring sway, that God, in His long-suffering to her, would give her time to repent, if haply she would repent; that He would heal her, if she would be healed; but that she would not repent, and that her sins would at length cleave to heaven, and that she would come in remembrance before God. And when that hour arrives, then, woe will betide the Preachers of the Gospel, if they have not taken up the warning of St. John, and sounded the trumpet of alarm, "Come out of her, My people, and be not partakers of her sins, lest ye receive also of her plagues" (v. 4). See Ezek. iii. 18—20.

9. οἱ βασιλεῖς τῆς γῆς] *The Kings of the earth who committed fornication with her, and lived delicately, will wail over her.* A marvellous Prophecy. Some of those very Powers, who were once vassals of Rome, will one day rise against her: they will be instruments in God's hands of His retributive justice upon her; and in a mysterious transport of indignation and wild ecstasy of revenge, they will *tear her flesh* (see above on xvii. 16, 17); and yet when they have done the deed, they will *weep over her*.

The reason of this seems to be, that the *Fall of Rome* may perhaps be followed by a *triumph of Anarchy* and an *outbreak of Infidelity*. It will be followed by those disastrous consequences, unless the Rulers of the World, especially in States formerly subject to the Papacy, endeavour to restore and maintain *true Religion*, which is the only safeguard of Thrones. Unless they do this, *her fall will be theirs*.

10. μιᾷ ὥρᾳ] *in one hour*; that is, *suddenly*, in a very *short time*. See above, xvii. 12, and below, vv. 16. 19, the authorities in *Wetstein*, p. 827, and the parallel in Jer. li. 8, describing the *suddenness* of the capture of Babylon, ἀφνω ἔπεσε Βαβυλὼν.

11—14. καὶ οἱ ἔμποροι τῆς γῆς] *the Merchants of the Earth weep*. The mystical Babylon is here compared to her great Assyrian prototype, the Merchant City of the Chaldees. The Church of Rome, "the general Mart of Christendom," has endeavoured to extend her spiritual traffic into all parts of the World. She affirms that her own Communion is a spiritual harbour of peace, and a haven of salvation to all; and that no one can be saved, who does not ply his vessel in the waters of her spiritual Euphrates, and have commerce with her, and bring his goodly merchandise to her spiritual emporium. See above on xiii. 16, 17, and the words of *Hooker*, quoted above, p. 248.

12. ξύλον θύϊνον] *thyme-wood*, "arbor vitæ;" an aromatic wood, used for incense, and for building of temples. See *Theophrast.* Hist. Plant. v. 5. *Plin.* N. H. xiii. 16. *Wetstein*, p. 826. *Billerbeck*, Flora, p. 234. It is supposed by some to be the same wood

as was called *citrus* by the Romans, and to be the *white-cedar*. See *Winer*, R. W. B. ii. p. 612, art. "Thinenholz."

13. κινάμωμον καὶ ἄμωμον] *cinnamon and anomum*; both were used as unguents for the hair. *Lucan.* x. 166—168. *Martial*, viii. 77. *Wetstein*, p. 829. *Billerbeck*, pp. 2. 105. *Winer*, R. W. B. art. "Zimmt," ii. p. 734. *Elz.* omits καὶ ἄμωμον. On this figurative imagery, concerning the use of perfumes and unguents, as expressive of the lures and fascinations of spiritual harlotry, see Isa. lvii. 9. Compare also Ezek. xxiii.

—σεμίδαλιν] *fine flour*. Gen. xviii. 6. Levit. ii. 1, 2. *Plin.* xviii. 20.

—ῥεδῶν] *rhedarum*; a word of Gallic origin for a chariot of four wheels. *Quintil.* i. 5. *Isidor.* xx. 17. *Wetstein*.

—σωμάτων, καὶ ψυχὰς ἀνθρώπων] *of bodies, and souls of men*. The reservation of these words for the close of this long catalogue of articles of commerce, appears to be designed to remind the reader that it is a *spiritual* commerce which is here described: a commerce in bodies and souls of men; a *Spiritual Slave Trade*. Such is the commerce of Rome.

The Apostles declare that we are bought with the blood of Christ, that we have been redeemed from bondage into freedom by that inestimable price (1 Cor. vi. 20. 1 Pet. i. 18, 19), and that we must stand fast in that liberty with which Christ has made us free, and not be entangled with the yoke of bondage (Gal. v. 1), and not become the servants of men (1 Cor. vii. 23), and to know no other Master but Christ, and no other service but that of God, which is perfect freedom.

But the Church of Rome has encroached on this Christian liberty. As *Bp. Sanderson* says (iii. p. 282), "the usurpations of the Bishops of Rome upon the consciences of men, show them to be the true successors of the Scribes and Pharisees, in laying heavy burdens upon men's shoulders, which they ought not (Matt. xxiii. 4. Mark vii. 9), and in rejecting the Word of God to establish their own traditions, rather than to be the successors of St. Peter, who forbiddeth *dominatum in Cleris*." See above on 1 Pet. v. 3.

17. πᾶς ὁ ἐπὶ τόπον πλέων] *every one who saileth to the place*. So A, C, and so *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Tregelles*. B has τὸν τόπον. But the article is often omitted after prepositions, when the substantive itself sufficiently declares its own meaning without the aid of the article. See *Bp. Middleton* on the Article, part i. ch. vi., and cp. the examples in *Winer*, § 18. *Elz.* has πᾶς ἐπὶ τῶν πλοίων ὁ ὄμιλος.

19. καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν] *and they cast dust on their heads*. Cp. Josh. vii. 6. Job ii. 12.

καὶ ἔκραζον κλαίοντες καὶ πενθοῦντες, λέγοντες, Οὐαὶ, οὐαὶ, ἡ πόλις ἡ μεγάλη, ἐν ἣ ἐπλούτησαν πάντες οἱ ἔχοντες τὰ πλοῦα ἐν τῇ θαλάσῃ ἐκ τῆς τιμότητος αὐτῆς, ὅτι μιᾷ ὥρᾳ ἡρημώθη.

²⁰ Ἐὐφραίνου ἐπ' αὐτῇ, οὐρανὲ, καὶ οἱ ἅγιοι, καὶ οἱ ἀπόστολοι, καὶ οἱ προ- φῆται, ὅτι ἔκρινεν ὁ Θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς.

q Isa. 44. 23.
& 49. 13.
Jer. 51. 48.
ch. 19. 2.

²¹ Καὶ ἦρεν εἰς ἄγγελος ἰσχυρὸς λίθον ὡς μύλον μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν λέγων, Οὕτως ὁρμήματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὐρεθῇ ἔτι. ²² Καὶ φωνὴ κιθαρωδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὐρεθῇ ἐν σοὶ ἔτι καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι. ²³ καὶ φῶς

r Jer. 51. 64.

s Isa. 24. 8.
Jer. 7. 34.
& 16. 9. & 25. 10.
Ezek. 26. 13.
t Isa. 23. 8.
Jer. 7. 34.
& 16. 9. & 25. 10.

^{20.} καὶ οἱ ἀπόστολοι] and ye Apostles. Rejoice over her, O heaven, and ye Saints, and ye Apostles, and ye Prophets, for God judged your cause from out of her; that is, He has taken your cause out of her hands into His own. See above, vi. 10, and below, xix. 2. Cp. Ps. ix. 4; lxxiv. 23; cxi. 12, and v. 24, and xix. 2. It has been alleged by some that this city cannot be Papal Rome, but is Heathen Rome, because Apostles have not been put to death by Papal Rome, but were martyred by Heathen Rome.

But it is *not* said here, that Apostles and Prophets were martyred by this Apocalyptic City,—though even this might be said in a certain sense; see xi. 7, 8,—but that they were wronged by her, and that God will avenge those wrongs. Papal Rome has done grievous wrong to Apostles and Prophets in many ways, especially by placing her own unwritten Traditions, and the Apocryphal Books, on a par with their divinely-inspired writings (see her own words in the IVth Session of the Council of Trent, April 8th, 1846), and by withholding the Holy Scriptures from the people (see above on xi. 9); thus doing much to hinder and frustrate their work, and to make “the Word of God of none effect.” Cp. below, xix. 4.

^{21.} καὶ ἦρεν εἰς ἄγγελος] And one Angel threw a huge stone like a millstone down into the sea, and said, So shall Babylon be cast down, and never more be found. On this use of εἰς see above, viii. 13. They who say that the Apocalyptic Babylon fell, when Rome was taken by the Goths, contradict this voice of the Angel; and the stones of the Roman City, still standing in stately magnificence, cry out against that exposition. But those stones will one day be cast down for ever. Cp. Jer. li. 63, 64, where Jeremiah's roll, with a stone tied to it, is made to sink into the Euphrates, as an emblem of the fall of the literal Babylon. The fall of the mystical Babylon is here represented as equally complete.

^{22.} φωνὴ μύλου] the sound of the millstone. Cp. Jer. xxv. 10, in the original Hebrew, which St. John here follows. Some MSS. of the LXX do not mention the sound of the millstone.

RETROSPECT OF THE FOREGOING CHAPTERS XI.—XVII.

The awful words of the divine prophecy contained in this and the foregoing chapters, demand some practical application.

The delivery of the LITTLE ROLL to St. John, by the Mighty Angel, Christ Himself, in the Tenth Chapter, was accompanied with a commission to prophesy “upon many Peoples, and Nations, and Languages, and Kings” (x. 11).

That commission has been executed in the foregoing chapters, from the eleventh to the seventeenth inclusive: and we have now seen the vision of the future downfall of the Great City, the capital seat of the Power which is the subject of these chapters.

The BOOK OF REVELATION delivers a warning from Almighty God to the World. It proclaims the peril and unhappiness of those who are enthralled by Rome. And its prophetic and comminatory uses ought to be pointed out by Christian Ministers, and to be acknowledged by Christian Congregations. They forfeit a great blessing and incur great danger, if they neglect these divinely-appointed uses of the Apocalypse, particularly in the present age, when the Church of Rome is busily employed in spreading her snares around them, to make them victims of her deceits, prisoners of her power, slaves of her will, and partners of her doom.

Many excellent works have been composed by English Divines, in Vindication of the Church of England from the charge of Schism, preferred against her by Romish Controversialists, for her conduct at the Reformation in the sixteenth century; when she cleared herself from Romish errors, novelties, and corruptions.

It has been shown in those Vindications, that it is the duty of all Churches to shun schisms and strifes, and to seek peace,

and ensue it (Pa. xxxiv. 14. 1 Pet. iii. 11). But it has also been shown, that Unity in error is *not* true Unity, but is rather to be called a Conspiracy against the God of Unity and Truth.

Doubtless there is Unity, when every thing in Nature is wrapped in the gloom of Night, and bound with the chains of Sleep. There is Unity, when the Earth is congealed by frost, and mantled in snow. There is Unity, when the human voice is still, the hand motionless, the breath suspended, and the frame locked in the grasp of Death. And doubtless there is Unity, when men surrender their Reason, and sacrifice their Liberty, and stifle their Conscience, and seal up Scripture, and deliver themselves captives to the Church of Rome. But this is not the Unity of vigilance and light; it is the Unity of sleep and darkness. It is not the Unity of warmth and life; it is the Unity of cold and death. It is not true Unity, for it is not UNITY in the TRUTH.

Therefore, since it has been proved by Appeals to Reason, Scripture, and Antiquity, that the Church of Rome has built *hay and stubble on the one foundation laid by Christ* (1 Cor. iii. 12): that she has added to the Catholic Faith many errors and corruptions which mar and vitiate it; and since, as the Holy Spirit teaches us in the Apocalypse, it is the duty of every Church, which has fallen into error, to repent (Rev. iii. 3); and since Jesus Christ Himself, our Great High Priest, walks in the midst of the Golden Candlesticks and says, that when a Church has left her first love, He will remove her Candlestick out of its place, except she repent (Rev. ii. 5), and strengthen the things which remain, that are ready to die (Rev. iii. 2); and since the corruptions of one Church afford no palliation or excuse for those of another, for, as the Prophet says, though Israel play the Harlot, let not Judah sin (Hos. iv. 15); and, as Christ Himself teaches, though the Church of Sardis be dead (Rev. iii. 1), and Laodicea be neither hot nor cold (Rev. iii. 15), yet their sister Ephesus must remember whence she has fallen, and do her first works (Rev. ii. 5), and Pergamos must repent, or He will come quickly, and fight against her with the sword of His mouth (Rev. ii. 16), therefore, it was justly concluded by the best English Divines, that no desire of Unity on our part, nor reluctance on the part of Rome to cast off her errors, could exempt England from the duty of Reformation; and if Rome, instead of removing her corruptions, refused to communicate with England, unless England consented to communicate with Rome in those corruptions, then no love of Unity could justify England in complying with this requisition of Rome; for Unity in error is not Christian Unity; but, by imposing the necessity of erring as a term of Union, Rome became guilty of a breach of Unity, and the sin of Schism lies at her door.

This has been clearly demonstrated by our best English Divines; especially by Richard Hooker, Bishop Andrewes, and Archbishop Bramhall; and a careful study of that proof is requisite for all those whose duty it is to teach others.

But there are many persons who have not the opportunity of perusing their works; and they who have, will not forget that those works are the works of men.

Therefore, God be thanked that there is *another* work on this subject; a Work *not* dictated by man, but by the Holy Spirit of God; a Work, accessible to all,—the APOCALYPSE.

The Holy Spirit, Who foresees all things, and is the Ever-blessed Teacher, Guide, and COMFORTER of the Church, was graciously pleased to provide a heavenly antidote for dangerous, wide-spread, and long-enduring evils, by dictating the APOCALYPSE to St. John nearly 1800 years ago. He foresaw that the Church of Rome would fall away from the truth, and would adulterate it by many “gross and grievous abominations,” and that she would anathematize all who would not communicate with her, and denounce them as cut off from the body of Christ and from hope of everlasting salvation. He foresaw, that she would exercise a wide and dominant sway for many generations, by

λύχρον οὐ μὴ φανῇ ἐν σοὶ ἔτι, καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· οἱ ἔμποροί σου ἦσαν οἱ μεγιστάνες τῆς γῆς· ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη· ²⁴ καὶ ἐν αὐτῇ αἵματα προφητῶν καὶ ἁγίων εὐρέθη, καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς.

u ch. 17. 6.

a ch. 7. 10.
& 12. 10.b Deut. 32. 43.
ch. 15. 3. & 16. 7.
& 18. 20.c Isa. 34. 10.
ch. 14. 11.
& 18. 18.

d ch. 4. 4, 6.

XIX. ¹ Μετὰ ταῦτα ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ μεγάλην ἐν τῷ οὐρανῷ λεγόντων, Ἀλληλουῖα, ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ δύναμις τοῦ Θεοῦ ἡμῶν, ² ὅτι ἀληθινὰ καὶ δίκαιαι αἱ κρίσεις αὐτοῦ, ὅτι ἔκρινε τὴν πόρνην τὴν μεγάλην, ἣτις ἐφθειρε τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησε τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ χειρὸς αὐτῆς· ³ καὶ δεῦτερον εἶρηκαν, Ἀλληλουῖα· καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων.

⁴ Καὶ ἔπεσαν οἱ πρεσβύτεροι οἱ εἴκοσι τέσσαρες, καὶ τὰ τέσσαρα ζῶα, καὶ προσεκύνησαν τῷ Θεῷ τῷ καθημένῳ ἐπὶ τῷ θρόνῳ λέγοντες, Ἀμήν, Ἀλληλουῖα.

⁵ Καὶ φωνὴ ἀπὸ τοῦ θρόνου ἐξῆλθε λέγουσα, Αἰνεῖτε τῷ Θεῷ ἡμῶν, πάντες οἱ δούλοι αὐτοῦ, καὶ οἱ φοβούμενοι αὐτὸν, οἱ μικροὶ καὶ οἱ μεγάλοι.

boldly iterated assertions of Unity, Antiquity, Sanctity, and Universality. He foresaw also, that these pretensions would be supported by the civil sword of many secular Governments, among which the Roman Empire would be divided at its dissolution; and that Rome would thus be enabled to display herself to the world in an august attitude of Imperial power, and with the dazzling splendour of temporal felicity. He foresaw also, that the Church of Rome would captivate the Imaginations of men by the fascinations of Art allied with Religion; and would ravish their senses, and rivet their admiration, by gaudy colours, and stately pomp, and prodigal magnificence. He foresaw, that she would beguile their credulity by Miracles and Mysteries, Apparitions and Dreams, Trances and Ecstasies, and would appeal to such evidence in support of her strange doctrines. He foresaw likewise, that she would enslave men, and much more women, by practising on their affections, and by accommodating herself, with dexterous pliancy, to their weaknesses, relieving them from the burden of thought, and from the perplexity of doubt, by proffering the aid of Infallibility; soothing the sorrows of the mourner by dispensing pardon and promising peace to the departed; removing the load of guilt from the oppressed conscience by the ministries of the Confessional, and by nicely-poised compensations for sin; and that she would flourish for many centuries in proud and prosperous impunity, before her *sins would cleave to heaven, and come in remembrance before God* (Rev. xvi. 19; xviii. 5). He foresaw, that many generations of men would thus be tempted to fall from the faith, and become victims of deadly error; and that they who clung to the truth would be exposed to cozening flatteries, and fierce assaults, and savage tortures from her. He foresaw these things, and wrote the Apocalypse.

In this Divine Book, the Spirit of God has portrayed the Church of Rome, such as none but He could have foreseen she would become, and such as, alas! she *has* become. He has thus broken her magic spells; He has taken the wand of enchantment from her hand; He has lifted the mask from her face; and with His Divine Hand He has written her true character in large letters, and has planted her title on her forehead, to be seen and read by all,—“MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE ABOMINATIONS OF THE EARTH” (Rev. xvii. 5).

Thus the Almighty and All-wise God Himself has vouchsafed to be the Arbitrer between Babylon and Sion, between the Harlot and the Bride, between Rome and the Church. And therefore, with the Apocalypse in our hands, we need not fear the anathemas, which Rome now hurls against us. The Thunders of the Roman Pontiff are not so powerful and dreadful as the Thunders of St. John, the divine Boanerges of Patmos, which are winged by the Spirit of God.

We see also in the Apocalypse a strong appeal to Charity. Christian love longs, above all things, for the salvation of souls. It prays and labours that they who are now enthralled by Babylon may escape God's judgments, and may be saved from the fearful woes which are denounced by God upon her (xiv. 10, 11; xix. 20). Greatly, therefore, is it to be desired, that these prophecies of the divine Apocalypse were now duly pondered by all members of the Church of Rome. May God in His infinite mercy grant that the words of St. John, who was miraculously rescued from the fiery furnace at Rome (*Tertullian*, de Præscr. Hæret. c. 36), to behold and describe these Visions, may have power, by God's grace, to pluck them as brands from the fire (Zech. iii. 2).

Especially too, as years pass on, and as the judgments reserved for Rome draw nearer and nearer, and as, it may be, in the events of our own days we feel the tremblings of the earthquake which will engulf her, and behold the flashings forth of the fire which will consume her, Christian Charity will put on Angels' wings, and hasten with a Seraph's step; and will be like the heavenly Messengers despatched by God to Lot in Sodom; and will lay hold on the hands of those who linger, and will urge them forth from the door, and will chide their delay, and will exclaim,—“*Arise!* what dost thou here? Take all that thou hast, lest thou be consumed in the iniquity of this city” (Gen. xix. 12—16).

Especially may we here appeal to some dear friends, brothers and sisters in Christ, who have been nurtured with the same milk of the Gospel at the breast of the same spiritual Mother with ourselves; who have joined with us in the same prayers; knelt before the same altars, and walked with us side by side in the courts of our own Jerusalem; and have been carried away captive—alas! willingly captive—to Babylon.

What shall we say of them? It may be that some of us might have prevented their fall, if we had exhorted them to hear *what the Spirit saith* by the mouth of St. John. Let us, even with tears, implore them to listen—not to us, but—to our Everlasting Saviour, King, and Judge, speaking in the Apocalypse. Let us point to the cup of wrath in God's right hand, ready to be poured out upon Babylon. Let us say, in the words of the Prophet,—“*Arise ye and depart, for this is not your rest; because it is polluted, it shall destroy you, even with a sore destruction*” (Micah ii. 10).

SONG OF VICTORY after the FALL of the Mystical BABYLON.

CH. XIX. 1. Ἀλληλουῖα] πᾶσι (praise ye the Lord), one of the Hebrew words in the Apocalypse proving that whatever appertained to the devotion and glory of the Ancient People of God, is now become the privilege of the Christian Church. See above, Introduction, p. 145; vii. 4—13.

2. ἐξεδίκησε τὸ αἷμα τ. δ. α. ἐκ χειρὸς αὐτῆς] He avenged the blood of His servants out of her hand. On this use of ἐκ see vi. 10, and above, xviii. 20, and compare 2 Kings ix. 7, ἐκδικήσεις τὰ αἵματα τῶν δούλων μου ἐκ χειρὸς Ἰεσαβὲλ, and Ps. lxxviii. 11.

3. καὶ ὁ καπνὸς αὐτῆς] and her smoke ascendeth for ever and ever. Another proof that the destruction of the Mystical Babylon will be final, and that therefore Babylon cannot be Heathen Rome. See above, xviii. 21, and preliminary note to chapter xvii., p. 245.

4. καὶ ἔπεσαν] and the Twenty-four Elders, and the Four Living Creatures fell down and worshipped God Who sitteth on the throne, saying Amen, Hallelujah. The voice of the Two Testaments (see above, iv. 4—8) will be lifted up in praise to God for the judgments executed by Him on the Harlot City, which has corrupted the Faith delivered to the Church in Holy Scripture, and has done wrong to Holy Scripture by placing her unwritten Traditions on a par with it, and by exalting the Apocrypha to a level with the Canonical Books, and by withholding the Scriptures from the people, and by elevating her own Latin Version to a position of not less, even if not greater, authority, than the inspired Originals themselves. Cp. above, xviii. 20.

5. αἰνεῖτε τῷ Θεῷ] give ye praise to God. On the dative see Winer, § 31, pp. 187, 188.

⁶ * Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ, καὶ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν, λεγόντων, Ἀλληλουῖα, ὅτι ἐβασίλευσε Κύριος ὁ Θεὸς ἡμῶν ὁ παντοκράτωρ· ⁷ ἡ χαίρωμεν καὶ ἀγαλλιώμεθα, καὶ δῶμεν τὴν δόξαν αὐτῷ, ὅτι ἦλθεν ὁ γάμος τοῦ Ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν. e ch. 11. 15, 17. & 12. 10. f Matt. 22. 2. & 25. 10. Luke 14. 16.

⁸ * Καὶ ἐδόθη αὐτῇ ἵνα περιβάλῃται βύσσινον καθαρὸν καὶ λαμπρόν· τὸ γὰρ βύσσινον τὰ δικαιώματά ἐστι τῶν ἁγίων. g Ps. 45. 14, 15. Ezek. 16. 10.

⁹ ^h Καὶ λέγει μοι, Γράψον· Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ Ἀρνίου κεκλημένοι. Καὶ λέγει μοι, Οὐτοι οἱ λόγοι οἱ ἀληθινοὶ εἰσι τοῦ Θεοῦ. ¹⁰ ⁱ Καὶ ἔπεσα ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ· καὶ λέγει μοι, Ὅρα μὴ· σὺνδουλός σου εἰμὶ, καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν Ἰησοῦ· τῷ Θεῷ προσκύνησον· ἡ γὰρ μαρτυρία Ἰησοῦ ἐστι τὸ πνεῦμα τῆς προφητείας. h Matt. 22. 2. Luke 14. 16. ch. 21. 5. i Acts 10. 26. & 14. 4. j John 5. 10. ch. 12. 17. & 22. 8.

¹¹ ^k Καὶ εἶδον τὸν οὐρανὸν ἀνεφωγμένον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθ- k ch. 3. 14. & 6. 2.

⁶. ὅτι ἐβασίλευσε ὁ Θεός] *because God the Omnipotent reigned, i. e. showed Himself to be King, by subduing His Enemies.* See above, xi. 17.

^{6, 7}. [The MARRIAGE FEAST of the LAMB and of the BRIDE. Ὁ γάμος is the Marriage Feast. See John ii. 1—3.]

The destruction of the faithless Harlot having been described, now follows the Vision of the bliss and glory of the faithful Woman, the Church, that had been persecuted by the Dragon, who gave his power to the Beast on which the Harlot sat (xii. 1—17; xiii. 2. 4; xvii. 3). The faithful Woman is now revealed as the BRIDE.

⁸. καὶ ἐδόθη αὐτῇ] *And it was given to her.* Justification is a free gift. Cp. Rom. v. 20, 21.

— τὸ γὰρ βύσσινον] *for the fine linen is the righteousnesses of the Saints.*

The word δικαιώματα declares the state of men made righteous and declared righteous by God (see on Rom. v. 18); and this condition is due to their baptismal incorporation in Christ, Who is "Jehovah Justitia nostra," the Lord our Righteousness (see on 1 Cor. i. 30. Rom. iii. 24. 26; v. 21), and to the sanctifying influences of the Holy Ghost, received by those who abide as living and healthful members in His body, and as fruitful branches in Him Who is the true Vine (John xv. 1—4).

The plural δικαιώματα intimates the large freeness of the righteousness bestowed by the infinite merits of Christ's obedience and sufferings, for man's justification; and the copious abundance of the outpouring of the graces of the Holy Spirit procured thereby for men.

This use of the plural, the "pluralis excellentiæ et majestatis" adopted from the Hebrew (cp. Isa. lxiv. 6. Ezek. xxxiii. 13. Dan. ix. 18, and Schroeder, Inst. Hebr. Reg. 100), is frequent in the Apocalypse. Cp. σάρκας, xvii. 16; xix. 18. 21. αἰῶνες, i. 6. 18, and in nine other places. In xviii. 24 B has αἵματα.

⁹. καὶ λέγει μοι, Γράψον] *and he saith to me, Write: blessed are they that have been called to the Marriage Feast of the Lamb.* Compare the declaration above, xiv. 13, *Blessed are the dead that die in the Lord.* The state of blessedness here described is consequent on that other state of blessedness which had been announced there. *That was the bliss of Paradise; this is the bliss of Heaven.*

WARNING AGAINST CREATURE-WORSHIP.

¹⁰. ἔπεσα—προσκυνῆσαι] *I fell down to worship him, but he saith to me, See thou do it not.* See below, xxii. 8, 9, and above on Acts x. 25, 26. Matt. iv. 10.

Here is a strong contrast to the claim made by the Anti-Christian Power above described, exacting adoration from all. See above on xiii. 4. 8. 12. 16.

The action of paying homage to superiors is not condemned here; but only such an action of homage as might be interpreted to be one of worship paid to them independently of God, or in opposition to God, under circumstances when worship ought to be directed to God.

It is said here, that he fell down before the feet of the Angel in order to worship him; and it is said, in xxii. 8, that he "fell down in order to worship before the feet of the Angel." Observe the difference of those two acts; but both are condemned. We are not to imagine that the Apostle and Evangelist, St. John, designed to pay to the Angel such honour as he must have known to be due to God alone; but yet he is reproved by the Angel, "See thou do it not." Therefore these two passages of Scripture, and that in Acts x. 25, 26, contain a warning, not only against all such acts of worship as are directed by the worshipper

himself to any Being beside God, but also against such acts of adoration as might be construed by others into acts paid to some other Being besides Him.

Here is a refutation of those who seek to exculpate the Image-worship of the Church of Rome, on the plea that she does not teach that Images are to be worshipped with the same adoration as is due to God. What her doctrine may be on this matter, is of little consequence. Her practice leads away her people from the worship of God, the only true Object of adoration, to the worship of the creature.

This warning is aptly introduced here, inasmuch as Creature-worship is one of the sins which causes the Fall of Babylon just described.

— σὺνδουλός σου] *I am a fellow-servant with thee and with those who hold fast (see xii. 17) the witness of Jesus, the testimony which He witnessed, "Who is the True and Faithful Witness" (i. 5; iii. 14. See 1 Tim. vi. 13), and the testimony which He has delivered to be witnessed by all men concerning Himself. See i. 2. 9; xii. 17; xx. 4. 2 Tim. i. 8. 1 John v. 10.*

— τῷ Θεῷ προσκύνησον] *Worship thou God, for the witness of Jesus is the spirit of Prophecy.* Do not worship me, for I am a fellow-servant with thee and with those who hold fast the witness of Jesus, the Son of God, Whom all the Angels worship (Heb. i. 6). *Worship thou God.* Let thy worship be paid to the Son Co-equal with the Father, and to the Father in Him, as the worship in heaven is paid, as thou hast seen (see above, v. 13); *for the witness of Jesus is the spirit of Prophecy.* This saying is to be understood both subjectively and objectively. The witness which God gives of Jesus, and the witness which Angels and men must give of Him, is the spirit of Prophecy; it animates the whole; to Him give all the Prophets witness (Acts x. 43); to Him the Holy Spirit bears witness, Who speaks in them (2 Pet. i. 21. 1 John v. 6). The Spirit also, Who speaks in the Prophets, is the Spirit of Jesus Christ; see on 1 Pet. i. 11. He is the Divine Logos, the Author of all Prophecy. The Apocalypse is from Him; see above, i. 1, and xxii. 16. This saying, it will be seen, aptly illustrates the next Vision.

The ARMY of CHRIST, riding, as KING of KINGS, on the White Horse.

^{11—16}. καὶ εἶδον τὸν οὐρανὸν ἀνεφωγμένον] *And I saw heaven opened, and behold a White Horse; and He that sitteth upon him called Faithful and True, and in righteousness He doth judge and make war. His eyes as a flame of fire, and on His head many crowns; and He hath a name written, that no man knoweth but He Himself. And clothed with a vesture dipped in blood; and His name is called The WORD of GOD. And the armies in heaven were following Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth forth a sharp two-edged sword, that with it He should smite the Nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of God Omnipotent. And He hath on His vesture and on His thigh a Name written, KING OF KINGS, AND LORD OF LORDS.*

Christ, the Rider on the White Horse, who had been revealed in the First Seal, at the beginning of the Christian era, going forth conquering and to conquer (see above, vi. 2, and Ps. xlv. 3—7), is now seen at the end. He is the Alpha and Omega of the Apocalypse (i. 8; xxi. 6; xxii. 13). The witness of Jesus is the spirit of Prophecy, v. 10.

This passage, vv. 11—16, is quoted by S. Irenæus (iv. 20. 11, p. 632, Stieren; p. 336, Grabe), who refers to this book, as

1 ch. 1. 14.
& 2. 18.
ru Isa. 63. 2, 3.
John 1. 1.
1 John 1. 1.

n Matt. 28. 3.
ch. 4. 4. & 7. 9.

o Ps. 2. 9.
& 76. 13.
Isa. 11. 4. & 63. 3.
2 Thess. 2. 8.
ch. 2. 16, 27.
& 12. 5.
& 14. 19, 20.
& ver. 21.
p 1 Tim. 6. 15.
ch. 17. 14.

q Jer. 12. 9.
Ezek. 39. 17.

ἡμενος ἐπ' αὐτὸν καλούμενος Πιστὸς καὶ Ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ.¹² οἱ δὲ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά· ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός.¹³ καὶ περιβεβλημένος ἱμάτιον βεβαμμένον αἵματι· καὶ κέκληται τὸ ὄνομα αὐτοῦ, Ὁ ΛΟΓΟΣ ΤΟΥ ΘΕΟΥ.¹⁴ Καὶ τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ' ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσιων λευκὸν καθαρὸν.¹⁵ Καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία ὀξεῖα, ἵνα ἐν αὐτῇ πατάξῃ τὰ ἔθνη· καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ καὶ τῆς ὀργῆς τοῦ Θεοῦ τοῦ παντοκράτορος.¹⁶ καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ ὄνομα γεγραμμένον, ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΚΑΙ ΚΥΡΙΟΣ ΚΥΡΙΩΝ.

¹⁷ Καὶ εἶδον ἓνα ἄγγελον ἑστῶτα ἐν τῷ ἡλίῳ καὶ ἔκραξε φωνῇ μεγάλῃ λέγων πᾶσι τοῖς ὀρνέοις τοῖς πετομένοις ἐν μεσουρανήματι, Δεῦτε συνάχθητε εἰς τὸ δεῖπνον τὸ μέγα τοῦ Θεοῦ, ἵνα φάγητε σάρκας βασιλέων, καὶ σάρκας χιλιάρχων, καὶ σάρκας ἰσχυρῶν, καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν, καὶ σάρκας πάντων ἐλευθέρων τε καὶ δούλων, καὶ μικρῶν τε καὶ μεγάλων.

¹⁹ Καὶ εἶδον τὸ θηρίον, καὶ τοὺς βασιλεῖς τῆς γῆς, καὶ τὰ στρατεύματα αὐτῶν

written by "John, the Disciple of the Lord." See above, *Introduction*, p. 154.

It is also cited in part (vv. 11—13) by the Scholar of Irenæus, *S. Hippolytus*, in Noët. § 15, p. 53, ed. Lagarde.

The old Latin Version of Irenæus (the original Greek is not preserved there) has on v. 13, *aspersum* for *βεβαμμένον*, and *S. Hippolytus* has *ἐβαντισμένον*, *sprinkled*, and he explains it as referring to Christ's own blood, by which the Incarnate Word cleansed the world.

12. *διαδήματα πολλά*] *many diadems*; or, *royal crowns*. In the First Seal Christ had been revealed as wearing a crown of *Victory* (*στéφανος*), for, He is ever *conquering*. Here He has *many diadems of royalty* (cp. xiii. 3), for He is *King of Kings* (xvii. 14; xix. 16); and the *kingdom of the World* will become the *Kingdom of Christ* (xi. 15). Both the attributes of Christ, as the *Eternal Conqueror*, and *Universal King*, are combined in the prophecy of David, Ps. xlv. 3—7, "The people shall be *subdued* unto Thee. Thy seat, O God, endureth for ever; the *sceptre of Thy Kingdom* is a right sceptre."

— *ὄνομα—ὃ οὐδεὶς οἶδεν*] *a Name written which no one knoweth but Himself*; no man can comprehend its depth and height and breadth. Compare ii. 17, and Matt. xi. 27, and Judges xiii. 18.

13. *ὁ λόγος τοῦ Θεοῦ*] *the WORD of GOD*. See on John i. 1, and on Tit. i. 3.

15. *πατεῖ τὴν ληνόν*] *He is treading the winepress of the wine of the fury of the wrath of God*. When He comes forth as the *Rider on the White Horse*, He is doing a work of God's retributive justice. When riding forth in His Majesty, and trampling His enemies beneath the feet of His War-horse and of those who follow Him, He is *treading the winepress of the wine of the fury of the wrath of God*. Hence we may explain the combination of the *two metaphors* in xiv. 19, 20, where it is said that the "*winepress* (of the wrath of God) was trodden without the city; and the blood of the *winepress* came up to the *bridles* of the *Horses*;" see note there. On the difference between *θυμὸς* and *ὀργή*, see Rom. ii. 8.

INVITATION to the fowls of heaven to come and feast on the carcasses of God's enemies, lying on the battle-field of His Victory.

And I saw an Angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in mid-heaven, Come and gather yourselves together unto the great supper of God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all, both free and bond, both small and great.

17. *εἰς τὸ δεῖπνον τὸ μέγα τοῦ Θεοῦ*] *to the great supper of God*. So A, B.—*Elz.* has *τοῦ μεγάλου* for *τὸ μέγα τοῦ*. Christ is He Who is here designated as God. See *Dr. Waterland*, *Moyer Lectures*, vi. vol. ii. p. 129, who, adopting the reading, "*of the great God*," says, "If it be considered that our blessed

Saviour is styled *King of Kings* and *Lord of Lords* (v. 16), a very little before the mention of the supper of the *great God*, and that the Apostle goes on speaking of *Christ* described as sitting *on the Horse* (v. 19; cp. 11), and as *slaying* those whose *flesh* was to be given to the *fowls* (v. 21), that is, as *providing* that very supper which is called (v. 17) *the supper of the great God*, because the *great God provides or makes it*: if we lay these things together, we shall be inclined to think that this Text of the Revelation is another evidence of the *Son's* being styled '*the great God*;' and so helps to confirm our interpretation of the text in Titus ii. 13."

The supper here described is that of a *feast* after a *sacrifice*. God is glorified in, and *over*, His enemies, who rebel against Him. See Rom. ix. 17. Religious Kings and Nations which offer themselves a *willing sacrifice* to God for His honour and service, are *blessed*, for they are called to the *Marriage Supper of the Lamb* (v. 9). But, if Kings and Nations do *not* honour Christ, if they do not obey Christ, but rebel against Him, then they will be like slain carcasses, on which the fowls of the air will feast, as on a battle-field. They will be slain as *sacrifices* to His wrath and indignation.

This imagery is derived from Hebrew Prophecy. See Isa. xxxiv. 6, "The Lord hath a *sacrifice* in Bozrah;" and Jer. xlii. 10, "The Lord hath a *sacrifice* in the north-country, by the river *Euphrates*;" and Ezek. xxxix. 17, 18, "Speak unto every *feathered fowl* . . . Gather yourselves unto *My sacrifice* . . . that ye may eat *flesh* and drink *blood*; ye shall eat the *flesh of the mighty*, and drink the *blood of the Princes of the earth*." Zeph. i. 7, "The Lord hath prepared a *sacrifice*, He hath bidden His guests." Cp. Rom. ix. 17, and 2 Cor. ii. 14—16.

18. *σάρκας*] *flesh*. Observe the word repeated five times and in the *plural*, to denote the *completeness* and *universality* of God's retribution, and the destruction of His foes. See above, v. 8.

CHRIST'S Victory over the BEAST and the FALSE PROPHET, and their Associates.

19—21. *καὶ εἶδον τὸ θηρίον*] *And I saw the Beast, and the Kings of the Earth, and their armies gathered together to make war against Him that sitteth on the Horse and against His army.*

And the Beast was seized, and his Ally the False Prophet (*ὁ μετ' αὐτοῦ ψευδοπροφήτης*, his *False Prophet* that was with him. So B and other authorities, and Tisch.) *that wrought miracles before him, with which he deceived them that had received the mark of the Beast, and them that worshipped his image. These both were cast alive into the lake of fire that burneth with brimstone. And the remnant were slain with the sword of him that sitteth upon the horse, which (sword) went forth out of his mouth: and all the fowls were filled with their flesh.*

Here is an ampler description of the Battle pre-announced in the Sixth Vial (xvi. 13—16), when *preparations* were made for it. Cp. xvii. 13, 14. The *Battle* itself does not take place till now. Hence the article *τὸν πόλεμον*, the battle of *ARMAGEDDON*, there mentioned by anticipation. See xvi. 16.

Thus we are now brought again to the eve of the end.

συνηγμένα ποιῆσαι τὸν πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.

²⁰ Καὶ ἐπιάσθη τὸ θηρίον, καὶ ὁ μετ' αὐτοῦ ψευδοπροφήτης, ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησε τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς προσκυνούντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τὴν καιομένην ἐν θείῳ.

²¹ Καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου, τῇ ἐξελθούσῃ ἐκ τοῦ στόματος αὐτοῦ· καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

XX. ¹ Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ ἔχοντα τὴν κλεῖν ^{ch. 1. 18.}

Observe the sequence of events.

The Mystical *Babylon* is now fallen (xviii. 2; xix. 2).

After her fall, the *Beast* and *False Prophet* still survive, and they muster their forces against Christ, and rise up against Him in a great rebellion, called the conflict of ARMAGEDDON, or HARMAGEDON. See xvi. 16. They are there routed by Christ, and His army; and the *Beast* and *False Prophet* are seized and cast into the Lake of Fire (xix. 20).

And now there remains one great Enemy, the *Dragon*, the old *Serpent*, who is the *Devil* and *Satan*, who had formerly used the *Beast* as his agent (xiii. 2), but now, being deprived of his instrumentality, will break forth in a spirit of reckless desperation, and rage with open fury and bold blasphemy against Christ and the Church.

This will be the final struggle; which is now to be described.

But, before this description, the *Prophecy re-ascends* once more to the first age of Christianity, by a process of recapitulation characteristic of the Apocalypse, and indeed of all sacred Prophecy, especially of the prophecies of Daniel and Zechariah, which are the groundwork of those of the Apocalypse; and St. John now proceeds to give a summary view of what had been done by Christ for His people ever since the Incarnation.

Thus the gracious purposes of His FIRST ADVENT are harmoniously and beautifully connected and blended together with the glorious triumphs of His SECOND ADVENT, and with the everlasting joys of the Heavenly Jerusalem.

CH. XX.] Summary and Final RECAPITULATION.

Prophetic view of Christ's dealings with His faithful servants from His FIRST ADVENT, even to the last age of the World.

¹ 1-7. καὶ εἶδον] And I saw an Angel coming down from heaven, having the key of the bottomless pit (or abyss) and a great chain upon his hand. And He laid hold on the Dragon, that old Serpent, which is the Devil, and Satan, and He bound him a thousand years, and He cast him into the bottomless pit (or abyss), and shut him up, and set a seal upon him, in order that he might not deceive the nations any more, till the thousand years shall have been fulfilled; after that he must be loosed a little season.

And I saw thrones, and some sat upon them, and judgment was given unto them: and the souls of them that had been beheaded for the witness of Jesus, and for the Word of God, and of them who worshipped not the Beast, nor his image, nor received his mark upon their forehead, and upon their hand; and they lived and reigned with Christ a thousand years.

But the rest of the dead lived not until the thousand years should have been finished.

This is the First Resurrection.

Blessed and holy is he that hath part in the First Resurrection: on these the Second Death hath no power, but they shall be priests of God and of Christ, and they shall reign with him a thousand years.

In order to understand the scope of this Vision, some previous considerations are requisite;

In the first Seal, St. John had seen a Vision of Christ coming forth at His First Advent, conquering, and in order that He might conquer (vi. 2).

But in the following Seals, it had been revealed that Christ would have many powerful enemies to encounter; and that the servants of Christ would have many severe sufferings to endure, even to the end of the World (vii. 14).

The Vision also of the Trumpets has displayed the working of many worldly Powers rebelling against Christ, and persecuting His servants (viii. 7; ix. 21).

Further, the *Little Roll* introduced a Prophecy concerning a spiritual form of Antichristianism, corrupting the true Faith, and waging war with the Saints of God, chaps. x.—xvii.

It might therefore be objected, that Christ had not conquered; that on the contrary He had been overcome by the Evil One, and had been unable to defend His Church.

In order to remove this objection, and to justify God's ways to man, St. John re-ascends in the present Vision to the first age of the Gospel. He reverts to the Incarnation and Passion of Christ, and reveals what He did at His First Advent, and would ever continue to do.

He beholds an Angel coming down from out of heaven, who holds the key of the bottomless pit, or abyss. This Angel is CHRIST. He, and He alone, holds the key of the abyss. That key may be sometimes given to others (see ix. 1), but Christ alone holds it as His own (see i. 18). The Angel binds Satan: Christ, and He only, can bind the strong man, and cast him into the abyss.

On such grounds as these, all the ancient Expositors were agreed, that this Vision is a recapitulation, and is not a continuation of the Visions which had preceded in the nineteenth chapter.

The Angel here is Christ. This is generally allowed. But Christ in the preceding chapter was revealed as the Word of God, riding on the White Horse, at the head of the Armies of Heaven (xix. 11—21). The scene has been changed. Christ is here called an Angel. He comes as a Messenger from Heaven. He comes down on a gracious embassy. He is displayed in a new character, binding Satan. Therefore this Vision in the twentieth chapter is not a continuation of that in the nineteenth.

Christ bound Satan, at His First Advent from heaven. Christ was the Woman's promised Seed, who bruised the Serpent's head (Gen. iii. 15). He is the Stronger One, as He Himself says, who entered into the strong man's house and bound him (Matt. xii. 29). He overcame Satan by dying on the Cross, and by raising Himself, and took from him his armour wherein he trusted, and spoiled his goods (Luke xi. 22). He was manifested at His Incarnation for this purpose, "that He might destroy the works of the Devil" (1 John iii. 18). He gave authority over Devils to His Apostles and His Disciples (Matt. x. 7. Mark iii. 15). He said, "Behold, I give you power to tread on serpents and scorpions, and over all the power of the Enemy" (Luke x. 19).

Therefore the Apostles declare to all Christians, that He will "bruise Satan under their feet shortly" (Rom. xvi. 20), and that even the weakest among them is by Christ's power stronger than Satan, and can "quench all the fiery darts of the Evil One" (Eph. vi. 16). "Resist the Devil," they say, "and he will flee from you" (James iv. 7).

Such was Christ's act and deed at His First Advent.

Having such testimonies of Holy Scripture to that effect, we cannot admit, with some, that the Devil has not now been bound, although we see that many persons are taken captive by him. Cp. 2 Tim. ii. 26. 1 Pet. v. 8.

Holy Scripture represents Satan as vanquished and bound by Christ. Christ has done this work for the benefit of all Christians. Nothing can harm those who are followers of that which is good (1 Pet. iii. 13). The Evil One toucheth them not (1 John v. 18). No one can pluck them out of Christ's hand (John x. 28). Satan is vanquished and is bound to all, who do not recklessly loose him by their sins, and arm him against themselves.

The present prevalence of evil, and the exercise of Satan's power in this world, affords therefore no objection to this interpretation of this passage. This Interpretation was adopted by ancient Expositors, after careful examination of the meaning of this chapter; and it was received by the universal consent of the

b 2 Pet. 2. 4.
ch. 12. 9.
e ch. 16. 14, 16.
& ver. 8.
d Dan. 7. 9, 22, 27.
Matt. 19. 28.
Luke 22. 30.
Rom. 8. 17.
1 Cor. 6. 2, 3.
2 Tim. 2. 12.
ch. 3. 16.
& 5. 10.
& 6. 9—11. & 13. 12, &c.

τῆς ἀβύσσου, καὶ ἄλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ. ^{2 b} καὶ ἐκράτησε τὸν δράκοντα, τὸν ὄφιν τὸν ἀρχαῖον, ὃς ἐστὶ Διάβολος καὶ ὁ Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη, ^{3 c} καὶ ἔβαλεν αὐτὸν εἰς τὴν ἀβυσσον, καὶ ἐκλείσεν, καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ πλανήσῃ τὰ ἔθνη ἕτι ἄχρι τελεσθῇ τὰ χίλια ἔτη· μετὰ ταῦτα δεῖ αὐτὸν λυθῆναι μικρὸν χρόνον.

^{4 d} Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτοὺς, καὶ κρίμα ἐδόθη αὐτοῖς· καὶ

Christian Church, both Eastern and Western, from the fifth to the fifteenth century.

Therefore we may safely conclude, that the *binding of Satan*, here mentioned by St. John, *has been already effected* by Christ; that it *was effected* by Him at His *First Advent*, by His Death, Resurrection, Ascension, and sending of the Holy Ghost from heaven, and by the Preaching of the Gospel of His Kingdom, and of the gracious tidings of Salvation to the World.

The commencement of the *Thousand Years* here mentioned, —whatever that period may signify,—is to be dated from the First Coming of Christ.

St. John himself authorizes this interpretation by another similar phrase in the Apocalypse. He has said in the first Seal, that Christ went forth at His *first Advent*, “conquering, and in order that He might conquer” (ἵνα νικήσῃ), vi. 2. And he says here, that Christ “bound Satan, in order that he might not any more deceive the Nations” (ἵνα μὴ πλανήσῃ). Both phrases are alike. Both declare Christ's will and deed: though, alas! in too many cases His gracious purposes are frustrated by man's sin. It cannot rightly be alleged, that Christ *has not* bound Satan, because some *unloose* him against themselves. It might as well be argued, that Christ *has not gone forth* on the White Horse, in order to conquer Satan; because some allow themselves to be *conquered* by him.

Man's sin is not to be alleged in contravention to Christ's power and love. Christ *has done His part*. St. Paul says, that God by His mercy “*saved us*” (Titus iii. 5; cp. Rom. viii. 24. 30); and yet many destroy themselves. God does His part to save us, but He does not take away our *free-will*. We may still choose evil, and reject good. We may choose death, and reject life. We may choose the shame and misery of being slaves to Satan, and reject the perfect freedom of serving God.

2. ἔθηκεν αὐτόν] *He bound him a thousand years.*

How, it may be asked, can this act of binding be *past*? A *thousand years* have now elapsed from the first Advent of Christ, and Satan was not loosed at their expiration.

To this it may be replied, that the numbers in the Apocalypse are to be understood *figuratively*. See note above on chap. xi. at end.

There is no instance in the Apocalypse where the number *a thousand* is to be understood *literally*.

This number—the cube of ten—represents a *quality*. It has a prophetic value and spiritual significance. It is generally combined with expressions significant of *completeness*. Thus the total number of the sealed are 144 *thousand*; 12 *thousand* from each of the 12 Tribes (see above, vi. 4—9). The men slain by the earthquake in the sixth Trumpet are 7 *thousand* (xi. 13). The breadth of the heavenly city is 12 *thousand* furlongs (xxi. 16).

What, then, is the meaning of the term *a Thousand Years*?

Among the Jews the term *three years and a half* was a chronological expression significant of a time of *suffering* (see above on chap. xi. at the end). And the term *a thousand years* was a chronological expression which designated the *Day of the Messiah*, or the time of the *dispensation of Christ*. See the Rabbinical authorities in *Wetstein*, ii. p. 836. “*Dies Messie Mille Anni*.” The former of these chronological symbols—*three years and a half*—has been adopted in the Apocalypse, so also has the latter.

To Christianize Jewish language and ideas was one of the main purposes of the Apocalypse (see above, *Introduction*, pp. 144. 145); and this phrase, “*a thousand years*,” may have been employed to teach the Jews that their long-expected Messiah, the Prince, *was now come*: that “*the Day*” had now dawned which their ancient Prophets and Kings had desired to see. Luke x. 24. John viii. 56.

S. Augustine has examined this question with great diligence in his treatise de Civitate Dei, xx. 7—9, and his opinion is of more value, because he himself had been once inclined to adopt millenarian opinions, but afterwards saw cause to reject them (xx. 7).

He, and all the ancient Expositors of the Apocalypse after his age, were unanimously of opinion, that the *thousand years* during which Satan is bound by Christ, represent the *whole time of the Gospel Dispensation* from the First Advent of Christ until

the time of the *last Persecution*, when Satan will be loosed, and rage with impious fury against God and His Saints.

This opinion, which assigns a *figurative* meaning to the *thousand years*, is more entitled to respect; because it was held by Expositors who lived *before* the expiration of a *literal* period of a thousand years from the first Coming of Christ: and therefore it cannot be said that this exposition was devised in order to meet any supposed difficulties arising from their exposition, which assigns the binding of Satan by Christ to the time of His first Advent.

3. ἔβαλεν αὐτόν] *He cast him into the abyss.* The *abyss* is *not the lake of fire*; into which Satan will *not* be cast till the end of the world (see on Matt. viii. 29; xxv. 41; and below, v. 10); but it is the *present abode* of evil spirits. It is the place into which they were sent by Christ after His Incarnation and Passion. See note above on Luke viii. 31, and Eph. ii. 2; and above, ix. 1.

—ἐσφράγισεν] *He set a seal upon him, in order that he might no more deceive the nations.* Elz. has *πρωήσῃ* here, and this reading is retained in the text, it being authorized by A, and many Cursive MSS., and so *Lachmann*. But it is observable that B, and very many Cursive MSS. (see *Scribener*, p. 557, and the present Editor's Collection of Collations of MSS. of the Apocalypse) have *ἵνα μὴ πλανῇ*, in order that he may not deceive; and this latter reading has been received by *Tischendorf*, *Tregelles*, and *Bloomf.*, and it confirms the interpretation now given of this Text. The Angel, who is Christ, bound Satan in order that he *may not deceive* the Nations at this *present time*—even when the Apocalypse was written. Whichever reading is adopted, this verse refutes the theory of *Millenarians*, who suppose that St. John is here describing a personal reign of Christ and His Saints upon earth for a thousand years in perfect holiness and bliss.

It cannot be imagined, that after such a blessed state of things, there would be a multitude of godless nations, such as are here described, suddenly rising up in rebellion against Christ, “in the four quarters of the earth, Gog and Magog, in countless multitudes, like the sand of the sea.” See v. 8.

Observe the striking contrast. Christ has done to Satan, for the whole time of the Gospel, what Satan did to Christ for *three days*. Satan, by the hands of his own agents, arrested Jesus, bound Him, cast Him into ‘the lowest pit’ (Ps. lxxxviii. 5), set a seal upon His sepulchre, and set a watch over Him, in order that “the deceiver,” as they called Him (Matt. xxvii. 63), might no more trouble them.

But Christ by His Death “overcame him that had the power of death, even the Devil” (Heb. ii. 14). He entered “the house of the strong man” (Matt. xii. 29), and bound him, and cast him into the abyss, and set a seal upon him, in order that he *might no more deceive the Nations*; and when He raised Himself from the dead, He gave command to His Disciples to go into all the world, and baptize all Nations. Matt. xxviii. 19.

Observe also the contrast which follows.

4. εἶδον θρόνους] *I saw thrones, and some sat* (literally, *took their seats*) upon them, and judgment was given to them, and I saw the souls of them who had been beheaded (observe this remarkable word beheaded, *πετελεκισμένων*) for the witness of Jesus, and for the Word of God, and of those who did not worship the Beast . . . and they lived and reigned with Christ a thousand years.

“I saw the souls”—he does not say, “*bodies* :” here is a refutation of the millenarian interpretation. See below, p. 262.

St. John is here speaking of the *first age* of Christianity. We are brought back to that first age of the Gospel by the remarkable word *πετελεκισμένων*, those who had been beheaded with an axe. The *πέλεκυς*, *securis*, or *axe*,—the *fascies*,—was the badge of Roman power. See *Virgil*, *Æn.* vi. 820. This word takes the reader back to the time of those who suffered as Martyrs by the hands of the Beast in its imperial form in *heathen Rome*, who executed judicial punishment by the *πέλεκυς*, or *securis*, which, as *Wetstein* justly observes, was a “*supplicium Romanum*.” And from that time the reader is carried forward to those other Martyrs who suffered under the power of the Beast in its Papal form.

τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ Θεοῦ, καὶ οἷτινες οὐ προσεκύνησαν τὸ θηρίον, οὐδὲ τὴν εἰκόνα αὐτοῦ, καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον καὶ ἐπὶ τὴν χεῖρα αὐτῶν καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ τοῦ Χριστοῦ χίλια ἔτη.

⁵ Οἱ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἄχρι τελεσθῆ τὰ χίλια ἔτη.

Αὕτη ἡ ἀνάστασις ἡ πρώτη. ⁶ Μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ

e Isa. 61. 6.
1 Pet. 2. 9.
ch. 1. 6. & 2. 11.
& 5. 10.

The Pagan and Papal Persecutors of these Martyrs sat upon thrones executing judgment, and condemned them to death.

But let no one be deceived by such a spectacle as that; I saw thrones (says St. John), and they took their seats upon them, and judgment was given to them; that is, judicial authority and dignity was bestowed upon them; and I saw the souls of them that had been beheaded for the witness of Jesus, and they lived and reigned with Christ a thousand years.

"In the sight of the unwise they had seemed to die; but their hope was full of immortality" (Wisd. iii. 4). As to their bodies they did indeed die; but St. John says, "I saw their souls," I was enabled to see what man could not see—their souls; I saw the state of their souls after death. I, who had seen those souls under the altar (see vi. 9), on which their blood had been poured out as a sacrifice, saw them again now; I saw that they lived. The deathday of the Martyrs was their birthday. Life on earth was to them like death, compared to that life which they now live, and which alone deserves to be called Life. For their Lord had said, He that findeth his life (ψυχὴν) shall lose it, and he that loseth his life (ψυχὴν) for My sake shall find it (Matt. x. 39), he shall generate it alive, ζωογονήσει (Luke xvii. 33), he shall preserve it unto eternal life, ζωὴν (John xii. 25. See above, xii. 11).

Their Persecutors therefore, who sate on thrones and executed judgment in this world, and condemned the Martyrs to death, did, in fact, send them forth from death into life; and they sent them upward to sit on thrones with Christ, and to pronounce judgment on the World which condemned them; see note on I Cor. vi. 2, 3. And therefore it is said of the saints, "they shall judge the Nations, and have dominion over the people, and their Lord shall reign for ever" (Wisd. iii. 8).

One of the noble army of Martyrs, a disciple of St. John, S. Ignatius, Bishop of Antioch, longing for the death to which he had been condemned, thus speaks to the Christians of Rome, where he was about to suffer martyrdom, "My birthday is now at hand; suffer me to live, do not desire me to die, permit me to be an imitator of the passion of my God. Suffer me to see the pure light of day." Ignatius ad Rom. c. 6 (see above on John xvi. 21. Acts ii. 24). And St. Paul said, "I long to depart and to be with Christ, which is far better;" see on Phil i. 23. And, S. Augustine says (Serm. 299), "Was not the mother of the Macabees a true mother, when she persuaded her sons to die as Martyrs (2 Mac. vii.)?"—"Planē filiis meis vitam persuadeo, ad mortem cohortando," "I persuade them to live when I exhort them to die." for the Martyr's death is the gate of endless life.

This Vision therefore was designed to justify God's ways to man, and to afford a cheering assurance to Christians under all the persecutions which might rage against them, from the age of St. John to the end of time, that in every age of the Gospel Christ had kept, and would keep, Satan bound; that He had preserved, and would preserve, His own; that He had conquered, and would continue to conquer; and that He would enable all His faithful to be more than conquerors (Rom. viii. 37), even as He had conquered; and to live by dying, and to reign by suffering. To them all the promise is, "Be thou faithful unto death, and I will give thee the crown of life," Rev. ii. 10.

This Scripture reveals the happiness of the disembodied soul in the interval between Death and Resurrection.

They lived a thousand years. The souls of the Martyrs lived after their death, before the resurrection of their bodies. The souls of holy men are not separated from communion with the Church, after their dissolution from the body. The faithful are members of Christ's mystical body, after their death. They gain a new life by death: therefore we read, "Blessed are the dead who die in the Lord, even from that time, saith the Spirit, that they may rest from their labours" (Rev. xiv. 13). Therefore even now they reign with Christ, and are "made to sit in heavenly places with Him," Eph. i. 20; ii. 6.

St. John here mentions the souls of the Martyrs only, because they especially reign when they die, in that they have fought for the truth even unto death. S. Augustine (de Civ. Dei, xx. 9). But, as the ancient Expositors observe, this Scripture is consolatory to all. "I am the Resurrection and the Life (saith Christ); he that believeth in Me, though he die (καὶ

ἀποθῇ), yet shall he live: and he that liveth and believeth on Me shall never die" (John xi. 25, 26). "If a man keep My saying he shall never taste of death (John viii. 51), he has passed from death unto life," John v. 24. Cp. John iii. 16; vi. 40. 47.

Every faithful Christian is a Martyr, or Witness, of Christ. In the Sacrament of Baptism we, who before were dead in sin, became dead to sin (Eph. ii. 1. Rom. vi. 2); and we renounced the Devil, and began our Martyrdom to Christ by professing our belief in Him; and we died to the old Adam, and were born into Christ, and were made sons of God by adoption in Him. Therefore Baptism is called in Scripture a Resurrection. "Buried with Him in Baptism, wherein ye are risen with Him through faith in the operation of God" (Col. ii. 12. Rom. vi. 4). "Reckon ye yourselves to be dead unto sin, but alive unto God through Jesus Christ our Lord," Rom. vi. 11. Cp. Gal. ii. 19. 1 Thes. v. 10. See further below, v. 6. "This is the first Resurrection."

5. οἱ λοιποὶ τῶν νεκρῶν] The rest of the dead lived not—that is, they remained dead—till the thousand years should have been finished. On the sense of τελεσθῆ, see Winer, § 41, p. 286.

Elz. has δὲ after οἱ here, but this is not in the best MSS. and Editions.

After the crisis of the last struggle, they will revive "to shame and contempt" (Dan. xii. 2) at the General Resurrection. See Andreas here, in Catena, p. 472. Elz. has ἀνέζησαν ἔχρι, and so Griesb., Scholz.; but A, B, and many Cursives and Versions, have ἔζησαν, and so Lac m., Tisch.

The transition here from the Spiritual Resurrection of the soul, which is the first Resurrection, to that of the General Resurrection of the body, which is the second Resurrection, is precisely similar to that in our Blessed Lord's Discourse, John v. 24—29, which affords the best commentary on this text. See the note there.

—ἀπὴρ ἡ ἀνάστασις ἡ πρώτη] This is the first Resurrection. He is speaking of the soul (see v. 4). Every soul which is united to Christ, Who is the Resurrection and the Life, rises from death and lives.

This first Resurrection is begun in Baptism, and it is continued through life, by the operation of the Holy Ghost, and by the daily exercise of Repentance, by which the soul rises more and more "from the death of sin unto the life of righteousness" (Office for the Burial of the Dead). Thus, while "the outer man perisheth, the inner man is renewed day by day" (2 Cor. iv. 16).

It is well called the first Resurrection, because it is prior and preparatory to the second Resurrection—that of the body, from the grave to glory. The first Resurrection is the Resurrection of the soul from death, into a life of grace on Earth, and of bliss in Paradise.

The second Resurrection is the Resurrection of the Body, and its reunion with the Soul, for a glorious immortality in Heaven.

6. μακάριος] Blessed and holy is he that hath part in the first Resurrection.

Observe the combination here of Blessedness with Holiness. Blessed and holy is he who hath part in holy Baptism—that is, who duly estimates, and rightly uses, the spiritual graces therein bestowed. Blessed he is, because he is holy. Blessed he is, because he has been made a member of Him Who is the Holy One of God. Blessed he is, because he has risen from the death of sin; he is risen with Christ, and seeks those things which are above (Col. iii. 1). "He that hath this hope in Christ, purifieth himself even as He is pure" (1 John iii. 3). For He says to all His Members, "Be ye holy, as I am holy" (1 Pet. i. 16). Therefore blessed and holy is he who hath part in the first Resurrection; but he who is unholy and accursed hath his part in the second death. Cp. v. 14.

On this verse, see the remarks of Bp. Andrewes (on John xx. 23, Serm. iv. p. 83). "The Scripture maketh mention of a first and second death, and, from them two, of a first and second Resurrection. Both expressly set down in one verse; 'Happy is he that hath his part in the first resurrection, for over such the second death hath no power' (Rev. xx. 6); understanding by the first, the death of the soul to sin, and the rising thence to the

ἀναστήσει τῇ πρώτῃ ἐπὶ τούτων ὁ θάνατος ὁ δεύτερος οὐκ ἔχει ἐξουσίαν ἀλλὰ ἔσονται ἱερεῖς τοῦ Θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσι μετ' αὐτοῦ χίλια ἔτη.

life of grace; by the second, the *death of the body* by corruption, and the *rising thence* to the life of glory. Christ truly is the Saviour of the whole man, both soul and body, from the first and second death; but beginning first with the first, that is with sin, the death of the soul, and the rising from it. So is the method of Divinity prescribed by Himself (Matt. xxiii. 26); first, to cleanse that which is within—the soul; then that which is without—the body. 'He that hath his part in the *first resurrection*' shall not fail of it 'in the second.'

"The 'first resurrection' then from sin is it which our Saviour Christ here goeth about (in John xx. 23), whereto there is no less power required than a Divine power. For look, what power is necessary to raise the dead body out of the dust, the very same every way is requisite to raise the *dead soul out of sin*. For which cause the Remission of sins is an article of faith, no less than the Resurrection of the body. For in very deed, a resurrection it is, and so it is termed no less than that" (Bp. Andrewes).

"We are passed from death unto life," says St. John (1 John iii. 14), speaking of those who are born again; and this new birth is the same that he calls the *first Resurrection* (Rev. xx. 6. *Abp. Leighton* in 1 Pet. ii. 1, 2).

—ἐπὶ τούτων] upon these the second death hath no power. It has power therefore on the others, concerning whom he had just said that they live not till the thousand years shall be finished; inasmuch as in all that interval of time, which is thus designated, whatsoever life any of these may have in the *body*, he never lived in the *soul*, being dead in sin; and so never had any part in the *first resurrection*, and therefore will have a part in the second death. *S. Augustine* (de Civ. Dei, xx. 9).

—ἔσονται ἱερεῖς] They will be priests of God and Christ. This is not said only of Bishops and Presbyters, who are properly called Priests in the Church; but as we are all called *Christians*, on account of the mystical unction (chrism) that we have from Christ, the Anointed of God, so, in a certain sense, all are Priests, because we are all members of the One Great High Priest. Wherefore the Apostle says, "Ye are a holy people, a *royal priesthood*" (1 Pet. ii. 9). And thus St. John briefly intimates that *Christ is God*: for he says that they are priests of *God and of Christ*, that is, of the Father and of the Son. *S. Augustine*, (de C. D. xx. 10).

A just observation certainly; for no one can be a priest to a man; and the Apostle would not have thus joined Christ with God, if *Christ were not God*.

—βασιλεύσουσι] they shall reign with Christ a thousand years. The Alexandrine MS. has the present tense here, βασιλεύουσιν, they are reigning; this is observable, and confirms the opinion that St. John is speaking of a period which had commenced when he was writing.

Dr. Lightfoot, Harmony on Rev. xx. and Sermons, vol. ii. p. 1055, and p. 117, and p. 1233, says (on Rev. xx.), "This Twentieth Chapter containeth a brief view of all the times from the rising of the Gospel to the end of the world."

On the doctrine of a MILLENNIUM.

The foregoing verses of this chapter have been understood by some to intimate, that Christ will come from heaven, at His next appearance, in order to raise the Saints from their graves, and in order to reign with them upon earth for a *Thousand years*.

This is commonly called the doctrine of a MILLENNIUM; and they who hold it are called *Chilists*, from the χίλια ἔτη here mentioned, or *Millenarians*.

But this doctrine of a *personal appearance of Christ, for a reign with His Saints upon earth, for a period of a thousand years*, appears to be inconsistent with the language of the APOCALYPSE in particular, and with the general doctrine of HOLY SCRIPTURE.

(1) The Millenarians suppose, that the *Saints* will be raised with their *bodies* to reign with Christ upon earth, and they ground that notion on this passage, of the Apocalypse.

But the Resurrection, of which the *Apocalypse* here speaks, is not a Resurrection of *bodies*, but of *souls* (see v. 4, "I saw the souls").

(2) The Millenarians suppose that the *Saints*,—and *only* the *Saints*,—will be raised in a bodily Resurrection to live and reign with Christ on earth for a *thousand years*; and that Christ's kingdom will be established in a state of great glory and felicity upon earth for that time.

But the *Apocalypse* reveals a state of great impiety on earth,

at the end of the millennial period; and it displays a general insurrection and open rebellion against Christ in the four quarters of the world at that time (v. 8). Such a state of things would be unaccountable, if Christ's dominion had been established upon earth for a thousand years; and if the *Saints*—and the *Saints only*—had been living and reigning upon earth for that time.

(3) The Millenarians suppose the absence of pain and sorrow during the millennial period; but the *Apocalypse* declares the continuance of pain and sorrow even to the end (see xxi. 4).

(4) They suppose that Christ will come down from heaven to raise the bodies of His *Saints*, in order that He may reign here *with them* where *they are*; but the *Apocalypse* declares that the *souls* of His *Saints* are *raised*, that they may reign *with Him* where *He is*. The Millenarians bring down Christ to men; the *Apocalypse* raises men to Christ.

Their opinion is also at variance with the doctrine taught in other parts of HOLY SCRIPTURE.

(5) They suppose that the bodies of *Saints* will be raised a thousand years *before* the *Last Day*.

But Christ Himself affirms in HOLY SCRIPTURE that they who believe in Him will be *raised at the LAST DAY* (John vi. 39).

(6) They suppose that when Christ next appears, He will not come for the purpose of *judging the world*, but of *reigning upon earth*.

But Christ Himself has declared in Holy Scripture, that when He next comes, it will be in order to raise *all* men, and to judge them all. See John v. 28, 29. Matt. xvi. 27. Cp. 1 Thess. iv. 16. 2 Thess. i. 7. 2 Tim. iv. 1. And the *Apocalypse* declares, that when Christ cometh with the clouds, "*every eye shall see Him*" (i. 7).

(7) They suppose that a thousand years will pass away after Christ's next appearing; and that Satan will be loosed after those thousand years, and that after a general *wicked rebellion* against Christ, then the *Wicked* will rise from the grave, and the Universal Judgment will take place.

But, if the Righteous had been *already* raised visibly in *their bodies*, and had *already* reigned with Christ in person for a *thousand years upon earth*, the Day of Resurrection and of Judgment would be of little concern to them; their condition would have been *already* declared; and the future Resurrection and Judgment would have lost in great measure the character of universality ascribed to it in Holy Writ. And if the *Wicked* are not to live till *after* the loosing of Satan, and the impious insurrection of godless multitudes against Christ (v. 8), we must suppose that many of the risen *Saints* of Christ, who have reigned with Him during the Millennium, will rise up in rebellion against Him.

(8) They presume that the Day of Judgment cannot come till after a thousand years from the binding of Satan, which they suppose to be still future; and that it will come in a short time after the expiration of those thousand years. But Christ Himself declares in the *Apocalypse* that He comes *quickly*, as a *thief* (Rev. iii. 11; xvi. 15), and the whole tenour of Holy Scripture teaches that the Day of Judgment will be *sudden* and *unexpected*, and that it is our duty to be ever watching, for "*we know not the day nor the hour when our Lord will come*" (Matt. xxiv. 42. Cp. Acts i. 7).

(9) They disparage the blessed work which Christ *has already* performed in His Death, Passion, Resurrection, and sending the Holy Ghost; and they depreciate the efficacy of Christ's Mission at His first Advent, by which He bound Satan, and has enabled every faithful Christian to overcome him; see above, p. 259.

(10) Lastly, they suppose that Christ will leave His heavenly Throne of Glory, in order to come and reign for a thousand years with men upon this low and little earth.

But, after the sublime Visions of the *Apocalypse*, where Christ is revealed as adored by Myriads of Angels in heaven, such a notion as this seems to be inconsistent with the revelations of this sublime book, and to be derogatory to the dignity of Christ, as displayed therein, and in other parts of Holy Scripture. Christ has ascended into heaven, and He there sitteth in glory till He makes all His foes His footstool (see Ps. cx. 1. Matt. xxii. 44. 1 Cor. xv. 25), and He has declared, that when He next appears, it will not be for the sake of reigning a thousand years upon earth, but for the sake of executing judgment on all His enemies, especially upon Satan, and of raising all men from their graves, and of rewarding His faithful servants with heavenly joys.

On such grounds as these we feel constrained to reject the

⁷ Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ, ^f Ezek. 38. 2.
⁸ καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρασι γωνίαις τῆς γῆς, τὸν ^g 39. 1.
^h ch. 16. 14.

doctrine of a Millennium; or of a personal reign of Christ upon earth with His Saints for a thousand years.

The interpretation given of these verses (1—6) in the foregoing notes is that which has been adopted by the best Expositors of the Western and Eastern Churches from the days of *S. Augustine* to those of *Bp. Andrewes*. See *S. Augustine*, de Civ. Dei xx. 7—9. *Andreas*, in Bibl. P. Max. v. p. 626. *Cassiodorus* in Apocalyp. p. 239. *Primarius*, B. P. M. x. 329. *Haymo*, ad loc. *Ambrosius Anbertus*, B. P. M. p. 620. *Bede*, p. 429. *Bp. Andrewes* c. Bellarmine, c. 10, and Sermons; see vol. ii. pp. 199. 237. 402, and vol. iii. 48, on John xx. 17, and vol. v. 83, on John xx. 23, and vol. v. 298. *Bp. Hall*, on the Revelation, p. 921. *Abp. Leighton*, on 1 Pet. ii. 2.

It is observable that this Exposition was adopted after a careful scrutiny of the opinions of some who supposed that this chapter describes a *personal reign of Christ on earth with the Saints for a thousand years before the general Resurrection*.

That opinion undoubtedly was entertained by some pious and learned men in ancient times. It was held by *Papias* (see *Euseb.* iii. 39. *Hieron.* Scr. Eccl. c. 18), *Irenæus* (v. 33, 34), *Tertullian* (c. Marcon. iii. 24), *Justin Martyr* (c. Tryphon. c. 80), and some few more.

But it was afterwards sifted by others, especially by *Origen* (de Princip. ii. 11. 2, and 6, and Prolog. in Cantica), *Dionysius of Alexandria* (*Euseb.* vii. 24, 25), *S. Ephraim* (iii. p. 449), *S. Gregory Nazianzen* (Orat. li. and lii.), *S. Jerome* (in Esaiam, xxx. and liv. lxx. and in Ezek. xxxviii. Epist. 150), and *S. Augustine* (de Civ. Dei xx. 7).

The language of *Andreas*, Bishop of Cappadocia, in the sixth century, stating the opinion of the Millenarians, and declaratory of the doctrine of the Church, in this respect, is very clear and explicit. Bibl. Patrum Max. tom. v. p. 627. *Primam ex mortuis Resurrectionem solis sanctis propriam futuram dixerunt (Millenarii):* quo nimirum in hac crassa et caliginosa terra, in qua illustra fortitudinis et patientiæ specimina ediderant, *Mille annis* gloriæ et honore potiantur; post hoc autem tempus elapsam universalem omnium, hoc est non iustorum tantum, verum etiam peccatorum, Resurrectionem fore. Sed ECCLESIA neutrum horum recipit: ὅτι οὐδὲν τούτων ἡ Ἐκκλησία δέδεκται, περιττὸν ἔστι καὶ λέγειν, says *Arethas*, p. 816. Cp. *Calena*, ed. *Cramer*, pp. 469—472. 566—569.

The result of the examination of the opinion of the *Millenarians* was, that after the fifth century hardly any writer of credit can be cited as holding the notion of a *personal reign of Christ on earth for a thousand years*, or as supposing that such an opinion could be deduced from the Apocalypse.

The opinion of the *Millenarians*, or *Chiliasm*, as they were called, was censured in ancient times as erroneous. See *S. Augustine* de Hæres. c. 8. *Philastr.* de Hæres. 59, who says, "Hæresis est Chilionetitarum, id est Millenariorum, quæ docet ita, cum venerit Christus de cœlo, mille anni erunt iterum nobis ad carnaliter vivendum," &c. It is condemned by the Church in the Athanasian Creed, where it is said, that at "Christ's Coming all men will rise with their bodies." The evidence on this subject may be seen in *Tillemont*, art. Millénaires, ii. p. 140. Hist. Eccles. liv. iii. c. 15. "Ecclesiæ sensus" (says *Cornelius à Lapide* ad Apoc. xx.) "Millenariorum sententiam reprobant; unde jam evanuisse videtur." Cf. *Baron.* Annal. ad An. 303, n. 127. "Je ne sçay point" (says *Tillemont*, Hist. Eccl. art. *Papias*, ii. p. 140) "qu'on trouve qu'il y ait eu des Millénaires depuis *S. Jerome* et *S. Augustin*, de sorte que si quelques uns en ont conservé les sentiments, cela n'a fait aucun éclat considérable." And *Dr. Isaac Barrow* (Sermon xviii. vol. v. p. 27, ed. Oxf. 1818) classes the doctrine of the Millennium among "notions not certain or not true, in which they who entertained them followed some conceits once passable among divers, but not built on any sure foundation, and which were anciently in great vogue, but are now discarded." See also *Hammond* ad Rev. xx. 7. "Though some were otherwise minded, yet was this doctrine of the Chiliasm condemned by the Church, and since that time all were accounted heretics who maintained it."

The opinion of the *Millenarians* was also condemned both by the Lutherans and Calvinists of the sixteenth century. See the *Augsburg Confession* (A.D. 1530), pars i. art. xvii. p. 14, ed. Hase. Lips. 1837. The original words are, "damnant alios, qui nunc spargunt Judaicas opiniones, quod ante resurrectionem mortuorum pii regnum mundi occupaturi sint." *Melanchthon* (de furoribus et deliriis Anabaptistarum), tom. i. "Anabaptistæ affirmant oportere ante novissimum diem in terris regnum Christi tale existere in quo pii dominantur."

The two most learned Lutherans, *Martin Chemnitzius* and *John Gerhard*, speak in similar terms of Millenarianism. See *Chemnitz*, de Lect. Patrum, Loc. Com. ed. 1690, p. 2, where he calls "opinio Chiliasmica" an "error in fundamento." The words of *Gerhard* may be seen in his Loci Theolog. ix. p. 322. Chiliasm was also confuted by *Osiander contra Puccium*, Tubing. 1593, and by *Cramer de Regno Christi*, p. ii. c. 4. *Calvin* (Inst. iii. xxv. 5, p. 177, ed. Tholuck, 1835) says, "Chiliasmum commentum puerilius est, quam ut refutatione vel indigeat vel dignum sit. Nec illis suffragatur Apocalypsis (xx. 1), ex quâ errori suo colorem induxisse certum est."

Millenarianism was also condemned in one of the Articles of the Church of England, A.D. 1552. See *Dr. Cardwell*, Synod. 1. p. 17. The Church of England also rejects this opinion in the IVth of her XXXIX Articles, where she says that "Christ ascended into heaven and there sitteth until He return," not, for a *personal reign* during a Millennium on earth, but in order "to judge all men, at the Last Day." Similarly in her Collect for Advent she teaches her people to pray, "that at the Last Day, when Christ shall come again in His glorious Majesty to judge the quick and dead, we may rise to the life immortal." And, in the Order for the Burial of the Dead, she prays that Christ would "shortly accomplish the number of His elect, and hasten His kingdom; that we, with all those that are departed in the true faith of God's holy name, may have our perfect consummation and bliss in body and soul in His eternal and everlasting glory." The judgment of the Church of England in this matter is also further pronounced in the words of the Creed inserted in her Baptismal Office, as follows: "He (Christ) ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again, at the end of the world, to judge the quick and the dead."

These expressions are irreconcilable with the opinion of the *Millenarians*, that the purpose of Christ's next appearance from Heaven will not be to raise the dead from their graves, and to judge the quick and dead, but to reign in person upon earth with His Saints for a thousand years before the General Resurrection and the Day of Judgment.

The history of Millenarian opinions has been written by *Coradi*, Geschichte des Chiliasmus, Zurich, 1781, 3 vols. See also *Gieseler*, Church History, §§ 52. 63. 66, and the Bampton Lectures of the Rt. Rev. *S. Waldegrave*, D.D. Bishop of Carlisle.

7—10. καὶ ὅταν τελεσθῇ] And when the thousand years shall have been finished, Satan will be loosed out of his prison. And shall go forth to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to the battle: the number of whom is as the sand of the sea.

And they went upon the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the Devil that deceived them was cast into the lake of fire and brimstone, where both the Beast and the False Prophet are, and they will be tormented day and night for ever and ever.

This Vision pre-announces that before the close of the Christian Dispensation, under which we now live, a great and final struggle between good and evil will ensue. Our Lord Himself had predicted this, by comparing the Days before His Coming to the Days of Noah (Matt. xxiv. 37), and of Lot (Luke xvii. 28), and to the Days before the destruction of Jerusalem (Matt. xxiv. 3—35); and by asking this question, "When the Son of Man cometh, shall He find the faith on earth?" (Luke xviii. 8.)

S. Augustine inquires whether it is to be supposed that the Saints will cease to reign when the Devil is loosed (de Civ. Dei, xx. 13). To which question he replies in the negative. It is indeed said that Satan will be bound for a thousand years, and it is added that he will afterwards be bound for a little while. And it is also said that the Saints will reign a thousand years, but it is not said that they will cease to reign, when the thousand years are past. The fact that they reign with Christ is a pledge of the endurance of their reign; for His "Kingdom is that which will never be destroyed" (Dan. ii. 44). Indeed, as Christ's promise to them that He would be with them until the end of the world (Matt. xxviii. 20), and that some who stood there would not taste of death until they saw the Son of Man coming in His Kingdom, did not imply that He would ever desert His Disciples, or that they who stood by Him would ever taste of death, but the reverse (see on Matt. xvi. 28); so the promise of a reign with Christ for a thousand years does not imply any cessation of that reign on the expiration of that period, but rather an increase of glory after it. And it is probable (as *Augustine* observes) that the

Τὼν καὶ τὸν Μαγὼν, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον, ὃν ὁ ἀριθμὸς αὐτῶν ὡς ἡ ἄμμος τῆς θαλάσσης.

g Dan. 7. 11.
ch. 19. 20.
& 14. 10, 11.

⁹ Καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ ἐκύκλευσαν τὴν παρεμβολὴν τῶν ἁγίων, καὶ τὴν πόλιν τὴν ἡγαπημένην ⁸ καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτούς· ¹⁰ καὶ ὁ Διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου, ὅπου καὶ τὸ θηρίον καὶ ὁ ψευδοπροφήτης, καὶ βασανισθίσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.

h 2 Pet. 3. 10.

¹¹ ^h Καὶ εἶδον θρόνον μέγαν λευκόν, καὶ τὸν καθήμενον ἐπ' αὐτοῦ· οὐ ἀπὸ τοῦ προσώπου ἔφηνεν ἡ γῆ καὶ ὁ οὐρανὸς, καὶ τόπος οὐχ εὐρέθη αὐτοῖς.

i Exod. 32. 32.
Ps. 62. 13.
& 69. 29.
Jer. 17. 10.
& 32. 19.
Dan. 7. 10.
Matt. 16. 27.
Rom. 2. 6.
& 14. 12.
1 Cor. 3. 8.
2 Cor. 5. 10.
Gal. 6. 5.
Phil. 4. 3.
ch. 2. 23.
& 3. 5, & 13. 8.
& 21. 27. & 22. 12.
k 1 Cor. 15. 26,
64, 55.

¹² ⁱ Καὶ εἶδον τοὺς νεκροὺς, τοὺς μεγάλους καὶ τοὺς μικροὺς, ἐστῶτας ἐνώπιον τοῦ θρόνου, καὶ βιβλία ἠνοιχθησαν· καὶ ἄλλο βιβλίον ἠνοιχθη, ὃ ἐστι τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις, κατὰ τὰ ἔργα αὐτῶν.

¹³ Καὶ ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς τοὺς ἐν αὐτῇ, καὶ ὁ Θάνατος καὶ ὁ Ἄιδης ἔδωκαν τοὺς νεκροὺς τοὺς ἐν αὐτοῖς· καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν. ¹⁴ ^k Καὶ ὁ Θάνατος καὶ ὁ Ἄιδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρὸς· οὗτος ὁ θάνατος ὁ δεύτερός ἐστι, ἡ λίμνη τοῦ πυρὸς. ¹⁵ Καὶ εἴ τις οὐχ εὐρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς.

final struggle will be as brief as it is fierce; and that it will suddenly be terminated by the appearance of Christ coming to Judgment. On those modes of expression, compare note above on Matt. i. 25.

v. 8. The words *τέσσαρι γωνίαι τῆς γῆς*, literally, *four corners of the earth*, are rightly rendered "*four quarters of the earth*" in the English Authorized Version. This is the sense of the word *γωνία* in 1 Sam. xiv. 38; it signifies all *within* the four corners (cp. above, vii. 1), and corresponds to *πλάτος*, *breadth*, in v. 9. See *Hengstenberg* here. This phrase pre-announces a great gathering and general Insurrection against Christ, as indeed is declared by the additional assertion that their number will be *as the sand of the sea*.

The Nations called *Gog and Magog* are representatives of the enemies of God. *Magog* is the second son of Japheth (Gen. x. 2), the father of the *Gentiles*, as distinguished from the race of *Shem*; and *Gog* is called in Ezekiel the chief Prince of Meshech and Tubal, who are also of the race of Japheth (Gen. x. 2). In the prophecy of Ezekiel (xxxviii., xxxix.), which is continued and consummated in this Vision of the Apocalypse, other Nations are represented as allied with Gog against Israel (xxxviii. 5—23; xxxix. 1—5); and with Magog (xxxix. 6). The battle is then described, and the defeat and burial of Gog and his multitude (xxxix. 11—16), and the sacrifice of God's enemies (vv. 17, 18), and the full and final triumph of His cause, and the sanctification and glorification of His people.

It appears from that prophecy, that the names *Gog and Magog* are used here to signify *generally* the earthly powers leagued together under the banner of Satan, and opposed to God and the *Christian Israel*, and the *heavenly Jerusalem*. This is clear from the fact that they are described as existing in the *four quarters of the earth*, and as going over the *breadth* of the earth, and as being as the *sand of the sea* (vv. 8, 9).

The defeat and burial of Gog and his hosts in the Vision of Ezekiel, is explained by this Vision of the Apocalypse to be prophetic of the overthrow of Satan and all his Confederates, and of their condemnation to the *Lake of fire*.

Here then is a prophecy of the final Persecution, which will precede Christ's coming to Judgment. Then will be a general struggle between the City of God and the City of the Evil One.

¹⁰ ὁ Διάβολος] *the Devil who deceiveth them was cast into the Lake of fire*. Satan rises in rebellion against God, in order to fall to a lower depth, after each successive insurrection. He rose against God in *heaven*, and was cast down from heaven into *earth* (xii. 9). He rose against God in *earth*, and has been cast into the *abyss* (xx. 1—3). He will hereafter be loosed from the *abyss* (xx. 7; cp. Isa. li. 10), and will rise and excite many to a desperate rebellion against God. He will then be consigned to a lower gulf, even to the *lake of fire*, from which there will be no egress. The more fiercely Satan rages against Christ, the more fearful will be his ruin.

May all the enemies of Christ take warning from this revelation!

In reviewing the preceding portion of this chapter, we see a brief summary of what has been done by Christ for His Church, from His Incarnation to the End of Time. We see that Christ came from heaven to bind Satan; that He *did* bind him; and gave men power to overcome him; that He made them partners of His triumph and inheritors of His glory.

Here we see an answer to the objection that might otherwise have been raised, from a consideration of the afflictions of the Church, revealed in the Apocalypse. Her *sufferings* were her path to *Glory*. The Death of the faithful was their gate to Life. Nothing can harm them; they are enthroned with Christ.

We here recognize also the important truth, that the punishment of the wicked is not due to any want of love in Christ, but to their own sins, which loose Satan against them.

This is the moral to be derived from the first part of this chapter. Having taught us this lesson, St. John takes a step which he has not taken before. He passes from Time into Eternity. He sees the Throne of JUDGMENT set, and the Books opened, and the Dead raised and judged. He reveals the Heavenly City. Thus he displays the immensity of God's love to man, and the greatness of His power; and the severity of His justice; and awakens the fears, and excites the courage, and stimulates the faith, and quickens the hope of Christians in every age.

THE GENERAL RESURRECTION AND LAST JUDGMENT.

11—15. καὶ εἶδον] *And I saw a great white throne, and Him that sat upon it, from whose face the earth and the heaven fled away; and no place was found for them.*

καὶ εἶδον] *And I saw the dead, the great and the small, stand before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.*

καὶ εἶδον] *And the sea gave up the dead which were in it; and death and Hades delivered up the dead which were in them: and they were judged every man according to their works.*

καὶ εἶδον] *And Death and Hades were cast into the lake of fire. This is the second death, the lake of fire.*

καὶ εἶδον] *And whosoever was not found written in the book of life was cast into the lake of fire.*

In v. 12 the article *τοὺς* has been restored by the recent editors; and *μεγάλους* has been placed before *μικροὺς*. No one is so great or so small as to escape the Judgment to come.

ἐκ τοῦ Θεοῦ, of God; but *ἐκ τοῦ* has been rightly adopted by the most recent Editors from A, B, and most ancient Versions. The Son of Man is the Judge (John v. 22). It is before *His Throne* that all must appear (2 Cor. v. 10).

In vv. 13 and 14 the English Version has *hell* for *ἄδης*. See above, i. 18; vi. 8; and compare 1 Cor. xv. 55.

"O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death."

XXI. ¹ Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθον, καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι.

² Καὶ τὴν πόλιν τὴν ἁγίαν, Ἱερουσαλὴμ καινὴν εἶδον καταβαίνουσιν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ, ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς·

³ καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης, Ἴδου, ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν καὶ αὐτοὶ λαὸς αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ Θεὸς μετ' αὐτῶν ἔσται αὐτῶν Θεός· ⁴ καὶ ἐξαλείψει πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν καὶ ὁ θάνατος οὐκ ἔσται ἔτι, οὔτε πένθος οὔτε κραυγὴ οὔτε πόνος οὐκ ἔσται ἔτι, ὅτι τὰ πρῶτα ἀπῆλθεν.

⁵ Καὶ εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ, Ἴδου, καινὰ ποιῶ πάντα. Καὶ λέγει Γράψον, ὅτι οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοὶ εἰσι. ⁶ Καὶ εἶπέ μοι, Γέγοναν, ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος. Ἐγὼ τῷ διψῶντι δώσω αὐτῷ ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν· ⁷ ὁ νικῶν κληρονομήσει ταῦτα, καὶ ἔσομαι αὐτῷ Θεός, καὶ αὐτὸς ἔσται μοι υἱός· ⁸ τοῖς δὲ δειλοῖς καὶ ἀπίστοις, καὶ ἁμαρτωλοῖς καὶ ἐβδελυγμένοις, καὶ φονεῦσι καὶ πόρνοις, καὶ

a Isa. 65. 17.
& 66. 22.
2 Pet. 3. 13.
b 2 Cor. 11. 2.
Gal. 4. 26.
Heb. 11. 10.
& 12. 22.
& 13. 14.
ch. 3. 12.
& ver. 10.
c Ezek. 43. 7.
d Isa. 25. 8.
& 35. 10.
1 Cor. 15. 26, 54.
ch. 7. 17.
e Isa. 43. 19.
2 Cor. 5. 17.
ch. 4. 2. & 19. 9.
& 20. 11.
f Isa. 12. 3.
& 41. 4. & 44. 6.
& 55. 1.
John 4. 10, 14.
& 7. 37.
ch. 1. 8. & 16. 17.
& 22. 13, 17.
g Zech. 8. 8.
Heb. 8. 10.
h 1 Cor. 6. 9.
Gal. 5. 21.
Eph. 5. 5.
1 Tim. 1. 9.
Heb. 12. 11.
ch. 20. 14, 15.
& 22. 15.

"Thou knowest, Lord, the secrets of our hearts; shut not Thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, Thou most worthy Judge Eternal, suffer us not at our last hour for any pains of death to fall from Thee. Amen."

CH. XXI.] The heavenly bliss and GLORY of the RIGHTEOUS; The MISERY of the WICKED.

1—8. καὶ εἶδον] And I saw a new heaven and a new earth: for the first heaven and the first earth passed away; and the sea is no more.

And the holy city, new Jerusalem, I saw coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God with men, and He will tabernacle with them, and they shall be His people, and God Himself shall be with them, their God. And God shall wipe away every tear from their eyes; and death shall be no more, neither sorrow, nor crying, nor pain: for the former things passed away.

And He that sitteth upon the throne said, Behold, I make all things new. And He saith, Write: for these sayings are faithful and true. And He said unto me, They are done. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be My son.

But the fearful, and unbelieving, and sinners, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all the liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. S. Irenæus (v. 35. 2) quotes these verses from v. 1 to v. 6. In v. 3 he has peoples in the plural, and so Α, and some Cursives.

In v. 1 εἶδ. has παρῆλθε; but ἀπῆλθον or ἀπῆλθαι, they passed away, is the reading of the best MSS.

Observe the aorist here (ἀπῆλθον), and in v. 4; it describes the suddenness with which all the pomp and power, all the grandeur and glory, and all the pain and sorrow, of this lower world, will disappear and glide away, like a dream when one awaketh. (Ps. lxxiii. 19.)

Compare the remarkable parallel in 2 Cor. v. 17, εἰ τις ἐν Χριστῷ, καινὴ κτίσις, τὰ ἔρχαια παρῆλθεν (observe the aorist, as here), ἰδοὺ γέγονε καινὰ τὰ πάντα. Regeneration began in the first resurrection, which is Baptism (xx. 6, p. 261), and will be consummated in the second Resurrection to heavenly and eternal glory, both in body and soul.

— ἡ θάλασσα] The sea exists no more; the restless, troubled element of worldly pride and tumultuous rebellion, and confusion, and anarchy, has no longer any being.

On this meaning of the word sea in the Apocalypse, see above, viii. 8, 9; xiii. 1; cp. Ps. lxxv. 7, "the noise of the waves, and the madness of the people;" and Isa. lvii. 20, "The wicked are like the troubled sea;" and Luke xxi. 25, "on the earth distress of nations, with perplexity; the sea and the waves roaring." "He designates by the name of sea," says Bede, "the troublous life of this world, which will then be over."

2. Ἱερουσαλὴμ καινὴ] new Jerusalem. Observe the Hebrew form of the name Jerusalem, a form never used by St. John in VOL. II.—PART IV.

the narrative of his Gospel, where he always uses the Greek form Ἱεροσόλυμα, indicating that the literal City had been, as it were, then made like a Gentile City by its sins, especially by its rejection of Christ and His Apostles.

In a similar spirit he uses the word of Ἰουδαῖοι, "the Jews," in his Gospel, as opponents of Christ. See above, Introduction to the Gospel of St. John, p. 268.

But in his Apocalypse he never uses the Greek form Ἱεροσόλυμα, but always the Hebrew form Ἱερουσαλὴμ, and by it he describes the Church glorified. His design is to Christianize Hebrew names and ideas, and to show that they have their consummation in the Gospel and Church of Christ.

On the same principle, he never applies the word Jew, in the Apocalypse, to designate the literal Israel, but he employs it to characterize the true worshippers of Jesus Christ. See ii. 9; iii. 9.

Thus the figurative style of St. John's Apocalypse is exhibited in striking contrast to the historical diction of his Gospel.

Thus also he ministers comfort to the true Israelites, by declaring to them, that though the literal Jerusalem is now trodden under foot by the Gentiles, yet they themselves have a Heavenly city; and that more than all the glories of the ancient Sion are perpetuated in the new Jerusalem. See above, Introduction, pp. 144, 145.

The most learned among the ancient Jews had some presentiments of this Apocalyptic Vision. They were familiar with the name "heavenly Jerusalem," and believed it to be the archetype of what they saw in the literal Sion, its Temple and its Ritual. They regarded them as the "shadow of heavenly things" (Heb. viii. 5). This opinion had been authorized by the Hebrew Scriptures. God said to Moses, "See thou make all things according to the pattern showed to thee in the Mount." The sayings of the Hebrew doctors on this subject may be seen in the treatise of Schoettgen, de Hierosolyma Coelesti, pp. 1205—1248, of his Horæ Hebraicæ, 1733.

— καταβαίνουσιν] coming down. The new Jerusalem descends from out of heaven; all her graces are from above. She is described here as a Bride adorned for her own husband, and is thus contrasted with Babylon, the Harlot Church, adorned for another, not her husband.

3. Ἰδοὺ, ἡ σκηνή] Behold the Tabernacle of God is with men. The types of the itinerant Tabernacle in the Wilderness, the figurative ritual and festal joys of the Feast of Tabernacles, celebrated in the literal Jerusalem, are consummated in the heavenly Jerusalem. This realization began, when the Son of God came down from heaven and tabernacled (ἐσκήνωσεν) in our flesh (John i. 14). They are consummated in the new Jerusalem, as had been pre-announced in the Sixth Seal; the language of which supplies the best exposition of the present Vision. See vii. 15—17, and the notes there.

4. τὰ πρῶτα ἀπῆλθεν] the former things passed away. They all vanished at once; suddenly, like a vapour, or "like a tale that is told," Ps. xc. 9. See above, v. 1.

6. γέγοναν] they are done. The divine promises and judgments are now accomplished. Cp. γέγονε, xvi. 17. εἶδ. has γέγονε here; but γέγοναν is in A and Irenæus, and so Lach., Tisch.

8. τοῖς δειλοῖς] the fearful and unbelieving; joined together, because he, who does not believe in God's promises, fears to M m

φαρμακοῖς καὶ εἰδωολάτραις, καὶ πᾶσι τοῖς ψευδέσι, τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, ὃ ἐστὶ ὁ θάνατος ὁ δεύτερος.

1 ch. 15. 1, 6, 7.
& 19. 7.

⁹ Καὶ ἦλθεν εἰς τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας γεμούσας τῶν ἑπτὰ πληγῶν τῶν ἐσχάτων, καὶ ἐλάλησε μετ' ἐμοῦ λέγων, Δεῦρο, δείξω σοὶ τὴν νύμφην, τὴν γυναῖκα τοῦ Ἀρνίου.

k Gal. 4. 20.
Heb. 12. 22.
ch. 1. 10.
& 3. 12. & 21. 2.

¹⁰ Καὶ ἀπήνεγκέ με ἐν πνεύματι ἐπὶ ὄρος μέγα καὶ ὑψηλὸν, καὶ ἔδειξέ μοι τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ, καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ,

1 Ezek. 48. 31.

¹¹ ἔχουσαν τὴν δόξαν τοῦ Θεοῦ· ὁ φωστήρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι. ¹² ἔχουσα τεῖχος μέγα καὶ ὑψηλὸν, ἔχουσαν πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσι ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα, ἃ ἐστὶ τῶν δώδεκα φυλῶν υἱῶν Ἰσραὴλ. ¹³ ἀπὸ ἀνατολῶν πυλῶνες

encounter the battle for God, and therefore the *fearful* are contrasted with those who *overcome*.

— καὶ ἁμαρτωλοῖς] and sinners; not in *Elz.*, but in *B* and in more than thirty Cursive MSS., and in the *Syriac* and *Arabic* Versions, and in *Andreas* and *Catena*. The word was not likely to be inserted by a Copyist; and it seems to have a special meaning, as intimating the important truth, that not only *παράβασις*, or *transgression of written law*, but *ἁμαρτία* also, or *sin against any law*—whether natural and unwritten law, or positive and written law—will be a subject for cognizance and condemnation at the Great Day. See *Rom. ii. 14—16*.

— ἐβδελυγμένοις] *abominable*. Those who give themselves up to the idolatrous *βδελύγματα*, *abominations*, mentioned in *xvii. 4*. Cp. below, v. 27.

— πόρνοις] *fornicators*. The deadliness of the sin of *fornication* among Christians may be inferred from its juxtaposition here with *murder, sorcery, and idolatry*: against which the sternest denunciations are uttered in the *Apocalypse*.

Further Description of the BRIDE, or the HOLY CITY, the New, Heavenly, JERUSALEM.

9—27.] And one of the seven angels which had the seven vials full of the seven last plagues came and talked with me, saying, Come hither, I will show thee the Bride, the Lamb's wife.

And he carried me away in the Spirit to a mountain great and high, and showed me the Holy City, Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, like a jasper stone, clear as crystal; and having a wall great and high, and having twelve gates, and at the gates twelve Angels, and names written thereon, which are the names of the twelve Tribes of the children of Israel. On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city hath twelve foundations, and in them the names of the Twelve Apostles of the Lamb.

And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length as large as the breadth: and he measured the city with the reed, to twelve thousand furlongs: the length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred forty-four cubits, according to the measure of a man, that is, of an angel.

And the building of the wall of it is jasper: and the city pure gold, like unto clear glass.

And the foundations of the wall of the city are garnished with every precious stone. The first foundation, jasper: the second, sapphire: the third, chalcedony: the fourth, emerald: the fifth, sardonyx: the sixth, sardius: the seventh, chrysolite: the eighth, beryl: the ninth, topaz: the tenth, chrysoprasus: the eleventh, jacinth: the twelfth, amethyst.

And the twelve gates are twelve pearls: every several gate of one pearl: and the street of the city pure gold, as it were transparent glass.

And temple saw I none in her; for the Lord God Almighty is her temple, and the Lamb (is her temple). And the city hath no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten her, and the Lamb is her lamp.

And the Gentiles shall walk through her light: and the kings of the earth bring their glory and honour unto her. And her gates shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the Gentiles into her. And there shall in no wise enter into her any thing that defileth, and he that worketh abomination, or a lie: but they which are written in the Lamb's book of life.

9. καὶ ἦλθεν εἰς] And one of the Seven Angels came: observe the contrast of this Vision with that above, *xvii. 1*. In that

Vision, the *faithless Church* is displayed; in this Vision, the *faithful Church*. Let the two Visions be placed side by side, and no doubt can be entertained of the writer's design to contrast the one with the other.

Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησε μετ' ἐμοῦ λέγων, Δεῦρο, δείξω σοὶ τὸ κρίμα τῆς πόρνης τῆς μεγάλης. . . Καὶ ἀπήνεγκέ με εἰς ἔρημον ἐν πνεύματι: καὶ εἶδον γυναῖκα καθήμενη ἐπὶ θρόνῳ κόκκινον. (Rev. xvii. 1. 3.)

Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας. . . καὶ ἐλάλησε μετ' ἐμοῦ λέγων, Δεῦρο, δείξω σοὶ τὴν νύμφην τοῦ Ἀρνίου τὴν γυναῖκα. Καὶ ἀπήνεγκέ με ἐν πνεύματι ἐπὶ ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέ μοι τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ. (Rev. xxi. 9, 10.)

Here is the Νύμφη, or Bride, contrasted with the Πόρνη, or Harlot.

Here is the Holy City, contrasted with the Great City. Here is Jerusalem, contrasted with Babylon.

Here is the great and lofty Mountain, on which the one sits in security for ever, contrasted with the Wilderness and the Waters (vv. 1 and 15), on which the other is enthroned.

Here is the Bride espoused to the Lamb, contrasted with the Harlot seated on the Beast.

The one is a Church; the other is a Church also. The one faithful to Christ her Lord; the other unfaithful to Him. The one is the true Catholic Church; the other is that Church which usurps the name.

Both these Visions are displayed by one of the Angels who had the Seven Vials, full of the seven last plagues. The Angels who had the Vials were executioners of divine Judgments on the empire of the faithless Church (see *xvi. 1—19*); but their work is completed in a Vision of divine Love, the Vision of the faithful Church in glory.

10. τὴν πόλιν τὴν ἁγίαν] the holy City: so the best MSS. and Editions. *Elz.* has *μεγάλην*, the great City; but that phrase is restricted in the *Apocalypse* to the mystical Babylon. See *xi. 8*; *xviii. 10. 16*.

11. φωστήρ] her light; like to a most precious stone, to a jasper like crystal; as God Himself was described above, *iv. 3*. This is the Light of which he here speaks, see *v. 23*, where the LAMB is called its λόγος, or Lamp; and compare *Isa. lx. 19*, "The LORD will be to it for an eternal light;" and *Ezek. xliii. 2—6*. On the word *φωστήρ*, see above, *Phil. ii. 15*.

13. ἀπὸ ἀνατολῶν] On the east, three gates: the city has three gates on each of its four sides. The heavenly City turns an equal face to each of the four quarters of heaven, showing the equality of God's favour to all, and the Universality of the Church. Many will enter the Holy City from all the four quarters of the world. "Many will come from the East and the West, from the North and the South, and sit down with Abraham, Isaac, and Jacob, in the kingdom of God" (*Luke xiii. 29*).

There are three gates on each side, as in the Vision of *Ezekiel, xlviii. 30—34*. These three gates may signify (as some ancient Interpreters suggest) that the Entrance into the Church is by Faith, publicly professed in Baptism into the Name of the Three Persons, the FATHER, the SON, and the HOLY GHOST (*Matt. xxviii. 19*).

The number Three bespeaks the number of Divine Persons in the Ever-Blessed Trinity; the number Four represents all space lying within the Four corners of the Earth (see note at end of chap. xi.); and the number Twelve, being the product of Three multiplied into Four, represents the Twelve Apostles and their lawful successors in an Apostolic Ministry, who were sent by Christ with a commission to "go and teach all Nations" in

τρεῖς, καὶ ἀπὸ βορρᾶ πυλῶνες τρεῖς, καὶ ἀπὸ νότου πυλῶνες τρεῖς, καὶ ἀπὸ
 δυσμῶν πυλῶνες τρεῖς.^{14 m} καὶ τὸ τεῖχος τῆς πόλεως ἔχον θεμελίους δώδεκα, καὶ ^{m Matt. 16. 18.}
 ἐπ' αὐτῶν δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ Ἀρνίου. ^{Eph. 2. 19, 20.}

^{15 n} Καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχε κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν, καὶ ^{n Ezek. 40. 3.}
 τοὺς πυλῶνας αὐτῆς, καὶ τὸ τεῖχος αὐτῆς. ^{Zech. 2. 1.}

^{16 o} Καὶ ἡ πόλις τετράγωνος κείται, καὶ τὸ μῆκος αὐτῆς ὅσον καὶ τὸ πλάτος· ^{o Eph. 3. 18.}
 καὶ ἐμέτρησε τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίων δώδεκα χιλιάδων· τὸ μῆκος καὶ
 τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἰσά ἐστι.

¹⁷ Καὶ ἐμέτρησε τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαρακοντατεσσάρων πηχῶν,
 μέτρον ἀνθρώπου, ὃ ἐστὶν ἀγγέλου.

¹⁸ Καὶ ἦν ἡ ἐνδόμησις τοῦ τεύχους αὐτῆς ἱασπις· καὶ ἡ πόλις χρυσίον καθαρὸν
 ὁμοιον ὕαλφ καθαρῷ.

¹⁹ Καὶ οἱ θεμέλιοι τοῦ τεύχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένοι· ὁ
 θεμέλιος ὁ πρῶτος ἱασπις, ὁ δεύτερος σάπφειρος, ὁ τρίτος χαλκηδών, ὁ τέταρτος

the four quarters of the Earth, baptizing them in the Name of the Triune God. "These are the labourers (says Aug. in Ps. lxi.) who were to be sent on a Mission to the four corners of the Earth, to bring them into the one Faith of the Ever-Blessed Trinity." See above, on Matt. x. 1.

Therefore the Twelve Apostles are mentioned as the Twelve foundations of the Universal Church glorified in heaven.

14. θεμελίους δώδεκα] twelve foundations; or foundation-stones (so that there would be three on each side of the City; cp. vv. 19, 20), and in them twelve names of the twelve Apostles of the Lamb. Compare the three standards of three of the Twelve Tribes on each of the Four sides of the Tabernacle. See above, p. 178.

This is the foundation of the Church glorified, the City which hath the foundations—that for which the Patriarchs looked—whose Builder and Maker is God (Heb. xi. 10).

Here is a proof that no one Apostle is the foundation-stone of the Church; much less can he be the foundation itself, which is CHRIST; see above, on 1 Cor. iii. 2, 12, and Eph. ii. 20, and on Matt. x. 2, and xvi. 18. See also above, the description of the Church, displayed as wearing a crown of Twelve stars, xii. 1.

The names of the Twelve Apostles of the Lamb, engraven on the foundations of the new Jerusalem, show that the Twelve Apostles are the Patriarchs of the Tribes of the true Israel, and that the glory of Zion has passed into the Christian Church.

This truth is also exhibited by the quality of these Twelve Foundation-stones. They are Twelve precious Stones; and they are mainly the same precious Stones as those which adorned the sacred Breastplate of the High Priest, and on which the names of the Twelve Tribes of Israel were engraved, Exod. xxviii. 15—21. The breastplate of the Hebrew High Priest, garnished with its oracular gems, was like a beautiful garment which might be put off; but these Apostolic precious stones of the Twelve Tribes of the Israel of God are immovably set as the very foundation-stones of the heavenly Jerusalem, and are inscribed with the names of the Apostles, who are the Progenitors and Fathers of the Spiritual Israel; because by preaching the Word, and by the life-giving Sacraments of the Gospel, they execute the ministry of Regeneration, by which Christ Himself is formed and born in all Nations of the world. See above, on xii. 5. Matt. xxviii. 19.

The Heavenly City is built on these Twelve Foundation-stones. Therefore whosoever is not built on the foundation of Apostolic Faith and Discipline is not a lively stone in the heavenly Jerusalem.

18. ἐπὶ σταδίων δώδεκα χιλιάδων] unto stadia of twelve thousands: that is, extending to (Winer, § 49, p. 363; stadia of 12,000, the genitive of the quality (Winer, § 34, p. 212). This amount expresses the dimensions of the City in every direction, height, breadth, and length. See Andreas, Bengel, Hengstenberg.

The number twelve thousand has already been used to signify the Apostolic company of those sealed from each of the twelve tribes (see vii. 5—8); and this solid cubical form of the City (as distinct from the walls) denotes the perfection of that number.

In those three dimensions some ancient Interpreters supposed a symbolical reference to the spiritual graces and qualities of the Christian Church. Here (say Primasius, Bede, and Haymo) the solidity of Truth is represented, on which the Church is firmly built, in the length of Faith, the breadth of Charity, and the height of Hope, so as not to be moved by any winds of doctrine;

and where any one of these dimensions is lacking, the perfect stability of the Church does not exist.

17. ἐμέτρησε τὸ τεῖχος αὐτῆς] He measured her wall: he had just been speaking of the measuring of the City; that is, of the whole glorious assemblage of buildings and suburbs of the heavenly Jerusalem, like pure gold (v. 18), illuminated by the glory of God.

But, as the literal Jerusalem had an inner wall or fortification (τεύχος), the city of David, so has the heavenly Zion.

He had spoken (in vv. 12, 15) of the Gates and Foundations of this wall. He then proceeded to describe the dimensions of the City; and he now specifies the height of the Wall, which is 144,000 cubits.

— μέτρον ἀνθρώπου] measure of a man, which is also measure of an Angel. In the heavenly City men will be equal to the Angels (Luke xx. 36). They themselves will be in measure and stature like unto Angels, and in all the qualities and graces of soul and body; and they will reckon and measure all things, not, as now, by any carnal and earthly calculations, but by a spiritual and divine Arithmetic, and by a heavenly and angelic Mensuration. They will measure all things with the Golden Reed of Divine Knowledge, like that in the hands of the Angel measuring the heavenly City.

18. ἡ ἐνδόμησις] The superstructure of the Wall is jasper. The word ἐνδόμησις occurs in Josephus (Ant. xv. 9. 6), who applies it to the superstructure of a mole of a harbour. It is that part of the walls which is built on the foundations. On the jasper, see iv. 3, and here v. 19.

19. οἱ θεμέλιοι] The foundations of the wall of the City are adorned with every precious stone: according to the typical adornment of the literal Temple of Jerusalem (1 Kings x. 2, 10, 11), and to the prophecy of Isaiah, liv. 11, 12. Cp. Tobit xiii. 16—18.

— ὁ θεμέλιος ὁ πρῶτος] The first Foundation-stone of jasper, the second sapphire.

These Twelve Foundations appear to be the same as those mentioned above, as engraven with the names of the Twelve Apostles of the Lamb. See v. 14, and note.

St. John has already said, in v. 19, that the Foundation was garnished with every precious stone, and then he specified twelve precious stones, indicating that the Twelve Apostolic Foundations represent every spiritual grace bestowed by God upon His faithful servants, who are His Jewels (Mal. iii. 17). In the variety and beauty of the precious stones is symbolized the πολυποικιλία of God (Eph. iii. 10), and His multiform love in supplying all the χαρίσματα, gifts and graces (Rom. xii. 6. 1 Cor. xii. 4—9. 28, 30), vouchsafed by Him to the several Apostles, and shining in brilliant lustre in their several places, like Jewels set in beautiful symmetry and harmony, for the adorning of the heavenly Jerusalem, and laid in strength and steadfastness for its solid construction, and everlasting endurance.

A description of these precious Stones is given by S. Epiphanius, de xii. gemmis Rationalis (τοῦ λογίου).

See also the xxxviii book of Pliny's Natural History; and the Treatise of Faustino Corsi, Pietre Antiche, Roma, 1828, p. 137 sqq., and the authorities quoted here by Wetstein, N. T. ii. pp. 843—845.

The Jasper has been specified above in the description of the glorious appearance of God; and also the Sardine Stone, iv. 3.

The Sapphire (celestial blue, lapis-lazuli, i. e. l'azzurro, or

σμάραγδος, ²⁰ ὁ πέμπτος σαρδόνυξ, ὁ ἕκτος σάρδιον, ὁ ἑβδομος χρυσόλιθος, ὁ ὄγδοος βήρυλλος, ὁ ἔννατος τοπάζιον, ὁ δέκατος χρυσόπρασος, ὁ ἐνδέκατος ὑάκινθος, ὁ δωδέκατος ἀμέθυστος.

²¹ Καὶ οἱ δώδεκα πυλῶνες δώδεκα μαργαρίται, ἀνὰ εἷς ἕκαστος τῶν πυλῶνων ἦν ἐξ ἐνὸς μαργαρίτου· καὶ ἡ πλατεία τῆς πόλεως χρυσίον καθαρὸν ὡς ὕαλος διανυγής.

²² Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ, ὁ γὰρ Κύριος ὁ Θεὸς ὁ παντοκράτωρ ὁ ναὸς αὐτῆς ἐστὶ, καὶ τὸ Ἀρνίον. ²³ Καὶ ἡ πόλις οὐ χρεΐαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν αὐτῇ· ἡ γὰρ δόξα τοῦ Θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ Ἀρνίον.

²⁴ Καὶ περιπατήσουσι τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς· καὶ οἱ βασιλεῖς τῆς γῆς φέρουσι τὴν δόξαν καὶ τιμὴν αὐτῶν εἰς αὐτήν. ²⁵ καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας, νύξ γὰρ οὐκ ἔσται ἐκεῖ. ²⁶ καὶ οἴσουσι τὴν δόξαν καὶ τὴν τιμὴν τῶν ἔθνων εἰς αὐτήν. ²⁷ καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτήν πᾶν

p Isa. 60. 19.
Zech. 14. 7.
ch. 22. 5.
q Isa. 60. 3.
r Isa. 60. 11, 20.
Zech. 14. 7.
ch. 3. 8. & 22. 5.
s Exod. 32. 32.
Ps. 69. 29.
Isa. 35. 8.
Joel 3. 17.
Phil. 4. 3.
ch. 3. 5.
& 13. 8. & 20. 12.
& 22. 14, 15.

azure) is mentioned in the description of the *pavement* under the feet of God in Exod. xxiv. 10, and in the description of His Throne, Ezek. i. 26. *Plin.* xxvii. 39, "in *Sapphiris aurum punctis collucet caeruleis.*"

The *Emerald*, σμάραγδος, has been described above, iv. 3.

The *Sardonyx* is mentioned Exod. xxxix. 13. Ezek. xxviii. 13, of a flesh colour, tinged with hues of white. *Plin.* xxxvii. 23. The *Sardius* has been described above, iv. 3.

The *Chrysolite* is mentioned in Ezek. xxviii. 20; it is described by *Pliny*, l. c. c. 42, as "brilliant, like the lustre of gold."

The *Beryl*: see Exod. xxviii. 20. Ezek. xxviii. 13; it is rendered by the LXX in Gen. ii. 12 by λίθος πράσινος, and is described by *Pliny* (l. c. c. 20) as like sea-green.

The *Topaz*, Exod. xxviii. 17. Ezek. xxviii. 13. Job xxviii. 19, described by *Strabo* and others in *West.* p. 845, as like gold; and by others as having a bright green tinge like glass.

The *Chrysoprasus*, compared by *Pliny* (xxxvii. 20) to the *beryl*, but more pale; and yet has a tint of the purple Amethyst.

The *Jacinth* has been described above, ix. 17.

The *Amethyst*, Exod. xxviii. 19, of a purple or violet colour.

As was already observed on v. 14, the Twelve precious Stones here specified, appear to be the same, or nearly so, as those on the Breastplate of the High Priest, Exod. xxviii. 17—20.

Three are mentioned there, which seem to be designated here under other names, viz. the ἄσθραξ (carbunculus), λυγύριον (λυγκούριον), and ἀχάτης. Many ancient Writers were of opinion that the *Chalcedony* mentioned here is a species of *Carbunculus*; and that the *Jacinth* of the Apocalypse is the same as the λυγύριον, and the *chrysoprasus* is similar to the ἀχάτης, on which see *Plin.* xxxvii. 54; and cp. the authorities in *Cornelius à Lapide* here.

Some other ancient Expositors have said, that the precious stones of the Aaronic Breastplate are mainly the same as those of the Heavenly Jerusalem; but that there are some differences between the two; and that thus the substantial identity of the Law and the Gospel is represented with some circumstantial variety. See *Andreas* here in *Catenà*, p. 485.

All the glories of the Gospel shine, blended together in a heavenly splendour, on the Breastplate of our Great High Priest, Christ Jesus; all the Graces of Christians are like spangles and scintillations, effulgences and emanations, from His ineffable brightness; and their names are engraven upon His heart (Cant. viii. 6); and here they are set for ever in the foundations of the City of God.

Some ancient Expositors have proceeded to distinguish the symbolical meaning of these several jewels as follows: *jasper*, an emblem of the brightness of faith; *sapphire*, of hope; *chalcidony*, the flame of love.

Some have endeavoured to discover a symbolical representation of the special gifts of the several Apostles in those precious stones; but this seems to be an attempt of vain curiosity.

Their meaning may be more fully revealed hereafter in the Heavenly City itself. It is now enough to know that the City is adorned with every precious stone; that nothing is wanting in the Church for her growth in grace here, and for her everlasting glory hereafter.

²² ναὸν οὐκ εἶδον] Temple saw I none in her, for God is all in all, 1 Cor. xv. 28. God Himself is her Temple, and the Lamb: a proof of Christ's Divinity.

²⁴ καὶ περιπατήσουσι] and the Gentiles shall walk through her light. "The people that walked in darkness have seen a

great light, upon them hath the light shined" (Isa. ix. 2). The people who were covered with gross darkness, on them hath the light shined. "The Gentiles have come to Thy Light, and Kings to the brightness of Thy rising" (Isa. lx. 3); and they "shall walk through the light;" it shall be their element and atmosphere; they will be bathed in a pure ocean of cloudless light.

Some Versions render διὰ, by means of; but this seems too weak a translation; διὰ is used here as in 2 Cor. viii. 18, διὰ πασῶν τῶν ἐκκλησιῶν, Acts xiii. 49. Cp. *Winer*, § 47, p. 338; and *Andreas* here explains the words by ἐν τῷ φωτί.

The sense may be well explained from Isa. lx. 15. 19, "Whereas thou hast been forsaken, and hated, that no man went through thee, I will make thee an eternal excellence,—the Lord shall be unto thee an everlasting light, and thy God thy glory."

The Prophecy, contained in the sixtieth chapter of Isaiah, which began to be fulfilled at the Epiphany of Christ, when the Gentiles walked by the light of the Star, and came by its leading to the Light of the World, and brought their gifts to Him, the first-fruits of the Gentiles, will have its perfect accomplishment in the heavenly Jerusalem; they will no longer walk by the light of some heavenly constellation external to themselves, and above their own path, but their path itself will be light. They will live and move in light. They will dwell in Him Who is the Light.

This Vision and that Prophecy afford mutually the best exposition, the one of the other. Compare here particularly Isa. lx. 6. 9. 11. 13. 17—21.

Elz. has τῶν σωζομένων after ἔθνη; but this is not in A, B, and in many Cursive and Versions, and is rejected by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Tregelles*.

—οἱ βασιλεῖς τῆς γῆς] and the Kings of the Earth bring their glory and honour into her. Here is a happy announcement; it declares that some "Kings of the Earth" will remain Christian unto the end, and that they will not join in the rebellion of the "Kings of the Earth" against Christ (xvi. 14; xvii. 9; xix. 19). Kings and Nations (xx. 8) are before mentioned as rising up against Christ, but here they are tributary to Him.

²⁵ οἱ πυλῶνες αὐτῆς] Her gates shall not be shut by day: for there shall be no night there. The γὰρ, for, explains the reason why he had not mentioned night as well as day. "Her gates shall not be shut by day;" and he does not add, "or by night,"—for, "night shall not be there."

The Church of Christ shall have no longer any enemies to fear; her people will be secure for ever from the assaults of Sin and Satan. Cp. Isa. lx. 11. Zech. xiv. 7. What the ancient Poets sang of, as a Vision of the Golden Age, with its "aperitis otia portis," will then be fully realized.

Observe that the gates of the heavenly City are not called by the word usually employed to describe the gates of a City (πόλαι), which never occurs in the Apocalypse, but by πυλῶνες, which occurs eleven times, and which commonly, and always in the other books of the New Testament, signifies the gate of a house. See Matt. xxvi. 71. Luke xvi. 20. Acts x. 17; xii. 13, 14; xiv. 13. The City of the Heavenly Jerusalem, although it is described here as of immense size (see v. 17), is but one House. All will dwell together as brethren, as children of the same Heavenly Father, in one Everlasting Home. "In My Father's House are many Mansions," John xiv. 2.

²⁶] Cp. Isa. lx. 6—13; lvi. 12.

²⁷] Cp. Isa. xxxv. 8; lii. 1.

κοινὸν, καὶ ποιῶν βδέλνγμα καὶ ψεῦδος, εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ Ἀρνίου.

XXII. ¹ Καὶ ἔδειξέ μοι ποταμὸν ὕδατος ζωῆς λαμπρὸν ὡς κρύσταλλον, ἔκπορευόμενον ἐκ τοῦ θρόνου τοῦ Θεοῦ καὶ τοῦ Ἀρνίου. ² Ἐν μέσῳ τῆς πλατείας αὐτῆς καὶ τοῦ ποταμοῦ, ἐντεῦθεν καὶ ἐκεῖθεν, ξύλον ζωῆς, ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ἕκαστον ἀποδιδόν τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν.

³ Καὶ πᾶν κατάθεμα οὐκ ἔσται ἔτι, καὶ ὁ θρόνος τοῦ Θεοῦ καὶ τοῦ Ἀρνίου ἐν αὐτῇ ἔσται· καὶ οἱ δοῦλοι αὐτοῦ λατρεύσουσιν αὐτῷ, ⁴ καὶ ὄψονται τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν· ⁵ καὶ νύξ οὐκ ἔσται ἔτι, καὶ οὐχ ἔξουσιν χρεῖαν λύχνου καὶ φωτὸς, ὅτι Κύριος ὁ Θεὸς φωτιεῖ ἐπ' αὐτοὺς, καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.

a Ezek. 47. 1.
Zech. 14. 8.
b Gen. 2. 9.
Ezek. 47. 12.
ch. 2. 7.
& 21. 21.

c Zech. 14. 11.
d Matt. 5. 8.
1 Cor. 13. 12.
1 John 3. 2.
ch. 3. 12.
e Ps. 36. 10.
Isa. 60. 19, 20.
Zech. 14. 6, 7.
ch. 21. 23.

THE RIVER OF LIFE. THE TREE OF LIFE.

CH. XXII. 1, 2. καὶ ἔδειξέ μοι] And he showed me a river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb; and in the midst of the broadway thereof—the tree of life. Contrast this with the πλατεία, or broadway, of the Great City, where the dead bodies of the Two Witnesses lay (xi. 8).

Here the types of Paradise, as depicted in the Old Testament (see Gen. ii. 9, 10; iii. 22), are fulfilled. Here is the Tree of Life, and the river flowing out of Eden. Here, therefore, is a testimony to the truth and divine origin of the History of Genesis.

Here also is an evidence of the harmonious symmetry and perfect unity of Holy Scripture, from the beginning of Genesis, the first book of the Old Testament, to the end of the Apocalypse, the last book of the New.

The Two Witnesses agree in their testimony.

The Book of Genesis reveals Almighty God, the Creator of all things very good; Adam, formed from the earth; Eve, taken from his side; the Serpent in Paradise; Man tempted, and a curse pronounced on him for disobedience in eating the fruit of the forbidden tree; and driven from Eden; and the way of the Tree of Life guarded by a flaming sword; and the promise made in mercy, that the seed of the Woman should bruise the Serpent's head.

Such are the first records of Holy Scripture.

Pass now from the first chapters of Genesis to the last of the Apocalypse. The same God is revealed, seated on His throne: Heaven and Earth adore Him: Man also is there; Adam is there in Christ, the Second Adam: Eve also is there, in the Bride of the Second Adam, the Church: Paradise also is there, not lost, but regained: and the Tree of Life, no longer fenced with a flaming brand, but open to all, for the healing of the nations. And there "is no more curse."

We have also seen the discomfiture of the Old Serpent (xx. 2).

According to the first prophecy of Scripture, Christ has bruised the Serpent's head, and has chained him, and has cast him into the lake of fire and brimstone, there to remain for ever (xx. 10).

Here is clear evidence of oneness in the design and texture of the Sacred Volume; and when we consider, that a period of more than five thousand years separates the events of the Book of Genesis from those of the Apocalypse, we may here recognize a proof, that the History and the Prophecy are from the same Divine Hand, and that the events which they describe are under the control of Him with Whom "a thousand Years are as one Day." (Ps. xc. 4. 2 Pet. iii. 8.)

The River of Life flows from the throne of God and the Lamb. All grace and glory given to men flows from the Father, through the Son. See above on 2 Cor. xiii. 13.

In the earthly Paradise there were four rivers issuing from one source, and flowing out of Eden.

There is but one River in the Heavenly City; and it does not flow out of the City. All drink there of the same joys as out of a river (Ps. xxxvi. 8); and no one who is outside the city can taste them; see v. 15.

The River of life flows through the broadway of the City, and the Tree of Life stands on each side of the River, and bears perennial fruitage, in never-ending succession; expressed by "every month," and "twelve fruits;" and this supply is accessible to all, to satisfy the hunger and thirst of all for life everlasting. "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." (Matt. v. 6.)

— τὰ φύλλα τοῦ ξύλου] the leaves of the tree are for the healing of the Nations. The Tree of Life in the midst of the heavenly Jerusalem, is like a pattern of the cross of Christ, on the Earthly Calvary, which was outside the literal Jerusalem. For the virtue of the Cross is not limited to the Jews, but it extends to all Nations of the Earth, who are within the Christian Sion. Here is "gloria sanctæ crucis," says Bede, through the ministry of the Apostles. In the preaching of the Gospel, the Tree of the Cross is ever bearing leaves for the healing of the Nations. Cp. Aug. 7 The Cross of Christ was outside the literal Jerusalem, because Christ died for all who, in the day of grace, would believe in Him. (1 Tim. iv. 10.)

But the Tree of Life is in the inside of the heavenly Jerusalem; for it is accessible only to those who, in the time of their earthly probation, have accepted God's offers in Christ.

The Tree of Life in the book of Genesis, and the Cross of Christ, are both described by the same word, ξύλον. Cp. Gen. ii. 9, LXX, and Gal. iii. 13, where see note. 1 Pet. ii. 24.

By eating of the fruit of the forbidden Tree, the first Adam was excluded from Paradise, and from access to the Tree of Life. But the Obedience of the Second Adam more than compensated for the Disobedience of the First Adam. Christ, by His Agony in the Garden of Gethsemane, and by hanging on the Tree in Calvary, and by His glorious Resurrection from the Grave in the Garden, has restored us to Paradise and raised us to Heaven. The Tree of His Death has become to us the Tree of Life. It grows on both sides of the river, because it is efficacious for the salvation of all men in every age and country. The Cross of Christ is like the Cities of Refuge on both sides of the River Jordan (Deut. xix. Josh. xx.). It bears fruits for Eternity; its leaves are for the healing of the Nations, who before were "without Christ, aliens from the commonwealth of Israel, strangers from the covenants of promise" (Eph. ii. 12), like the traveller on his journey from Jerusalem to Jericho, lying half dead by the wayside (see Luke x. 30); but now they are made nigh by the blood of Christ, and are no more strangers and foreigners, but fellow-citizens with the saints (Eph. ii. 13, 19), and have "come unto Mount Sion, unto the City of the living God, the heavenly Jerusalem, and to an innumerable company of Angels, to the general assembly and Church of the first-born, which are written in heaven" (Heb. xii. 22, 23); "in the Jerusalem which is above, which is the Mother of us all" (Gal. iv. 26).

3. καὶ πᾶν κατάθεμα οὐκ ἔσται ἔτι] And there shall no more be any curse. In Paradise, Almighty God pronounced a curse on the first Adam after the Fall. "Cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life" (Gen. iii. 17). That curse was pronounced on him for his disobedience, in eating of the forbidden Tree. But the Second Adam, Who died on the Tree, has taken away, by His obedience, the curse pronounced on the first Adam and his race for disobedience. It was indeed said, "Cursed is he that continueth not in all that is written in the Law," and "Cursed is he that hangeth on a tree" (Deut. xxvii. 26; xxi. 23). But by "being made a curse for us," Christ has taken away the curse, that all may be blessed in Him, and live for evermore (see on Gal. iii. 13, 14).

4. καὶ ὄψονται τὸ πρόσωπον αὐτοῦ] and they shall see His face, the face of God; which the wicked will never see. Then faith will be swallowed up in sight; in the beatific Vision of God. And His Name shall be upon their foreheads—an eternal trophy of their Victory and glorious reward in heaven for their constancy and courage in boldly confessing Him before men. Cp. note above on xiii. 16.

f ch. 1. 1.
& 19. 9. & 21. 5.

g ch. 1. 3. & 3. 11.

h Acts 10. 26.
& 14. 14.
ch. 19. 10.

i Dan. 8. 26.
& 12. 4. ch. 1. 3.

k 2 Tim. 3. 23.

l Isa. 40. 10.
& 62. 11.
ch. 20. 12.
m Isa. 41. 4.
& 44. 6. & 48. 11.
ch. 1. 8, 11.
& 21. 6.
n 1 John 3. 23.
o 1 Cor. 6. 10.
Eph. 5. 5.
Phil. 3. 2.
Col. 3. 6.
ch. 21. 8.

^{6 f} Καὶ εἶπέ μοι, Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί· καὶ Κύριος ὁ Θεὸς τῶν πνευμάτων τῶν προφητῶν ἀπέστειλε τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ ὅτι δεῖ γενέσθαι ἐν τάχει· ^{7 g} καὶ ἰδοὺ ἔρχομαι ταχύ· μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου.

^{8 h} Καὶ γὰρ Ἰωάννης ὁ ἀκούων καὶ βλέπων ταῦτα· καὶ ὅτε ἤκουσα καὶ ἔβλεπον, ἔπεσα προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύντός μοι ταῦτα.

⁹ Καὶ λέγει μοι, Ὅρα μὴ· σύνδουλός σου εἰμι, καὶ τῶν ἀδελφῶν σου τῶν προφητῶν, καὶ τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τούτου· τῷ Θεῷ προσκυνήσου.

^{10 i} Καὶ λέγει μοι, Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ὁ καιρὸς γὰρ ἐγγύς ἐστιν· ^{11 k} ὁ ἀδικῶν ἀδικησάτω ἔτι, καὶ ὁ ῥυπαρὸς ῥυπαρευθήτω ἔτι· καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω ἔτι, καὶ ὁ ἅγιος ἁγιασθήτω ἔτι· ^{12 l} ἰδοὺ, ἔρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον αὐτοῦ ἔσται. ^{13 m} Ἐγὼ τὸ Ἀλφα καὶ τὸ Ω, ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος.

^{14 n} Μακάριοι οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς, καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν. ^{15 o} Ἐξω οἱ

9. ὅρα μὴ] see thou do it not. See note above, on xix. 10.
— σύνδουλός σου εἰμι] I am the fellow-servant of thee, and of thy brethren the Prophets.

The Prophets were St. John's brethren, and this spiritual brotherhood is displayed in the Apocalypse. He and they were inspired by the same Spirit, and, as is here observed by an ancient Expositor, "how many words of Isaiah, how many words of Zechariah, do we read in this book of St. John!" See above, *Introduction*, pp. 145—147.

Here is one of the many uses of the Apocalypse, "the Revelation of Jesus Christ" (i. 1). In it Jesus Christ Himself, the Everlasting Word of God, avouches the Divine Inspiration of the Old Testament. Here the Incarnate Word sets His seal on the Written Word. By adopting the language of the ancient Hebrew Prophets in the Apocalypse, and by using it as His own, He proclaims it to be the language of God.

10. μὴ σφραγίσῃς τοὺς λόγους] Seal not the words of the Prophecy of this Book. For the reason of this prohibition see above, on x. 4.

11. ὁ ἀδικῶν ἀδικησάτω ἔτι] he that is unjust, let him be unjust still, and he that is righteous, let him work righteousness still. *Elz.* has δικαιοσύνη here; but A, B have δικαιοσύνην ποιησάτω, and so many other MSS. and several Versions, and *Griesb., Scholz, Lach., Tisch.*

Here is a remarkable testimony to the liberty of the human will; and this testimony is coupled with emphatic declarations of the abundance and freeness of divine grace (see v. 17).

These words supply a Divine reply to the objection made by some to the Christian Dispensation, on the plea of the prevalence of evil in countries professing Christianity, and using Christianity itself as a pretext for the commission of evil.

"The objections against all this (says *Bishop Butler*), from the perversion of Christianity, and from the supposition of its having had but little good influence, however innocently they may be proposed, yet cannot be insisted upon as conclusive, upon any principles but such as lead to downright Atheism, because the manifestation of the law of nature, by reason, which upon all principles of Theism, must have been from God, has been perverted and rendered ineffectual in the same manner. It may, indeed, I think, truly be said, that the good effects of Christianity have not been small; nor its supposed ill effects, any effects at all of it, properly speaking. Perhaps too, the things themselves done have been exaggerated, and if not, Christianity hath been often only a pretence; and the same evils, in the main, would have been done upon some other pretence. However, great and shocking as the corruptions and abuses of it have really been, they cannot be insisted upon as arguments against it, upon principles of Theism. For one cannot proceed one step in reasoning upon Natural Religion, any more than upon Christianity, without laying it down as a first principle, that the *Dispensations of Providence are not to be judged of by their perversions*, but by their genuine tendencies; not by what they do actually seem to effect, but by what they would effect, if Mankind did their part; that part, which is justly put and left upon them. It is altogether as much the language of one as the other; 'he that is unjust,

let him be unjust still, and he that is holy, let him be holy still' (Rev. xxii. 11). The *Light of Reason* does not, any more than that of *Revelation*, force men to submit to its authority: both admonish them of what they ought to do and avoid, together with the consequences of each, and after this they leave them at full liberty to act just as they please, till the appointed time of Judgment. Every moment's experience shows, that this is God's general rule of Government" (*Bishop Butler*, *Analog.* part ii. ch. i.).

12. ὁ μισθός μου μετ' ἐμοῦ] My reward is with Me. See Isa. xl. 10; liii. 11, and *Clement Romanus*, § 34.

14. μακάριοι] Blessed are they that do His commandments, that their authority (ἡ ἐξουσία αὐτῶν) may be upon (ἐπὶ) the Tree of Life (i. e. may extend to it, and may be exercised upon it, so that they may take and eat of its fruit), and that they may enter by the gates into the City.

The reading of this text is somewhat doubtful.

Elz. has οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ, they that do His commandments; and this reading is authorized by B and many cursive MSS., and by the *Coptic, Syriac, and Arabic Versions*, and by *Tertullian, Cyprian, and Andreas*. It seems also to be confirmed by the consideration, that by breaking God's commandment, Man lost his access to the tree of life, and that he cannot hope to regain an approach to it except by keeping His commandments. As our Lord Himself says, "If thou wilt enter into life, keep the commandments" (*Matt.* xix. 17).

But the Alexandrine MS. has οἱ πλύνοντες τὰς στολὰς αὐτῶν, they who wash their robes; and so some few Cursive (one in *Scrivener*, p. 560, has πλύναντες), and the *Vulgate, Armenian, and Æthiopic Versions*; and this reading has been adopted by *Lachmann, Tischendorf, and Tregelles*.

The other reading seems to be preferable. It is not so likely that a copyist would have been perplexed by the latter reading, which is clearly explained by another passage in the Apocalypse (vii. 14), where there is no such variety in the MSS. But some transcribers might perhaps have been embarrassed by the other reading, as seeming, in their opinion, to give some countenance to Pelagian tenets: and might therefore have altered it to the reading in A.

The doctrine of the text, as compared with other passages of Holy Scripture, clearly is, that though it is by the Death of Christ alone, that men have access to the Tree of life; yet none can derive any benefit from that only access, unless they walk in the way of Obedience to God's Commandments. The Gate is opened to all; but it is open in vain to those who do not go along the Road which leads up to the Gate, and passes through it.

15. ἔξω οἱ κύνες] Without are dogs. See Phil. iii. 2. *Matt.* vii. 6; xiii. 48. This is quoted by *S. Hippolytus*, de Christo, § 66, p. 35, ed. Lagarde. The words may perhaps be rendered *Away, ye dogs!* as ἐκὰς, ἐκὰς ἵστε, βέβηλοι, "Procul, o procul este profani." Cp. the comment above, ix. 14; xvi. 12; and Ps. vi. 8; cxix. 115, and the inscription on the doors of Belgian Churches, "Hunden uyt Godt's Tempel," and *Düsterdieck* here, "Hinaus die Hunde."

κύνες καὶ οἱ φαρμακοὶ, καὶ οἱ πόρνοι καὶ οἱ φονεῖς, καὶ οἱ εἰδωλολάτραι, καὶ πᾶς φιλῶν καὶ ποιῶν ψεῦδος.

¹⁶ Ὁ ἔγω εἰμι ἡ ῥίζα καὶ τὸ γένος Δαυὶδ, ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρω-
ῖνός. ¹⁷ Καὶ τὸ Πνεῦμα καὶ ἡ νύμφη λέγουσιν, Ἔρχου· καὶ ὁ ἀκούων εἰπάτω,
Ἔρχου. Καὶ ὁ διψῶν ἐρχέσθω, ὁ θέλων λαβέτω ὕδωρ ζωῆς δωρεάν.

¹⁸ Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου
τούτου· ἐάν τις ἐπιθῇ ἐπ' αὐτὰ, ἐπιθήσει ὁ Θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς
γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ. ¹⁹ Καὶ ἐάν τις ἀφέλῃ ἀπὸ τῶν λόγων τοῦ
βιβλίου τῆς προφητείας ταύτης ἀφελεῖ ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύλου
τῆς ζωῆς, καὶ ἐκ τῆς πόλεως τῆς ἁγίας τῶν γεγραμμένων ἐν βιβλίῳ τούτῳ.

²⁰ Λέγει ὁ μαρτυρῶν ταῦτα, Ναὶ ἔρχομαι ταχύ· Ἀμήν· ἔρχου, Κύριε Ἰησοῦ.

²¹ Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μετὰ πάντων τῶν ἁγίων. Ἀμήν.

16. ἐγὼ εἰμι] *I am the root and the offspring of David*: being both God and Man. See above, v. 5, and our Lord's question, Matt. xxii. 41—45.

— ὁ ἀστὴρ] *the bright and Morning Star*. Which rose from the darkness of the Grave, and by that Resurrection on the Morning of the first Lord's Day brought Life and Immortality to Light. See above, ii. 28.

17. καὶ τὸ Πνεῦμα] *and the Spirit and the Bride say, Come . . . Amen, Come, Lord Jesus!* (v. 20.) words appropriate to all who wait patiently and long earnestly for His coming, and specially suitable in the mouth of the beloved Disciple and Evangelist, *St. John*, whose life was prolonged, amid trials and sufferings, far beyond that of any other Apostle, and who had heard the Lord's saying concerning himself, "If I will that he tarry till I come, what is that to thee?" See above, on John xxi. 22, 23.

18. ἐάν τις ἐπιθῇ ἐπ' αὐτὰ] *If any one adds to them, God will add to him the plagues that are written in this book*. Here is a prophetic protest against the spurious Revelations forged by false Teachers in the name of Apostles; of which some account may be seen in *Fabricius*, Codex Apoc. N. T. pt. ii. p. 935. Jones on the Canon, i. pp. 26—33. *Lücke*, Commentar, pp. 45—50.

Here also is a Prophetic Protest against all additions to the words of HOLY SCRIPTURE; whether those additions be made by unwritten traditions, or by Apocryphal books, as of equal authority with Holy Scripture. See above, on 2 Pet. iii. 15, 16, p. 95.

19. ἀπὸ τοῦ ξύλου] *from the tree of life*. So A, B, and many Cursives and Versions, and so *Scholz*, *Lach.*, *Tregelles*, *Tisch.* *Elz.* has ἀπὸ βιβλίου.

— τῶν γεγραμμένων] *of those that are written in this book*.

Elz. has *καὶ* before τῶν, but *καὶ* is not in A, B, and is rejected by *Griesb.*, *Scholz*, *Lach.*, *Tisch.* The reading of the text is important as declaring that the Holy City belongs to those who are written in this Book.

20. ἀμήν] *Elz.* adds *ναὶ*, which is not in A, B.

21. ἡ χάρις] *the Grace of the Lord Jesus Christ be with all the Saints*. The words τῶν ἁγίων are not in A, and are omitted by *Lach.* and *Tisch.*; but they are in B and in many Cursives, and in some MSS. of the *Vulgate*, and in the *Slavonic*, *Coptic*, *Syriac*, and *Armenian* Versions. The word Ἀμήν, which is omitted by A, and by *Lach.* and *Tisch.*, is found in B and most Cursives and Versions.

The Grace of our Lord Jesus Christ. Here is the *Apostolic Benediction*, which concludes all the Epistles of *St. Paul*, and was the token of his Epistles, and therefore was not used by any other Apostle, as far as we know, in any Epistle written during *St. Paul's* lifetime (see above, on 1 Thes. v. 28), but was reserved for *St. Paul's* use, as the badge of his Epistles, to assure the Church of their genuineness.

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ΤΩ ΘΕΩ ΔΟΞΑ.

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